

New-York Messenger.

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"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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Interesting News From England.

The following is a full report of the 6th of April conference, held in Manchester, England, which we copy from the Star. It would have been laid before our readers sooner had it not been for the necessary delay of the paper.

General Conference.

SUNDAY MORNING.

This annual and most interesting meeting was held on the 6th of April, in the Hall of Sciences Manchester. The day being favourable, a very large assembly congregated from the neighboring branches, who, together with the numerous delegates from different parts of the country, filled the commodious hall, and presented a very pleasing appearance.

The meeting being called to order at half-past ten o'clock by Elder Milton Holmes, it was carried unanimously that elder Wilford Woodruff preside, and that elder William Walker, and elder J. B. Mynell act as clerks of the conference.

The sixteenth hymn being sung, elder Woodruff offered up prayer, when the first hymn was sung, after which the number of officers present was called for, when it appeared, of the presidency, elder W. Woodruff, one of the Quorum of the Twelve, Councillors Ruben Hedlock and Thomas Ward—High Priests, eight—of the Quorum of the Seventies, five—Elders Seventy-seven—Priests sixty-six—Teachers, thirty-seven—Deacons, seven.

Elder Woodruff having made some remarks to the delegates as to the order of representation, the delegates were called upon to make their respective statements.

Manchester Conference—Represented by elder Milton Holmes, including 24 branches, viz., Manchester, Merport, Ashton, Dukensfield, Newton Moor, Mottram, Bolton, Tottingfield, Leith, Haslingden, Brightmet Fold, Bury, Oldham, Rochdale, Eccles, Pendlebury, Heaton, Ratcliff, Cross Moor, Didsbury, Edgeworth Moor, Middleton, Crompton Fold, and Whitefield, containing 1723 members, 2 high, priests, 55 elders, 99 priests, 51 teachers, 25 deacons; baptized since last general conference, 279.

Liverpool Conference—Represented by elder J. A. Stratton, including 13 branches, viz., Liverpool, Douglas, Peel (Isle of Man), St. Helen's, Newton, Warrington, Tranmere, Ewloe, Kennerston, Chester, Overton, Wooton, Pool Quay, containing 678 members, 3 high priests, 31 elders, 39 priests, 21 teachers, 10 deacons; baptized since last general conference, 120.

Preston Conference—Represented by elder Leonard Hardy, including 10 branches, viz., Preston, Lancaster, Kendal, Brigestear, Homel, Heskin, Hunter's Hill, Euxton, Leyland, Southport, and Longton, including 505 members, 16 elders, 24 priests, 15 teachers, 4 deacons; baptized since last general conference 21.

London Conference—Represented by elder E. H. Davis, including 5 branches, viz., London, Newbury, Woolwick, Luton, and Portsmouth, containing 328 members, 12 elders, 17 priests, 8 teachers, and 9 deacons; baptized since last general conference 55.

Macclesfield Conference—Represented by elder James Galley, including 7 branches, viz., Macclesfield, Bollington, Middlewich, Northwich, Plumley, Crewe, and Little Budworth, containing 204 members, 1 high priest, 9 elders, 19 priests, 12 teachers, 4 deacons; baptized since the last general conference, 13.

Birmingham Conference—Represented by elder Robert Crook, including 14 branches, viz., Birmingham, Grits-green, Oldbury, West Bromwich, Walsall, Dudley, Brittle Lane, Bilston, Kidderminster, Bloxwich, Rockhill, Rewbury Hill, Wolverhampton, and Shatterford, containing 668 members, 1 high priest, 35 elders, 54 priests, 31 teachers, 15 deacons; baptized since last general conference 146.

Derbyshire Conference—Represented by elder Robert Crook, including 5 branches, viz., Wooden Box, Dunstall, Branston, Barton, Coleville; baptized since last general conference, 112.

Staffordshire Conference—Represented by elder George Simpson, including 15 branches, viz., Burslem, Hanley, Stoke-upon-Trent, Newcastle, Baddeley Edge, Bradley Green, Knutton Heath, Longton, Coxbank, Prees, Tunstall, Leek, Longport, Hassall Green, Allsager's Bank, and Whitchurch.

Edinburgh Conference—Represented by elder John Banks, including 11 branches, viz., Edinburgh, East Wemyss, Stirling, Pathhead, Falkirk, Hunters Fold, Croft Head, Ternant, Dundee, Biggar; baptized since last quarterly conference, 12.

Glasgow Conference—Represented by elder James Houston, including 16 branches, viz., Glasgow, Ardrie, Lanark, Paisley, Johnstone, Bridge of Weir, Kilbirnie, Irvine, Kilmarnick, Greenock, Balfron, Renhill, Campsie, Thornley Bank, Tollcross, Renfrew, baptized since last general conference, 236.

Sheffield Conference—Represented by elder J. Ure, including 7 branches, viz., Sheffield, Matt-ersea, Grindley Woodhouse, Doncaster, Donnington, Chesterfield; baptized since last general conference, 109.

Bradford Conference—Represented by E. F. Sheets, including 3 branches, viz., Bradford, Idle, and Leeds, containing 181 members, 7 elders, 11 priests, 5 teachers, 5 deacons; baptized since last general conference, 47.

Worcestershire Conference—Represented by elder Thomas Smith, including Earl's-common, Bromsgrove, Persell Green, Worcester, Penryn, Flyford, Flavel, Barford, St John's, Milton, Royal Leamington Spa, Stratford-upon-Avon, Conventry, containing 270 members, 12 elders, 20

priests, 8 teachers, 5 deacons; baptized since last general conference, 105.

Clitheroe Conference—Represented by elder William Speakman, including 11 branches, viz., Clitheroe, Waddington, Chatburn, Downham, Settle, Burnley, Accrington, Goodshaw Fold, Blackburn, Chaighley, Ribchester, containing 602 members, 15 elders, 18 priests, 18 teachers, 3 deacons; baptized since last general conference, 27.

Leicestershire Conference—Represented by elder Thomas Margetts, including 3 branches, viz., Leicester, Nottingham, Blabey, containing 140 members, 6 elders 10 priests, 2 teachers, 3 deacons; baptized since last general conference, 72.

Cheltenham Conference—Represented by elder John Johnson, including 9 branches, viz., Cheltenham, Apperley, Norton, Frogmarsh, Brangreen, Puncill, Little dean Woodside, Edgell, Sydney; baptized since last general conference 64.

Bath Conference—Represented by elder Thomas Smith, including 2 branches, viz., Bath and Downhead, containing 108 members, 3 elders, 8 priests 1 teacher 1 deacon; baptized since last general conference, 69.

Bedfordshire Conference—Represented by elder Robert Martin, including 12 branches, viz., Bedford, Thorneote, Graveley, Whaddon, Ever-shott, Walden, North Crowley, Stock, Wyboston, Honeydon, Irchester, Willingborough; baptized since last general conference, 36.

Carlisle Conference—Represented by elder John Allen, including 5 branches, viz., Carlisle, Brampton, Alston Moor, Newcastle-upon-Tyne, Sunderland, containing 150 members, (number of officers not reported.)

Littlemoor Branch—Represented by elder Thomas Smith of Bath, including 12 members, 1 elder 1 teacher, 1 deacon; baptized since last general conference, 6.

Merthyr Tydvile Conference—Represented by elder William Henshaw, including 12 branches, containing 316 members, 7 elders, 10 priests, 7 teachers, 4 deacons; baptized since last general conference, 195.

Mars Hill Conference—Represented by elder G. P. Waugh, including 24 branches, viz., Mars Hill, Old Storridge, Coles Green, Woorfarhood, Brinxty Common, Bromyards, Down, Whit-bourne, Clifton, Ridgeway Cross, Polehouse, Key's End Street, Ledbury, Froomshill, Darlow and Stanley Hill Stocks Lane, Shucknall Hills, Lugwardin, Hereford, Leominster, Ludlow, Stoke, St. Melbrow, Bellsgate, Combs Moor, Presteign; baptized since last general conference, 36.

Hull Conference—Represented by elder William Walker, including 6 branches, containing 74 members, 5 elders, 5 priests, 6 teachers, 2 deacons; baptized since last general conference, 36.

Wapload—Represented by elder George Eyre, including 17 members, 1 priest; baptized since last general conference, 17.

Ireland—Represented by letter, containing 33 members, 3 elders 2 priests, 1 teacher; baptized 1

Garway Conference—Represented by elder

Richard Blakey, including 5 branches, viz., Garwya, Oriop, Buckhold, Ewiasarold, Keevern, containg 136 members, 3 elders, 10 priests, 4 teachers, 1 deacon; baptized 4.

Chalford Hill Conference—Represented by elder E. H. Webb, including 8 branches, viz., Chalford, Avening, Tetbury, King's-hood, Cam, Chapel Allerton, Canterbury, containing 154 members, 5 elders, 10 priests, 6 teachers, 3 deacons; baptized since last general conference 88.

Bristol—Represented by letter, containing 90 members 3 elders 6 priests 3 teachers 1 deacon; baptized since last general conference 10.

Trowbridge and vicinity, containing 9 members 1 elder; baptized since last general conference 9.

The meeting being closed by singing and prayer, adjourned until the afternoon.

AFTERNOON SERVICE.

Meeting opened by singing the 142nd hymn, after which elder Ward engaged in prayer.—The sacrament then was administered by J. D. Ross.

Elder Ward made a few remarks upon the necessity of attending to the ordinance of the Lords supper.

Elder Hadlock then spoke on the purpose of a general conference, and the necessity of unity of feeling and action, and of order in the conferences, remarking that branches raised up since last conference cannot form themselves into conferences without the decision of a general conference, and persons seeking to render themselves independant of those who were appointed by the last general conference, are out of order, and violating the laws of the kingdom of God. He remarked that the presiding elders of branches should be associated with the officers of those branches in doing all things in righteousness for rolling onward the kingdom of God; and also, that the presidents of conferences should be united with their presiding officers of branches in the same great cause. Thus should all be united in the great purpose in which they were engaged, viz., the salvation of the human family. The occasional offences that arise from individuals whose minds are too contracted to grasp the sublimity of the subject of salvation, we should learn to endure, and exercise forgiveness rather than raise an obstacle against the progress of the work. He exhorted the ordinance to exert themselves to live as saints to-day, and if such was their continued purpose, they would not err very far from the path of rectitude.

The president then called for the delegates to represent the condition and standing of the conferences.

Elder M. Holmes stated the Manchester conference to be in very good condition; the prospects indeed, were very cheering, perhaps more so than at any other period, and every thing seemed to foretell the reaping of a rich harvest.—He exhorted the saints to listen to the council given, and bore a strong testimony to the truth of the work.

Elder Leonard Hardy stated that he had not long been connected with the Preston conference, but the prospects to the best of his knowledge were much improved. The officers in council were united, and there was a probability of some being baptized. He also bore testimony to the truth, and prayed for the success of the work.

Elder Elisha H. Davis arose to state the condition of the London conference, which he said was very satisfactory at the present time. They had witnessed the gradual increase of the church, and of very respectable people of the congregations that were seeking after the truth. The officers were but few, but they were doing good, and though the saints themselves were generally speaking poor, yet they were determined to press

forward and be united in the work of the Lord. The spirit of the gathering was very powerful among them, many had already left for Zion, and many more were very anxious to go. The meetings were well attended, and some were baptized weekly. He requested an interest in the prayers of the Saints that he might be endued with wisdom and prudence; the enemies were on the alert to detect if possible any thing that might be thought a false step, and without the prayers of the Saints he felt quite incompetent for the task devolving upon him.

Elder Galley stated that the Macclesfield conference, from the past year's experience, was much improved, and never had the spirit of God given stronger testimonies of the truth than these last three months. The officers were united in desiring the glory of God. He further stated that the conference as regards the distance of places, and that his circumstances in business did not allow him to pay that attention to it which it required, that other laborers were much wanted, and he requested that some travelling elder or high priest might be sent amongst them.

Elder Robert Crook rose to report the condition of the Birmingham conference, and we rejoiced much to see our aged brother manifest almost the agility of youth. He stated that he rejoiced much to see the Saints by whom he was surrounded, and he rejoiced also at the condition in which he had left his conference, their councils were in peace—unity and love prevailed amongst them. He also rejoiced much in the late visit of J. B. Mynell, and thanked God for his visit, and he was very sorry that he was leaving England, for he knew they were of one heart and of one mind. He exhorted his brethren to be loyal subjects of the realm, stating that he prayed for her majesty the Queen three times a day, until the magistrates themselves declared him to be a most loyal subject. He also stated that the Derbyshire conference was in a good condition at present, but much in need of some active laborer.

Elder George Simpson stated that there was not that union in the Staffordshire conference which was necessary for the well-being of the church, he hoped they would take his conference into consideration, and that measures might be taken for their assistance.

Elder John Banks stated that he had not had much time to become acquainted with the Edinburgh conference, having only been there about three weeks. Edinburgh was a splendid city, seat of much wisdom and learning, and it would require much wisdom and prudence to be exercised; but considering all circumstance, he trusted that the coming year would yield them a rich harvest.

Elder Richard Blakely stated that the Garway conference had many difficulties to contend with, but still it was in a better condition than he had known it before. He should wish to call the attention to this conference as he was at present under the necessity of retiring from his labor in the vineyard, in order to assist an aged father, whose growing infirmities called for his help.

Elder James Houston stated that the branches in the Glasgow conference were in a very prosperous condition, full of union and love in their councils; Lanerk, where he had been laboring, numbered about 64 in about six month; he was sorry that he was not better able to represent the whole conference, as its general condition was most satisfactory and encouraging.

Elder James Ure briefly stated that the Sheffield conference was in a very cheering condition.

Elder E. F. Sheets remarked that the Bradford conference at his first visit rather alarmed him, but he thought he now could state that it

was in very good order, and he knew no of a de- centing voice in the whole three branches of Bradford Idle and Leeds; more laborers were wanted, and he anticipated much good would be the result.

Elder Thomas Smith said in the Worcester-shire conference, that in its present condition, love and union prevailed through the whole; with the exceptions of one case of difficulty, which would come before the meeting. Brother Mynell had been visiting them and they had an excellent time. The conference spread over an extensive country, and it was their intention to labor indefatigably in the coming season.

The meeting then adjourned until evening.

EVENING SERVICE.

The service opened by singing. Prayer by Elder Hedlock, when the representations of the conditions of the conferences were resumed.

Elder Stratton stated that generally speaking the branches were in a prosperous conition, that four new branches had been organized these last few months. The Isle of man branches were in a much better state, united, and the prospects were good.

Elder Speakman stated that the Clitheroe conference was in good standing, peace and unity, and every good grace was to be found amongst them, none could be more inclined to adhere to counsel. They were a people that were full of humility which had caused him much to rejoice; they were also very ready to assist in rolling forward the kingdom of God, and they only need to be told their duty in order to do it.

Elder John Johnson said he had not been in the habit of speaking before so large and respectable a congregation, but rather in the regions of darkness, and amongst the black of the coalpit. He was however, glad to say that though Cheltenham had, as it were, been torn up by the roots by persons who had never been sent there, yet he rejoiced to say that now the people were willing to listen to counsel, and the spirit of love and union was in their midst, indeed their condition was better than it had been for three years, and there was a great work to do.

Elder Robert Martin said that the members in the Bedfordshire conference, with very few exceptions, were Saints indeed, many of them were of long standing. A good foundation had been laid, and the difficulties that had for a considerable time troubled the churches were removed, and the principles are now much enquired after, and he felt assured that with wisdom and prudence much might be done, especially if more laborers were employed.

Elder Thomas Margetts stated that the Leicestershire conference was not in so good a condition as he would wish to see it. The experience of the last six months had been very trying, but after all profitable. When an aspiring spirit arises, it is calculated to do much mischief; it has been so there, but the results he had no doubt would be beneficial; but notwithstanding all things, the prospects were still better than ever, and their congregations were crowded to excess. He earnestly requested a visit from some of the presidency as early as possible.

Elder Thomas Smith stated that the Bath conference was in good standing, union and love prevailed in their midst, the gifts and blessings of the Spirit God were abundant, the councils were conducted in peace and love, and the prospects were very encouraging.

Elder William Walker remarked in reference to Hull, that when he was sent there he could not in his address say brethren and sisters for there was but one sister there. He continued his labours by preaching at the dock side to hundreds of people, but apparently in vain. He was at times almost in despair, but nevertheless he re-

cieved encouragement from the word of God, and continued his labours. He remarked also that the books of the church has been a great instrumentality in propagating the work in that neighbourhood. The prospects were now encouraging, and the minds of the people were in some measure turned to the contemplation of the principles of truth.

Elder Dan Jones, from Wales, rose, under an attack of the fever and ague, and remarked that he believed it was the intention of the evil one to prevent him every by opposing power. He said that he came not in the character of a delegate: he represented no conference; for if he had but baptized one, he should be able to represent three—But he would speak of a nation renowned in history, one of the most ancient nations of the earth, who had never been subdued, and to whom he hoped to be instrumental in bearing the tidings of the work of God, in the last days. He enlarged on the characteristics of his people in a manner, and with an eloquence, that told how ardently he loved his native tribe and his fatherland.

He remarked that, for many years, as a mariner, he had been in search of the principles of truth, he had sought it in almost every clime among the red men of the woods, or the civilized denizens of the city, but he found it not until he came in contact with the followers of the prophet of the Lord, the notorious Joseph Smith; but of that despised individual he would bear his testimony, and though he might feel more at home among a tribe of Indians, or on the deck of a ship, than upon that platform and before such an audience, yet he would not flinch from bearing a faithful testimony to the character of the servant of the Lord. He had been with him in the domestic circle, he had been with him in peril and in prison, and only left him about an hour before the murderous deed of his assassination was perpetrated; and he had now come in obedience to the counsel of the martyred prophet, as a messenger to his native land, to bear testimony of the work for which his brother had died, and which he had sealed with his blood. (We would here remark that we are utterly incapable of doing anything like justice to the address of Captain Jones, for though delivered while struggling with disease, such was its effect upon others, that we ceased to write, in order to give way to the effect produced upon our feelings.)

Elder William Henshaw stated that Merthyr Tydvill conference was in a prosperous condition. Two years ago he first went there and met with much opposition; but some became obedient to the gospel, and the signs followed the believers; gifts, blessings, and visions were in their midst, and the saints were rejoicing in the fulness of the gospel of Jesus Christ.

Elder Wilford Woodruff then rose to represent his conference, to which he had pledged himself at an early part of the day. He said that he represented about twenty-eight states of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the various quorums in the stake of Zion, fifteen quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion. After enumerating many other things, which, from the rapidity of his utterance, we failed to note, he remarked that the condition of the churches in America was more encouraging than at any former period in the history of the church.—The Saints were more universally of one heart and one mind, and the Spirit of Elijah's God was in their midst. He then addressed himself to the elders and officers by whom he was surrounded exhorting them in all cases to abide by the laws of the land, and that no man by keeping the laws of the kingdom of God, need violate the laws of the realm; that no one

who infringed upon those laws in any manner would be sustained by the authorities of the church. We had nothing to do with the laws but to keep them. He further remarked that elders, generally, raised up churches like unto themselves, and therefore it behoved them to be an example to their flocks in all things that were holy and righteous. The kingdom of God was a kingdom of order, and a spirit of order ought to characterize every branch of the church. He rejoiced much in assembling with them that day, and in meeting such a vast concourse of brethren and sisters as greeted his eyes that day, and he rejoiced also to find things throughout the land in so good a condition as they were. He further exhorted the Saints not to be discouraged by their trials, but to contemplate the course of the Saviour, from the manger to the cross; he sought not for peace and popularity, but for the salvation of men. It was no sign, because men were poor they could not be useful and successful in propagating the principles of truth; let us but remember from whence our power comes, and forget not, what elder Ward often endeavors to teach us, that union is strength, that the grand secret of our success lies in being of one heart and of one mind; but that on the contrary, division stops all blessing, and closes the heavens against us. Yes, he would say, the heavens were full of blessings for the Saints, but union and peace amongst us could alone call them down upon us. He would therefore call upon them for God's sake, to be united in all things pertaining to the rolling onward of the kingdom of our Lord and Saviour Jesus Christ.—The meeting was then closed with singing and prayer, and adjourned until the next morning, to assemble in the large room in Bridge-street, at ten o'clock.

MONDAY MORNING

The meeting being opened by singing and prayer, elder Woodruff proceeded to speak on the great principle that should actuate the servants of the Lord, exhorting them to lay aside all principle of selfishness, and act according to counsel. To labour for the good of all, acting as one man before the Lord, in order to do the best for the welfare of the kingdom of God.

Elder Hedlock spoke on the condition of the church in Nauvoo, how they had suffered from time to time from unrighteous men getting into their society, who had lost sight of the great principles of the kingdom of God,—and who sought only to aggrandize themselves at the expense of the entire community. Individuals had been amongst them at an early period, who had made extensive purchases of land, which had been enhanced in value by the gathering of the Saints, and thus they had taken advantage of the people by disposing of their purchase at an exorbitant rate of profit. They also had to suffer from various repeated law suits that impoverished their resources, that otherwise might have been employed in providing labour for the poor. He had looked at their situation, and he felt anxious for the adoption of some plan that might mutually benefit all. He was desirous of preventing the spirit of monopoly from entering into their midst, and while he now contemplated as it were the energies of the people being thrown away amongst their enemies, he wished to adopt such means as should preserve amongst themselves the combined industry of the Saints for the good of all. He then stated his views of the objects to be accomplished, and the benefit arising from the proposed scheme of a joint stock company, that should unite the efforts of the Saints on both sides of the water for the good of all. He stated shareholders would be benefitted by the adoption of such a plan, inasmuch as the capital so employed, by judicious management, would in a few years double its capital. He further remarked

that there must be a channel of communication between the Saints on both sides the Atlantic for the mutual benefit of all. He further remarked that there were a variety of means by which these ends might be accomplished, by procuring freight for ships, by procuring provisions for emigration from our brethren in the West, which, placed in bond in this country, would be a great advantage in the supply of sea stores to those that emigrated. He wanted also agents in all parts of the country to assist in the business of emigration, by posting our bills when we had ships in hand, and by procuring passengers, which afford a fair remuneration for labour on business-like principles. All that we wanted was men of business to enter into this work, which must ultimately work for the good of all.

Elder Ward then remarked that the great point before meeting was, was whether the scheme announced in the last MILLENNIAL STAR to the conferences was to be adopted or not.

It was then unanimously voted that such a plan or association as that proposed should be adopted.

It was then unanimously voted that brothers Wilson, Carnthers, McEwan, Brown, Clark, Milnes, Mason, Banks, Johnson, and Flint, resolve themselves into a committee to draw up resolutions, to be examined and discussed by the conference, and that they retire into the adjoining room for that purpose.

The brethren of the committee having retired, elder Woodruff called the attention of the conference to the various business laying before them in relation to the churches.

Elder Woodruff first called for those brethren who were so situated as to give themselves up to the ministry, when there arose elders J. D. Ross, James Ure, Glau Rogers, E. H. Webb, James Houston, Robert Cook, George Slater, Thos. Margetts, E. H. Davis, John Allen, J. A. Stratton, E. F. Sheets, William Walker, C. Miller, Milton Holmes, Lenord Hardy, George Eyre, William Speakman, Thomas Day, Henry Cruerden, G. P. Waugh, Dan Jones, William Henshaw, Wm. Allen, Thomas Smith, (of Worcester), Thomas Smith (of Bath), Phillip Westwood, Charles Phelps, Hiram Clark, John Banks, John Johnson. The three last named were added, though the brethren had retired on committee.

The case then arose, before alluded to in reference to the Worcestershire conference, which led to a variety of excellent teaching in reference to elders or others interfering in the settlement of difficulties where they were not sent. The adjustment of difficulties and the right of sitting in judgment belongs in an especial manner to the high priesthood, unless elders received a special commission for that purpose.

It was then carried that the church in Coventry continue under the control of the Worcestershire conference.

The meeting being closed by prayer, until two p. m.

AFTERNOON SERVICE

This service being opened as usual, elder Ward rose to make some remarks on the responsibility of all connected with the kingdom of God. As individual members of the church we were by no means exempt from this, inasmuch as it was every man and woman's duty to warn their neighbour. And as we received any portion of the authority of the holy priesthood, that responsibility increased, and he would assure the meeting that the presidency in this land justly estimated the position they occupied, and were well aware that they were answerable to God for whatever measures they adopt in connexion with their superintendence of this portion of his vineyard; as they had no individual or party feelings the Saints might rest assured that all measures

which they might seek to carry, would be with a single eye to the glory of God.

Elder Hedlock then followed on the same principles.

The condition of the Macclesfield conference was then laid before the meeting, when it was carried unanimously that elder William Walker (late of Hull) go labour there, under the presidency of elder James Galley.

Elder Robert Crook having stated the necessity of some young active labourer being sent into the Derbyshire conference, it was carried that elder George Slater, late of Nauvoo, take the presidency there recommending him to avail himself, as need might be, of the council of elder Crook.

Staffordshire conference being next considered, it was carried that elder Hiram Clark take the presidency for the time being.

Garway conference wanting a president, by the retirement of elder Richard Blakely, elder William Allen was unanimously voted to take the presidency thereof.

The condition of the Mars Hill conference being brought forward, it was carried that elder E. F. Sheets (late of Bradford), preside over the same.

It was then carried by the meeting that elder Glaud Roger preside over the Bradford conference in the room of Brother Sheets.

It was next unanimously voted that elder John Allen take the presidency over the Carlisle conference.

It was also voted that elder Robert Martin preside over the Bedfordshire conference, where he has been lately labouring.

It was then unanimously carried, that Hull be organised into a conference, and that elder Henry Cuerden preside over the same.

It was then with considerable good humour, unanimously voted that elder Dan Jones, form, and preside over Wrexham conference, consisting at present only of himself and wife. Some present wished to make elder Jones a present of some branches in the neighbourhood to begin with, but the feelings of the meeting was that he should build upon no other foundation than that which he had already got. Elder Jones made some interesting remarks on his position, and of his anxiety to preach the gospel to his native countymen in their native tongue, requested an interest in the faith and prayers of the Saints for his success, when elder Ward arose, and called upon the meeting, if they felt disposed to uphold brother Jones in his position, to signify it by a hearty Amen which was most heartily responded to.

It was then voted that elder G. P. Wangh, labour under the direction of elder John Brnks, in Edenburg conference.

It was then voted that the branches of Louth, Taleby, and Waploed, be annexed to the Hull conference, under the presidency of elder Henry Guarden.

Voted also that Paul Harrison be ordained an elder, and go to labour in Ireland.

Voted that Doncaster be appended to the Sheffield conference.

Voted that Newhall branch be annexed to the Sheffield conference.

Voted that Kidderminster be annexed to the Worcestershire conference.

It was then unanimously carried that elder James Houston's appointment to labour in Lanark receive the sanction of the conference.

The meeting which continued to a late hour, without interruption, then adjourned unto Tuesday morning.

TUESDAY.

The meeting being opened by singing and prayer.

Elder Webb was then called upon by the pres-

ident to state the condition of the branches in his field of labour, viz, Chalford Hill, Avening, Tetbury, Kingwood, Cam, and Nymphfield.

It was then carried unanimously, that the before-mentioned branches be organized into a conference and that elder E. H. Webb preside over the same.

It was then voted that Bath be organised into a conference, to be called the Somersetshire conference.

It was then voted that elder George Robins go to labour in the Hull conference, under the presidency of elder Henry Cuerden.

Elder John Johnson president of the Cheltenham conference, being absent on the committee, elder Phelps was called upon to lay the circumstances of the conference before the meeting, in relation to a lawsuit now pending. It appeared that the Saints had been subject to interruptions in their meetings of the most outrageous and disgraceful character, notwithstanding they met in a place regularly certified; that being obliged to have recourse to law in their own defence, they had been, and expected to be still more involved in expenses which without assistance they were not able to meet. Elder Woodruff remarked, that circumstances like those in the Cheltenham conference might be the lot of any other, and that it behoved us to sympathise with our brethren, and render them what assistance we could.

It was then unanimously resolved that the presidents of conferences lay the case before the churches, and that the Saints be exhorted to render what assistance they can, forwarding the same to Liverpool as early as possible, to be remitted to elder Johnson.

Elder Ward made some remarks on conformity to the brethren never to resort to physical force when oppressed by their enemies, inasmuch there was abundant protection in the laws, when justly administered. He requested the brethren, that when they had acted according to principles of righteousness, and the laws of the land, in all things yet could not get protection or redress from the magistrates, that they would send him the addresses of such persons, and he would adopt measures to teach them their duty. He had been under the necessity of writing to two magistrates, and it behoved all the servants of the Lord to become, as much as possible, acquainted with the laws of the land.

The Committee of the Joint Stock Company then making their entrance, it was carried unanimously that the articles which had been drawn up by the Committee be read before the meeting, consecutively, and afterwards item by item, to be discussed by the conference.

After the reading of the articles.

Elder Ward rose, in the first place, to move a vote of thanks to the brethren of the committee for their very arduous labour, in the production of the articles which had now been read, and which had occupied the committee some sixteen hours. This vote was most heartily unanimously carried.

Elder Thomas Wilson, president of the committee then returned thanks.

Elder Hedlock rose to express his gratification at the result of the committee so far, and as he had been the first to suggest the plan, he felt much to rejoice at the prospects of its ultimate success.

It was then voted that Brother Brown read the articles one by one for the consideration of the conference.

AFTERNOON SERVICE.

The service being opened as usual, the following articles were for the time being opened upon. We shall not here present the remarks made upon

each as it is passed but merely quote each article as it was decided upon.

1. That this Joint Stock Company be called "The Mutual Benefit Association."

2. That it shall have for its objects the establishing of those branches of manufacture in America, which will be most beneficial, and return to the stockholders the greatest amount of profit acquiring at the same time the least amount of capital in erecting and carrying on its operations.

3 That this association shall bring over food and provisions from America, that the members may have abundance of things both cheap and good, at a price considerably beneath that at which such provisions are usually supplied, that thus a saving far exceeding the weekly payment for one share shall be effected.

4 That its capital shall consist of not less than thirty thousand pounds, divided into sixty thousand shares of ten shillings each: that a deposit of one shilling per share shall be paid within two from the date hereof, or within one month from the date of the application for shares at any future period; the remainder to be paid in equal parts weekly or monthly, during the following eighteen months.

5 That each shareholder, shall have one vote, and one only, in all matters connected with the business of the Mutual Benefit Association.

6 That a committee of fifteen directors shall be chosen to manage the affairs of this association; that every male shareholder, aged twenty-five years, shall be eligible to become a director.—That this committee have full power to manage the affairs of this society. That they be appointed for twelve months; that four retire annually by ballot, and other four be chosen in the same manner to fill up the vacancy.

7 That each district shall have a committee management consisting of a President, Secretary, Treasurer and four members, who shall have the power to organize every branch in a similar manner by the the general voice of the said district.

8 That the annual meeting shall be the time for transacting the business of this association, viz., on or after the 6th of April in each year, and that the expenses of each delegate be paid out of the general fund.

9 That the collections of shares shall be made weekly or monthly as may be convenient for each district, and that these instalments shall be paid to the treasurer thereof, he giving a printed receipt to each member: that these check-books shall be sent to the general committee on or before each annual meeting, and that a minute-book be properly kept and signed by the officers of every said district, which shall be returned at the same time, and that for the sake of uniformity, these books be provided by the directors out of the funds.

10 That the cash paid by members, on account of their shares, shall be remitted by the treasurer of each district to the treasurer of the Committee of Directors, on the first Wednesday of every month, in Post-office orders or Bank of England seven days' post bills, according to the amount.

11 That the treasurer of each district see that he receive a printed receipt for each monthly payment, signified by the three chief directors or managers at Liverpool, viz: the president and the two trustees or cash keepers hereafter mentioned.

12 That the said cash orders shall be paid and remitted in the names of these three chief officers whose names must be endorsed by them on the same, before they can be cashed.

That all the monies belonging to this society shall be kept in some bank, chosen by the directors in Liverpool, in the name of the said three principle directors or trustees for this association, whose united signatures shall be attached to every

document for deposits, or draft for receipts; and that the petty cash be kept in a safe, in the said office, under two keys, one kept by each of the said trustees hereinafter named.

14 That every member shall have the liberty of selling his or her share to other members, that any shareholder may increase his or her share at any time by paying the amount paid up, and any bonus that may have been declared or added on the same; and that should the amount of shares demanded exceed sixty thousand, at the next annual conference sixty thousand more may be granted.

15 That all machinery requisite for factories, and other implements shall be procured among the members if possible, and that payment for these shall be taken in shares where practicable, and that the wants of shareholders shall first be supplied out of any stores belonging to the society, at a small remunerating profit, others buying, to pay the market price.

16 That no money shall be returned to the shareholders, until the end of five years and if at the annual meeting then to be held, a majority of the members or their delegates shall see proper, and resolve that the business of this association can be carried on solely with the accumulated profit, then they may order that the amount of shares paid up, shall be repaid to the stockholders, or if otherwise that the business shall be carried on for other five years, with the original capital and profit thereon, paying a dividend to the shareholder at the rate of not less than ten per cent. per annum.

17 That this association be legally constituted, viz., by Deed of Partnership, Enrolment in Chancery, or Act of Parliament in Great Britain, and by Congress Act or Registration in America as the committee of directors shall see proper.

18 That the directors shall be empowered to find offices, clerks, &c., at the expense of the association.

19 That five per cent, and no more, on all business done be reserved to cover these and other office expenses.

20 That two directors, viz., Thomas Ward President, and Thomas Wilson, Secretary, sue and be sued in their own names on behalf of this association, and be supported and indemnified therein from the funds of the same.

21 That the business of this association be allowed to be commenced on the 7th of April, 1845.

22 That the sale and transfer of shares be recognized by the directors, who shall determine the form thereof.

23 That if any shareholders neglect to pay their monthly instalments due, one penny per month of fine shall be imposed, and if they neglect to pay the instalments for six months, the amount paid shall be forfeited, and added to the stock, but that they be warned in writing, at least fourteen days before the expiration of the said six months, under the hand of the secretary of the district.

24 That the names, places of abode, and number of shares of each proprietor be entered in the shareholders' register.

25 That these shares be considered personal property, and as such may be devised and disposed of.

26 That two thirds of the fifteen directors may remit forfeitures, and have a discretionary power to act in all matters not herein provided for, as they shall deem best for the welfare of the association; distinctly recording those and all their other acts in minutes to be laid before the annual meeting of proprietors or delegates.

27 That the directors books be ballanced every six months, and a balance sheet containing all the particulars of business be at the said annual

meeting submitted, audited, and passed if approved of by the shareholders or their delegates, an abstract of which may be published if ordered at the said annual meeting.

28 That the directors appoint their own chairman and deputy chairman from time to time as need may be, and upon the decease of any director, they vote another into his place until the next annual meeting.

29 That the delegates if necessary may appoint committees, delegates and agents, to assist in promoting the welfare of the association.

30 That these directors may purchase and sell shares, and be the general brokers of this society and in any or all cases of dispute, be empowered to refer matters to arbitration, one arbiter being appointed by each aggrieved party, and the two so named to appoint a third, before entering on the reference—their award in writing to be final.

31 That letters of attorney, and other legal documents not herein named, be executed in the names of the directors aforesaid, appointed to sue and be sued in all legal matters connected herewith.

32 That directors may resign, and others be appointed, as in case of death as aforesaid.

33 That two thirds of the directors have power to remove any directors for conduct prejudicial to this company, the places being supplied within ten days as aforesaid, until the general annual meeting of shareholders or delegates.

34 That notices of general meetings be sent through the post fourteen days before these be held; that the weekly and monthly meetings be convened, as the committee and directors shall see fit.

35 That the obligations of shareholders on transfer or forfeiture of their shares shall cease, and that the person in whose name they shall be registered be considered the real owner; all transfers to be duly registered, and the husband of any female proprietor must become a proprietor by sale or transfer as aforesaid, and by the approbation of two thirds of the directors or committee, and that all matters of dispute in districts which cannot be settled there, be submitted in writing, signed by the three principal members of these committees to the directors, whose decision shall be binding on the said district until the next annual meeting, where all matters may be regulated and set in order.

36 That all securities or investments be in the name of the president and the two trustees hereinafter named, subject to the control of the majority of directors and the voice of the delegates at their general or annual meeting.

37 That the company may be dissolved or business stopped and disposed of, on the fourth of the paid up capital being lost, by the vote of two-thirds of the directors and a majority of the shareholder or delegate present at and voting in two successive meetings.

38 That the language of these articles be understood in the plain and common acceptation of the terms thereof, and that if any doubt or dispute arise as to the meaning of any sentence, article or rule, the same be explained and decided by two thirds of the directors and delegates; and that these articles may be altered and amended at the annual meetings of the shareholders, by the voice and votes of two thirds of the whole of the said shareholders or delegates.

39 That the freight of goods from Liverpool, sold to any of the shareholders in Britain, be paid out of the general fund.

40 That bond or bonds be given by the cash keepers as security for stock.

41 That the said two key-holders, trustees or cash keepers give approved bond, jointly or severally, for three hundred pounds; and that this be increased annually, according to the increase

of stock, and as the stockholders or their delegates may require.

42 That the following fifteen shareholders act as directors of this association, viz. Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Peter McCue, Matthew Caruthers, Thomas Wilson, Hiram Clark, James Flint, Dan Jones, Henry McEwan, Henry Crump, John Druce, Isaac Brockbank, Robert Wiley and John James.

43 That seven of these form the ordinary directors resident in Liverpool, who shall be empowered to act with a trading capital of three hundred pounds of the stock, as they shall see best for the welfare of the association, but that no investment beyond this, at any time, shall be made without the consent and vote of two thirds of all the directors, either in writing, or by vote given in person.

44 That these seven form the quorum of ordinary directors, viz. Reuben Hedlock, Thomas Ward, Thomas Dunlop Brown, Thomas Wilson, Isaac Brockbank, Robert Wiley and John James.

45 That Thomas Ward act as president and corresponding secretary of the said directors.—That Thomas Wilson act as secretary and book-keeper to this association. That Reuben Hedlock and Thomas Dunlop Brown act as trustees and cash keepers for the same, the said trustees giving bond as aforesaid.

It was then voted by the conference, that the delegates of districts, on their return to their respective places, be authorized by this association to organize a committee of seven, including a president, secretary and treasurer, and also in such neighboring districts as may require it.

Elder Ward then arose to ascertain the feeling of the conference in reference to a matter of which they had notice, viz., the publication of the Millennial Star, when it was unanimously voted that after the close of the present volume, it be published twice per month.

The following votes were also agreed to, that elder E. H. Davis be ordained to the quorum of the seventies, that E. F. Sheets be also ordained to the quorum of the seventies.

That brother Thomas Dunlop Brown be ordained an elder. That elder J. B. Maynell receive a letter of commendation from the presidency in Liverpool, on his return to America, testifying of his very successful and diligent labors while in this country.

Elder Reuben Hedlock, on Tuesday evening, made a statement with regard to the affairs connected with the emigration, particularly in respect to financial means, a debt and credit account of which will either be printed or sent in writing to each president of conferences.

It was then motioned that this conference pass a vote of confidence in elder Reuben Hedlock, which was heartily responded to, and unanimously carried.

It was also voted that this conference sanction the appointment by the authorities in Nauvoo, of elder Wilford Woodruff to the presidency of the churches in Great Britain, and also pledges itself to uphold him therein by faith and prayer.

It was also voted that this conference recognize and uphold elder Reuben Hedlock as his first counsellor.

It was also voted that the conference recognize and uphold elder Thomas Ward as his second counsel.

A vote of thanks was also most cheerfully given to elder Thomas Dunlop Brown for his unwearying and active services at the conference.

It was also voted that elder Goodfellow labor under elder Robert Crook, in West Bromwich and its adjacent branches.

The conference then closed by elder Ward returning thanks, at one o'clock, P. M., April 9.

One of equal importance, perhaps, never having been held in the British Isles, and which, by the faithfulness of the saints, may yet bear fruit that may be beneficial to the people of God unto the latest generations. **Ed.**

The numbers as we find from further examination, as far as they have been represented, are as follows; 9,635 members, 10 high priests, 390 elders, 615 priests, 311 teachers, 164 deacons—baptized since last general conference, 1,910.

NEW-YORK MESSENGER.

SATURDAY, JULY 5, 1845.

To Patrons.

We shall send the first number of the second volume of the Prophet (now Messenger) to those who subscribed for the first and have not made any remittance for the second, and those who do not wish to continue their subscription, will oblige us by returning this number to the office with the name of the place of their residence written upon it, or if they wish to continue their patronage to forward the subscription, as we shall be under the necessity of discontinuing all papers that are not paid for. And we now embrace the opportunity of informing those who have not paid up their subscription for the last volume, that after a sufficient length of time having been given for a remittance to be made, we shall publish the delinquencies in the Messenger.

Our agents in Boston, Philadelphia, St. Louis, and Nauvoo, are particularly requested to make returns of the amount on hand every three weeks, which can be done through the new post office arrangement, by paying it into the hands of the post master, who will give a receipt and forward us an order on the post master in this city. The same can be done by subscribers in forwarding their subscriptions.

We would inform the saints in the country, that elder Brannan will be at liberty during the summer, to lecture every sabbath in the surrounding towns and villages, providing the distance is not over a days journey, so that he can return to the city on monday, to attend to his business. If the brethren that wish to have preaching in their neighborhood, will send in a notice of such, it will be announced in the Messenger and attended to promptly.

Wales.

Elder Jones who left this country last season on a mission to Wales, has published a work on the Fulness of the Everlasting Gospel in the Welch language. There is no doubt but a great work will eventually be accomplished in Wales.

France.

From our foreign correspondence, we learn that the Truth is progressing in France, several elders have commenced labouring there, and have met with a good reception. Some have been baptized and ordained. We understand that Elder Woodruff contemplates visiting that country this season.

The Island of Tooboui.

Elder Pratt, who is now laboring on the Society Islands, in the Pacific Ocean, has organized a branch of the Church on the Island of Tooboui, consisting of eleven members.

Notice.

The saints certainly should be informed by this time, that no one is authorized to collect monies for the Temple, unless they can produce a certificate of agency with the SEAL of the Twelve attached to it. And elders that collect money from the saints, and promise to go to Nauvoo and work it out on the temple, cannot be ignorant of the fact, that they are doing wrong, and had better repent.

To be had at this office, 50 copies of the first volume of the Millennial Star, neatly bound at 50 cents per copy or \$4.80 per doz.

One hundred copies of the Missouri Persecution by P. P. Pratt, very neatly bound at 15 cts. per copy, or \$1.50 per doz.

For the Messenger.

Nauvoo, June 8, 1745.

MR. EDITOR—The trial of the persons indicted for the murder of Joseph Smith, has terminated in their acquittal. The proceedings of the Court during the progress of the trial was a complete mockery of the laws, and an impartial eye would look upon the continual leaning of the court towards the defence, of sufficient magnitude to render the examination of witnesses completely **EX PARTE**. The proceedings of the court giving the evidence entire will soon be published, which many think, will draw a darker mantle from the sink of judicial corruption, than ever has existed before in the history of the world. We are not at all disappointed in the termination of the trial. It would have been something new to have recorded in the worlds history, if an earthly government had taken it in hand to avenge the blood of martyred prophets.

The case of Hyrum Smith will take place some time towards the last of this month.

The temple is progressing rapidly. The frame of the attic story is erected, and the roof will soon be put on. All bears the omens of peace, for the present in this vicinity.

You may expect to hear from me once a week. At present no more.

Respectfully,

L. O. L.

To Whom it may Concern.

In a council of the Twelve this day assembled in this city, Elder Samuel Brannan of New York being present, his case received a re-hearing both from written and oral testimony, and upon a full investigation of the whole matter, the council restore elder Brannan to the fellowship of the church, in good standing; and call on the saints to sustain him in his office, and in his Publishing department, and bless him with their faith and prayers.

BRIGHAM YOUNG, Pres.

W. RICHARDS, Clerk of the Quorum.

Notice.

To the Eastern Churches: We would inform them, in the case of Elder Brannan's being cut

off from the church, it was by the testimony that was laid before us. When Br. Wm. Smith returned from the east, he laid the case of brother Brannan before us, and upon his testimony elder Brannan was restored to fellowship. About ten days after this Br. Brannan came to Nauvoo, and we had a council with Br. Smith, G. B. Wallace, and Samuel Brannan, Br. Wallace being the person agrieved; on hearing the testimony on both sides we felt it our duty to restore elder Brannan to fellowship in the church, praying for his success in his official capacity. And inasmuch as Br. Pratt has suggested in the Prophet of May 10th, that some one had counselled Br. Brannan wrong, that we have reason to suppose that Br. Wm. Smith has not counselled him wrong in the case.

We give this notice to the churches for the satisfaction of Brs. Pratt, Smith, Brannan, Wallace, and all concerned.

B. YOUNG, Pres,

WILLARD RICHARDS, Clerk.

Obituary.

NEWARK, N. J. 1845.

Died in this city on Friday the 6th day of May, of consumption, which she bore with christian fortitude, Elvira M., eldest daughter of Jefferson and Serena M. Ellis, aged 12 years and 9 months. From her first hearing of the Gospel through the Latter Day Saints, seemed to be seriously impressed. She saw the necessity and had the desire, but circumstances rendered it impossible for her to obey. In the hours of her sickness, and when she no longer entertained a hope of recovery, she sent for me—I went to see her and found her a true believer in the doctrine of Christ.

She requested me to pray with and confirm her. I done so, and from that time the spirit manifested to her that she was a member of the household of God. A few moments previous to her last, she looked up and said, mother, I am a Latter Day Saint, I shall soon go to my Saviour. Smiles of joy then lighted up her countenance; and she seemed to have a sight of something more glorious than her feeble tongue could express, and she burst out in songs of praise, such as "praise the Lord, glory to God in the highest."

She prayed for the Lord to bless her parents and all the families of the earth, and expired without a struggle or a groan.

S. W. ROSS.

Hickory Corners, Mich., June 10, 1845.

MR. P. P. PRATT,

A short time since I enclosed for you one dollar for the continuance of your paper which for a short time I find is to be suspended. I do not condemn your Mormonism; I like your democratic notions. I absolutely admire the noble stand for the freedom of speech. Some think they see a disorganizing spirit, a spirit which actuates none but traitors and enemies to their country, in the language Mormons use, when they say 'If again attacked, &c., we shall resist.' Surely it is bold language, but when we consider the plunders and murders committed—the falsehoods put in circulation, and the oppressive measures brought to bear upon them—their non-resistance—their appeals to every department of Government, in every form pointed out by law, for protection and redress—the deafness of all the the authorities—the continued threats of their enemies, and the encouragement given to the same by men in power, who shall say that that Government which was instituted to judge and

protect is not the traitor to the people? If it ceases to perform those functions for which it was instituted, men are left to depend upon the first law of nature, 'Preserve thyself.'

After such a continued series of atrocities and no prospect of a change, who can condemn them if at last they are goaded into resistance? As well might our revolutionary forefathers be condemned for taking the law into their own hands, and resisting British aggression.

What liberal man will be found to echo 'What business have Mormons to celebrate the fourth of July in that d—d old jail?' Rather let us say, Come Mormons, Catholics, Protestants of every name, Jews, all, all, even Nothingarians, let us all unite in celebrating the fourth of July. These are my sentiments, although I am not a Mormon, for I have sworn uncompromising hostility to every species of tyranny.

Please send the value of the \$1 00 in pamphlets published by Mr. Daniels, concerning the murder of the Smiths, and when you continue the publication of your paper, send it to me, and your pay shall be forwarded immediately after the receipt of the first number.

Yours truly,

S. C. HALL.

For the Messenger.

Utica, June 28th, 1845.

MR. EDITOR—

Dear sir. In perusing the New York Herald the other day, I noticed the following news from the Holy City, and it really amused me to that degree that I felt a little musical, and the following poetry slipped out inadvertently; and if you think it wisdom to answer a fool according to his folly, you are at liberty to publish it. If it answers no other purpose, it may serve for others to sing, who feel full of laughter as I do at the foolish dreams and terrible disappointments of those who love and make lies.

'Trouble in the Holy City.'

It is rumored that Bill Smith is making trouble for the Twelve, in Nauvoo, and will either compel them quietly to surrender their power, or else he will throw himself in open rebellion. In consequence of the sickness and death of his wife, Smith has been comparatively quiet since his arrival in the city; but there has been many points in which he disagreed with the heads of the church, which has led to coldness, if not hostility. When Smith was on his way to the city, he openly declared that the Twelve should reinstate Elder Brannan, editor of the New York Prophet, who had been recently disfellowshipped, and said that if they were not willing he would compel them. By the last Neighbor we perceive that he has succeeded, for Brigham Young has issued a circular announcing that Brannan is restored; but it is done with evident reluctance. It is gossiped about that Smith will in a decent time marry Emma, widow of his brother, the Prophet. She is known to be hostile to the Twelve, and will lend her influence for their overthrow. If this union is effected, we shall look for a complete revolution in the Holy City during the course of the summer. We do not know that such a change would at all alleviate the condition of the old settlers, but Bill Smith has some virtues which would render him less objectionable than the present rulers. He is generous, liberal and candid.—Warsaw Signal.

"Trouble in the Holy City!"

How the Mormon hearts will quake.

Trouble! trouble, what a pity,

Trouble! trouble, world awake!

Sound the alarm of revolution,
New York Herald, Bee, and Sun,
Mormon Empire's dissolution,
Now in earnest has begun.

Down, when pious Mobs bereft it
Of a mayor and prophet wise.
Down, when Sidney Rigdon left it,
Sunk in gloom, no more to rise.

Down, again when Legislation
Took its chartered rights away;
Dead and done the "Mormon Nation,"
Heralds hailed the auspicious day.

But it seems they had been dreaming,
To awake to troubles sore,
The "Holy City" still was teeming
Swarms more numerous than before.

Still are buzzing Herald humbugs,
"Mormon mysteries" to solve,
Rattles, sermons, prayers, and rum jugs,
"Mormon empire" to dissolve.

"Mormons" still pursue in order,
Works of Union as they choose,
Revolutions on their border,
Only known in "Herald news."

All must give in that Mormonism cannot be overthrown, but is bound to go ahead and prosper, for it has stood the shock of lies, slander, persecution, sword, flame, dungeons, chains and death, in all their most horrid forms, and it still goes ahead as if it had met with no opposition.

A system which has the elements of union, and progress, to a sufficient degree to carry it through all these trials in its very infancy, must be admitted to possess the power of enlargement to any extent, and for aught we know it may fill the world; and if so, we who have opposed it, will, in turn, be laughed at for fools.

For my part, I feel as if we had been humbugged to a sufficient extent by our editors and priests, and others on this subject. At any rate they have all proved themselves mistaken in regard to Mormonism, and are all a set of false prophets together, and have made themselves ridiculous in trying to make Smith and the Mormons out to be such. The fact is, the Book of Mormon, and the preachers of that order told us in the beginning, that this would be the result, and that Mormonism would finally triumph, and who shall say it shall not come true? It has certainly confounded its enemies, and proved itself thus far. And what a set of fools its enemies will prove to be in the event of its final triumph. We people of the west, where it first originated, are determined to re-consider the matter, and look into it for ourselves.

Yours truly, T. N.

From the Times and Seasons.

Special Conference

Of the Church of Jesus Christ of Latter Day Saints, at Nauvoo, April 6, 1845, it being the first day of the 16th year.

The choir sang 'Hark the Jubilee' at quarter past ten o'clock, while the assembly was collecting.

Present—President Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, George A. Smith, John Taylor, John E. Page, William Richards and Amasa Lyman of the quorum of the Twelve—Father John Smith, President of the stake—Bishops Whitney and Miller—the high council—and about twenty-two thousand persons.

Elder Kimball called the meeting to order at half past ten A. M.; and the choir sung the thirty-first hymn; followed by prayer by Elder Kimball; the choir then sang 'Come all ye sons of Zion.'

The morning was spent in teaching on the baptism for the dead, by President Young, which will be hereafter reported in full. Conference adjourned until 2 o'clock.

Two o'clock, P. M. Conference met pursuant to adjournment; the fore part of which was taken up by the blessing of children, but owing to the immense number, it was found impossible to complete the whole, when it was accordingly dispensed with, and the remainder of the afternoon was occupied in exhortation from the stand, by Elder Page and President Young; and the conference adjourned until to-morrow at ten o'clock A. M.

April 7, 1845, Ten o'clock A. M. Conference met pursuant to adjournment. After the conference was seated, in consequence of the high wind it was thought best to remove into the valley, a little south, and the whole of this immense congregation was removed and comfortably seated in the short space of about forty minutes. The choir sang 'The heavenly vision,' and was followed by prayer, by Elder John Taylor, after which the choir sang another hymn. Elder Kimball then arose and stated to the congregation some of the items of business which would be necessary to attend to during the day, viz: the building of the Temple and the Nauvoo House; also to take into consideration all old obligations against the church, which are pouring in like a torrent, also to ascertain the feelings of the people in regard to sustaining the authorities of the church under the present organization.

President Brigham Young then arose and said he would now present the first item of business, which would be to present the authorities of the church for the approval or disapproval of the conference; he also said he wanted to know if the saints are satisfied that Joseph Smith lived and died as a prophet, seer, and revelator to this church. Whereupon

Elder Phelps moved that we accept the labors of Joseph Smith as a prophet, seer and revelator to the nineteenth century, and that we are satisfied that he lived according to his profession, and died a martyr to the truth. Carried unanimously.

Elder Phelps moved that we accept the labors of Hyrum Smith, believing that he lived according to his profession, and died a martyr to the truth. Carried unanimously.

Elder Phelps moved that this conference accept the Twelve as the first presidency and leaders of this church. Carried unanimously.

Elder George A. Smith moved that we acknowledge President Brigham Young as the president of the quorum of the Twelve apostles to this church and generation. Carried unanimously.

Elder George A. Smith moved that Heber C. Kimball be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Orson Hyde be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Parley P. Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that William Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Orson Pratt be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that John E. Page be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Willard Richards be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that John Taylor be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Wilford Woodruff be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that George A. Smith be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Amasa Lyman be continued as one of the Twelve, and that he be sustained in his office. Carried unanimously.

The chairman then observed, concerning the course of Lyman Wight, his feelings are that we should let him remain for the present, probably hereafter there may be a time when he will hearken to counsel, and do much good, which he is capable of—for he is a noble minded man.

The chairman then stated that the next article of business would be to present to the conference the presidency of the stake; moved and seconded that Patriarch John Smith continue in his office, as President of this stake, and that he be sustained in his office. Carried unanimously.

Moved and seconded that Charles C. Rich be continued and sustained in his office of counsel to Father Smith. Carried unanimously.

Moved and seconded that George Miller be continued and sustained in his office, as President of the High Priests' Quorum. Carried unanimously.

Moved and seconded that William Snow and Noah Packard be continued and sustained in their office as counsellors to President Miller. Carried unanimously.

Moved and seconded that George W. Harris, Alpheus Cutler, William Huntington, Sen. James Alfred, Henry G. Sherwood, Thomas Grover, Newel Knight, Lewis D. Wilson, David Fullmer, Ezra T. Benson and Aaron Johnson be continued and sustained in their office as members of the High Council. Carried unanimously.

Moved and seconded that Joseph Young be continued and sustained as President of the First Presidency of the Seventies. Carried unanimously.

Moved and seconded that Levi W. Hancock, Henry Herriman, Zerah Pulsipher, Jedediah M. Grant and Daniel S. Miles be continued and sustained in their office, as assistant presidents to president Joseph Young. Carried unanimously.

Moved and seconded that if Roger Orton will reform and become a good man, he will be received and ordained as a member of this presidency. Carried unanimously.

Moved and seconded that Samuel Williams be continued and sustained in his office as the president of the Elder's Quorum. Carried unanimously.

Moved and seconded that Jesse Baker and Joshua Smith be continued and sustained as counsellors to president Williams. Carried unanimously.

Moved and seconded that Newel K. Whitney and George Miller be continued and sustained in their offices as Bishops and Trustees in Trust, to the church of Jesus Christ of Latter day Saints. Carried unanimously.

Moved and seconded that Alpheus Cutler and Reynolds Cahoon be continued and sustained as Temple Committee. Carried unanimously.

On the subject of the old Church debts coming in, it was moved and seconded that the debts of Kirtland and Missouri, and the debts that are said to be accrued in consequence of purchasing the Galland tract in Iowa Territory, be dropped, and come up no more, and the Trustees shall be dunned for them no more for ever; neither shall

they be sold into the hands of the Gentiles. Carried unanimously.

Conference then adjourned until 2 o'clock.

Two o'clock, P. M. conference met according to adjournment.

The Choir sung a hymn, which was followed by prayer from elder Orson Pratt; after which the choir sung another hymn. By request of President Young, Elder Orson Pratt read the revelation given January 19th, 1841, concerning the building of the Temple, and the Nauvoo House, &c. After which he read an extract from the Law of the Lord, page 240.

The chairman then stated that he wanted to lay before the conference the subject of completing the Nauvoo House, whereupon,

Elder Phelps moved 'that we fulfil the revelation by completing the Nauvoo House as soon as possible.' Carried unanimously.

The chairman called for a show of hands from all those who could, and would, take one share of stock in the Nauvoo House, there were so many hands uplifted that they could not possibly be counted.

He next called for a show of hands from those who could and would, take two shares. Quite a large number of hands were shown.

He then called for a show of hands from all, both male and female, who, after they had done all they could to finish the Temple, are willing to sacrifice their all, to finish the Nauvoo House, rather than not have it done. Every hand in the congregation was raised.

The President then proclaimed to the conference, that on next Monday, the books for the Nauvoo House Association would be opened in the upper part of the brick store on Water st.

The conference then adjourned till to-morrow at 10 o'clock.

Tuesday, April 8th, 1845. Conference met pursuant to adjournment at 10 A. M., and was addressed by Elders Kimball and Young, upon the propriety of the saints staying in Hancock County, and in the afternoon Elders Young, Page, and Hyde addressed the assembly.

Perfect union and harmony prevailed throughout the conference, and there was but one dissenting vote in the entire congregation.

It was motioned by the President, that henceforth and forever, this city shall be called the 'city of Joseph.'

Great praise is due to ex-Marshall A. P. Rockwood and his associates for their unwearied exertion to arrange and seat the numberless assembly, for the most perfect order was maintained throughout the whole city and the conference—and to the saints universally, for seconding their movements.

On motion conference adjourned until the 6th of October next.

BRIGHAM YOUNG.

President.

WILLIAM CLAYTON, } Clerks of Conference.
THOMAS BULLOCK, }

Elder George D. Watt, whose valuable services to this church as Professor of Phonography, are highly appreciated, has taken down the speeches delivered on this occasion, and they will appear from time to time as circumstances will allow.

WILLARD RICHARDS,

Recorder.

Never have we seen the time before when the people were more willing to receive and listen to counsel than now. The High Council have only had one case in about seven weeks. Our magistrates have nothing to do. We have little or no use for charter or law. Every man is doing his best to cultivate the ground; and all are anxious to provide things honestly in the sight of all men—to honor our God, our country and its laws.

Whenever a dispute or difficulty arises, a word from the proper source, puts all to rights, and no resource to law. May God ever save us from this snare of men, this drainer of the purse, and this fruitful source of contention and strife.

Kirtland, Lake Co., Ohio, April 6, 1845.

Conference convened according to previous appointment, at 10 o'clock A. M.

The house was called to order by priest John Young, and proceeded to organize the meeting by appointing brother Hiram Winters to preside over the conference, and Luman Heath clerk.

Sung a hymn; introductory prayer by brother John Young.

The president then addressed the meeting on the subject of the rise and progress of the church showing the propriety and necessity of supporting the authorities of the same, and of using our influence and means to assist in the building of the Temple at Nauvoo.

A motion was made, seconded and carried unanimously, that we sustain the Twelve as the presiding authority of the church; and that we assist in building the Temple at Nauvoo.

Some remarks were then made by elder John Young upon the subject of dissensions, which had taken place in the church. A motion was then made, seconded and carried, also, unanimously; that Elder Hiram Kellogg and wife, Elder Amos Babcock and his wife; also Mrs. Bond, Betsy Markell and Betsy Farrington, who had united with the Rigdon party, be cut off from the church of Jesus Christ of Latter day Saints.

Voted that elder John Knapp be cut off from the church, for purloining money and running away with an abandoned woman, by the name of Maria Mason, and leaving his family in distressed circumstances.

Several of the saints then expressed their views and feelings—sung a hymn—benediction by the clerk. The meeting was then adjourned until 11 o'clock to-morrow morning.

Met according to adjournment. Opened the meeting by singing. The president then read the 50th chapter of Isaiah. Prayer by L. Heath. A very interesting sermon was then delivered by the President of the meeting, which was listened to with profound attention by the congregation. Benediction by elder John Young. The conference adjourned for one hour. The ordinance of baptism was administered during the intermission.

Met according to adjournment. Sung a hymn of praise unto the Lord. Prayer by brother Alanson Pettingall. The communion was then administered by Elders Young and Pettingall, to about one hundred saints. Union and harmony prevailed in our midst. The blessing of children and the ordinance of confirmation was then performed. A vote was then taken that Betsy Farrington be received into the church by baptism.

Order and unanimity of feeling characterised the conference, and the saints in this place appear to be more united than they have been for some time past; and have, in general; a determination to keep the commandments, and gather into the body of the church.

Voted that the conference be adjourned until the 6th of October next.

HIRAM WINTERS, Pres't.

LUMAN HEATH, Clerk.

AGENTS.

JACOB GIBSON of Philadelphia at the Literary Depo, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent.

ROBERT REED of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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(Continuation of the Prophet.)

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S. BRANNAN, No 7, Spruce street.

For the Messenger.

Murra for California!

Come, my loved Eliza, come,
In the wild woods let us roam;
Let us seek a quiet home,
Where the mountain-cataracts foam.

CHORUS.

There no Christian shall annoy,
There no pious mobs destroy.
Eliza will you go with me,
And all for love and liberty?

Sister, see that evening star,
Shining o'er yon realms afar;
Shines it not for you and me,
O'er the California sea?

There no, &c.

There the snow-clad mountains rise,
Towering midst serenest skies,
There the cedar and the pine,
Woo us to their shades divine.

There no, &c.

There are vales retired and lone,
Rills and fountains all our own,
Where the roses always bloom,
Where for every saint there's room.

There no, &c.

Yes, my dearest, we will go,
With our friends and kindred too,
When we've finished at Nauvoo,
The work appointed us to do.

There no Christian shall annoy,
There no pious mobs destroy.
Then we hope to go with thee,
And all for love and liberty.

A SAINT.

CALIFORNIA.

The following extract, treating upon the soil and productions of California, we copy from a late work published in Cincinnati, by Capt. Lansford W. Hastings, leader of the Oregon and California emigrants of 1842.

Mr. Hastings has recently been lecturing in this city, upon the advantages of emigrating to that country. The principle inducements held out, is a grant of land from the Mexican Government, not less than one square league nor over nine to every emigrant. The climate is never so cold as to freeze—and an instance of death on the coast by a fever, has never been known. The soil produces the fruit and vegeta-

tion of every climate in the world. Its commercial advantages and natural resources are the greatest in the known world.

From what has been said in reference to the climate, very correct conclusions may be readily drawn in reference to the adaptation of this country to the promotion of health. There are few portions of the world, if any, which are so entirely exempt from all febrifacient causes. There being no low, marshy regions, the noxious miasmatic effluvia, so common in such regions, is here nowhere found. The purity of the atmosphere is most extraordinary, and almost incredible. So pure is it in fact, that flesh of any kind may be hung for weeks together, in the open air, and that, too, in the summer season, without undergoing putrefaction. The Californians prepare their meat for food, as a general thing, in this manner; in doing which no salt is required, yet it is sometimes used, as a matter of preference. The best evidence, however, that can be adduced, in reference to the superior health of this country is the fact that disease of any kind is very seldom known in any portion of the country. Cases of fever of any kind have seldom been known any where on the coast, but bilious intermittent fevers prevail to a very small extent, in some portions of the interior, yet they are of so extremely mild a type that it is very seldom found necessary to resort to medical aid. Persons attacked with these fevers, seldom adopt any other remedy than that of abstaining a short time from food or going to the coast. The latter remedy is infallible, and I am inclined to that opinion, from the fact that fevers are so seldom known, any where on the coast, and from one or two cases that came under my own observation. The extraordinary health on the coast is perhaps attributable, in a great measure, to the effect of the exhilarating and refreshing sea breezes, which at all times prevail in that vicinity. All foreigners with whom I conversed on this subject, and who reside in that country, are unanimous and confident, in the expression of the belief, that it is one of the most healthy portions of the world. From my own experience, and knowledge, especially of its entire exemption from all the ordinary causes of disease, and the extraordinary purity of its atmosphere, I am clearly of the opinion that there are very few portions of the world which are superior, or even equal to this, in point of healthfulness and salubrity of climate. While all this region, especially on the coast, is entirely exempt from all febrile causes, it is also entirely free from all sudden changes and extreme variability of climate, or other causes of catarrhal, or consumptive affections; hence I cannot but think, that it is among the most favorable resorts in the known world for invalids.

The productions will next engage our attention and here, such facts will be adduced as will, to some extent at least, sustain the view taken upon another page, in reference to the extraordinary fertility of the soil. The productions of the Western section will be found to differ very materially from those of the Eastern. I shall first notice those of the Western section, at some length. The Timber of this section is, generally confined to the coast, the rivers and mountains;

but there are many portions of the different valleys, off the rivers, which are well supplied with good timber. The largest and most valuable timber is found upon the coast, where dense forests, in many places are found, consisting of fir, pine, cedar, 'red wood,' (a species of cedar) spruce, oak, ash and poplar. Much of this timber grows to an enormous size, especially the red wood, fir and pine, which are frequently seen two hundred, and even two hundred and fifty feet in height, and fifteen or twenty feet in diameter.—This timber makes excellent lumber, but its vast size renders it extremely difficult either to chop or saw it with any degree of facility. The timber in the interior, both on the rivers and on the valleys remote from the rivers, consists chiefly of oak, of almost every variety, including red, white and live oak, ash, poplar, cherry and willow. It consists chiefly however, of the different varieties of oak and ash. The timber of the mountains consists of pine, fir, arbor vitae, cedar, and spruce. Besides the varieties of timber here mentioned, in many portions of the country there is a dense undergrowth of thorns, hazels, briars, roses and grape vines, both upon the coast, and in the interior. The timber of the Eastern section is much the same as that of the Western section. Here, as in that section, it is chiefly confined to the mountains and rivers, but it is generally of a much smaller growth than the same species found in that section. It consists principally of pine, fir, spruce, cedar, ash, poplar, cherry and willow. The oak, ash, poplar, cherry and willow are generally found upon, and in the vicinity of the streams, while the fir, pine, spruce and cedar are found mostly upon, and in the neighborhood of the mountains and more elevated regions. The undergrowth of this section also consists principally of hazels, thorns, briars and grape vines.—As before remarked, there are some portions of this section which produce scarcely any vegetation besides the wormwood, or properly, artimesia and the prickly pear. It is frequently asserted that there is a very great deficiency of timber in this country, but such truly is not the case; there is ample timber in both sections, and in all the various portions of each, for all useful purposes. It is true that there is not the same quantity of timber here as found in some portions of Oregon, or in some parts of the States, yet the same quantity is not required, in a climate of such extraordinary mildness and uniformity.

Both the climate and the soil are eminently adapted to the growing of wheat, rye, oats, barley, beans and peas, hemp, flax, tobacco, cotton rice coffee, corn and cane, as well as all kinds of vegetables, and especially such as potatoes, turnips, beets, carrots, onions and the like. And both the soil and climate are no less adapted to the growing of the greatest varieties of fruits; among which are apples, pears, peaches, plums, cherries and grapes, as well as most of the tropical and northern grains and fruits, particularly such as oranges, lemons, citrons, dates, figs and pomegranates. It is rather surprising that almost all of the tropical and northern grains and fruits should be produced here, in conjunction, in the same latitude; but it is no more surprising, than it is to find a southern climate in a northern latitude, as is the case every where upon the Pa-

cific coast, and which is clearly attributable to the causes stated on a previous page. There are other mediate causes which might be assigned; but the above is, manifestly, the proximate cause—yet accounting for a northern latitude's possessing a southern climate is, after all, much like accounting for a northern man's possessing southern principles; many circumstances, in either case, must be taken into the account. Without attempting to assign any further reasons, however I will proceed; for, perhaps it is sufficient for the present purpose to show that such is the fact, for which each can account at his leisure, and in his own way. Many kinds of the grains and fruit above enumerated, are indigenous; for instance the oats, wheat, rye; many of the tropical fruits and a great variety of grapes: flax, a kind of hemp, red and white clover, are also indigenous productions. The oats here alluded to, have precisely the external appearance of our common oats, but upon examination it will be seen that the grain differs slightly from that of ours. It is rather smaller, and is covered with a kind of fuzzy integument; otherwise it is precisely similar to that of our common oats. They generally grow much higher than ours, and the stalk is much larger, but this is attributable to the superior fertility of the soil, and the greater generative influence of the climate, and not to the difference of the species. Their usual height is about two or three feet, and the stalk is, commonly about the size of our ordinary oats; but they are frequently found even eight feet high, having a stalk half an inch in diameter. Several of the farmers here informed me that they had often seen many thousands of acres in a body, which were higher than they could reach when on horseback. They only grow to this enormous height during those seasons which have been preceded by the falling of an abundance of rain during the rainy season. The season which I spent in this region was a dry season, that, comparatively little rain fell during the previous rainy season; but on several occasions I measured the stalks of oats which were six feet long, and nearly half an inch in diameter. In travelling through the various sections of the country, I have passed thousands of acres, which were from two to five feet in height, and as dense as they could possibly stand: when at the same time I almost hourly saw the old stalks of years previous, which were seven or eight feet in length, and sufficiently large and strong for walking sticks. It is not uncommon, either in a dry or wet season, to see continuous plains and valleys, of thousands of acres in extent, which are thickly and almost entirely clad with oats of two or three feet in height which would produce much more abundant crops than our cultivated oats. In many portions, if a farmer wishes to grow a crop of oats, he has nothing to do but designate a certain tract as his oat field, and either fence it, or employ a few Indians to prevent the herds from grazing upon it, which being done, in May or June he reaps a much larger crop than we are able to do in any of the States, with all the labor and expense of cultivation.

The clover, of which I speak, is in all respects like our ordinary red and white clover grown in the different States with the exception of its growing much larger. Its usual height is about two or three feet, but vast bodies of it are found four or five feet in height, and as dense as it can possibly grow. It is chiefly confined to the valleys contiguous to the river, but it is also sometimes found in large bodies in many of the plains and on the hills. All of the bottoms and valleys as well as many of the plains and hills abound with this clover, which, when matured, affords a most excellent natural hay, of which all kinds of stock are extremely fond. The flax found among

the spontaneous productions, is in all respects like that grown in the States. Its general height is two or three feet, though it is frequently found much larger. Unlike the oats and clover, it is chiefly confined to the northern portion of the country, and is seldom found in larger tracts than five or six hundred acres in a body, but wherever it is found, it grows very densely and luxuriantly, even more so than that grown in the east. The fibres appear to be equally as strong as those of the ordinary flax, and as it is, in truth, the same species. It is used by the Indians to a very large extent, for the purpose of making seines and ropes, to which purposes it is found to be admirably suited. The hemp here found does not resemble ours, nor is it properly hemp, although so called; it is properly a species of the spurge, commonly called milk weed, but there called hemp. Like the spurge, it emits a milky juice when wounded; grows about three feet high, and has a tough fibrous bark, which is used by the Mexicans and Indians in large quantities, for making ropes, seines, and for various other purposes. Comparatively, it grows in very small quantities, for you very seldom see more than fifty or a hundred acres of it together. Wheat and rye are also said to be of indigenous growth, but I am not of that opinion, although I have seen wheat, rye, oats, clover and flax, all growing together, more than three hundred miles from any settlement. But upon a close observance, I perceived that the wheat and rye were found only in the immediate vicinity of the encampments of the traders and trappers, who have for years traversed that country. Upon inquiring of those who have resided in that country for many years, I ascertained that the traders and trappers in passing through the interior, frequently take both wheat and rye with them, as food for themselves and their horses. These facts were fully convincing to my mind, that the wheat and rye had been introduced into the interior in that manner. Other persons informed me that they had very frequently seen both wheat and rye, far in the interior, and in portions of the country never visited by the traders and trappers, but still I am of the opinion, that if not introduced in the above manner, they must have been introduced by the Indians or fowls, and hence, although they are spontaneous, yet they are not indigenous productions. The various grasses found here, are much like those found in Oregon, and many of the States. That common to the lower valleys and bottoms, is much larger and coarser than that which grows upon the more elevated valleys, plains and hills. The former usually grows about two or three feet high, while the latter grows but about six inches or a foot high. The short grass is much the finest and sweetest, and is always sought after, in preference, by all herbivorous animals. Both kinds here alluded to, form a very excellent quality of natural hay, during the summer, of which the herds are very fond, and which is sought by many grazing animals in preference to the green herbage, which is found at every season of the year. Thus it is seen that the various grasses, the oats and clover, all of which are indigenous productions, not only afford inexhausted pasturage, during the growing season, but also inexhaustible provender during all the residue of the year.

To be Continued.

Extract of a Letter from the Island of Toonboui, Society Group, Dated, September 17th, 1844.

MY DEAR WIFE:

I doubt not but you will say, now my husband has got the desire of his heart, when I tell you the six first persons I have adopted into the kingdom by baptism are sailors, and perhaps you will ask,

did you hammer the rust off them any? I will answer could you see them on their knees, and hear their petitions, and the sincerity with which they thank the Lord for so ordering events, that I have been so casually thrown on this Island, and been instrumental in his hands of showing them the way of life and salvation, I doubt not but you would say, "there has been a great change wrought some how."

I told you in my last dated July 6th, I had baptized one; on the 22nd July I baptized nine more, four Americans, one Scotchman, four Natives, two of them are the man and the wife with whom I live. On the 29th July, I proceeded to organize a branch of the church, which we call the Tooboui branch of the church of Jesus Christ of Latter-day-Saints; (take particular notice) consisting of eleven members, all in good standing.

On the 5th of August, I administered the sacrament; for wine I substituted cocoa nut milk, that was a pure beverage, which never had come to the open air until we had broke the nut for that purpose. On the 8th of August, I baptised another. The inhabitants have recently held a meeting to regulate Government affairs, among other things, they resolved to build me a house they seem determined on my staying here notwithstanding I say much about the gathering.

Were I to take up my residence any where out of the body of the church, I could not find I believe, a more delightful spot than this;—the climate is beautiful: never so cold as to have frost though in July and August it is as cold as can be, and not freeze—January and February are the warmest months, and the heat is not so scorching as some days we have at home.

There are only two objections to the Island; in the summer the musquitos are innumerable;—in winter the fleas are equally plenty: but we have means to guard against them.

Before I came here King Tommatooah, buried his wife; on the 14th July I married him to Toupah, his Queen; he has been very friendly with me ever since I came here. Perhaps you will ask, how do you enjoy yourself so far from former friends and home? I answer, sometimes when I get to thinking about home I feel that I could leave all and return as quick as possible: a few evenings since I fell into such a train of thoughts, and told my brethren. I went to bed, fell asleep and dreamed, I had deserted my post and got to Nauvoo; the people all knew I had left without counsel, and they treated me with coolness and neglect;—this mortified my feelings so much that I never thought of my family; I saw Br. Young, he was buisily employed in sending elders to Europe; I felt an anxiety to go with them; but I had deserted one station, and they never intended to send me to another. I then thought I would go back to the one I had left, but I had no means to get back, or to help myself with; I thought my shame greater than I could bear, and with these reflections I awoke.

It was sometime before I could make out where I was; at length I found myself in bed on Tooboui, and felt quite happy. I have been perfectly contented since. I have lived at Mattaooa since I came here, till the 23d of August. I then removed to this place called Mahoo; this is the place where we first landed.

The second Sabbath after I came, the church came over to visit me, and I baptised seven more, all natives and heads of families. I administered the sacrament and we felt that we were greatly blest.

Last Saturday a vessel came on the other side of Island, and Br. Hill sent me word she was from Tahiti. I started to see her, in hopes to get letters from my two brethren there; but when I found they had none, I was sorely disappointed,

and vexed I have never received but two letters from them since they left me here; there has been no less than eight vessels here going to Tahiti and I have sent letters by them, all, and Br. Hill near a half doz; and we get no answer; why it is we do not know, if they are not in the fait, we wish them to clear themselves.

It is now a year, since I have heard a syllable from home, and three months since I have heard from the brethren at Tahiti. The last mentioned vessel brought word that there were missionaries coming here from Tahiti and would "play hell" with me for breaking into their sheepfold. I returned to my place, told Br. Hill if any thing of importance transpired, to send me word.

There came a runner before my morning discourse was ended, informing me that the missionaries had arrived. In the evening came a letter that they had been on shore and given the poor Mormons a tremendous thrashing:—christened some infants, told all the lies they knew about Br. Joseph and the church, and had gone on board again; that they were to be on shore the next day, and I must meet them.

The next morning I went over and found them in the house I had kept school in learning the natives to sing. Br. Bowen was acquainted with them. I went in with my church, and was introduced to them, I reached out my hand they said, no; we do not give you the hand till we are better acquainted. I sat down where I could look them full in the face, which I did, as if I they had been the first specimens of the human family I had ever seen, I had heard so much of their iniquity, I wanted to see how they looked; to me they looked guilty indeed! The fourth, by the name of More, is a hot headed fellow against the mormons; he got so enraged the day before, he fairly danced about it. Howe at length turned to me and very sanctimoniously remarked, I understand you have come among these Islands in the capacity of a preacher. I answered in the affirmative; and what do you preach? The sacred truths of the bible, I replied. Said he, I suppose you are aware that so many years ago the London Missionary Society established a mission here at a very vast expense; the whole stress was on the vast expense; the cost of translating the bible, &c. Well said I, and now are you opposed to having the bible preached after you have accomplished the translation? He said no; we had no objections to my preaching the bible; but he understood I had another book I preached from. I told him it was a mistake, and went on to tell him what it was; a long dialogue ensued in which they all questioned me on the fundamental principles of the gospel, and they had to drop several points they introduced for fear of trapping themselves; at length they told me they found no fault with me as far as the bible was concerned, but the book of mormon they had read, and said it was a bad book. I told them to show me some specimens of bad doctrine in it; they turned to the place where it says, "Adam fell that man might be," they flounced greatly at that. I soon succeeded in proving it was not contrary to bible doctrine. Well, they said they could find a worse place than that; so they turned to where it says, "Adam had to know misery before he knew happiness." This they spouted upon me in a great rage—I referred them to the temptations of the Saviour, his sufferings that he might be perfected; what, said they, do you suppose all the angels in heaven, knew sin before they knew happiness? As for all of them I could not say, but if the bible is true we know some of them did; for John tells of one he saw who would not let him worship him because he was of his fellow servants the prophets. They did not know what to make of me; but I suppose they thought I was a dry bone to pick

a dinner off any how:

I then began to question them about their belief in the bible, and the coming of the Son of God the second time: contrasted this with the dispensation of Noah, told them the world was now being warned, and the consequences that would ensue, if men did not give heed. I then raised my right hand towards heaven and called on all the heavenly hosts to witness the testimony I bore: that I knew Br. Joseph Smith to be a good man and a prophet of the Lord: and roared on them like a lion—I believe my eyes flashed, for I felt as if I could swallow them all at one mouthful. The spirit of the Lord rested upon me: it threw them into confusion, they knew not what to say. They finally told me as long as I preached the truth, they would pray that I might be upheld, but if I preached error they should pray it might fall to the ground. Then I said, our prayers will be united.

I let them have a book of Mormon, a Voice of Warning, and O. Pratt's pamphlet on finding the plates. I told them I was happy to see them manifest a better spirit and reminded them how they had abused me and my cause the day before. This they attempted to deny but I was able to prove it. They said Br. Joseph was in jail for adultery. Br. Hill know too many of their tricks to be fooled, he replied, if imprisonment was the penalty for adultery here, there are not many of you who would be at liberty to-day to my certain knowledge. They did not deny it, but one said there were many things they had cause to regret.

We separated—they shook me by the hand with the cordiality of old friends. The natives felt hurt for me when they saw them at first refuse to shake hands with me. King Tommatooah told me not to lay it to heart, for they were going home to England, and would not return: and now is our time to supply them with missionaries.

The natives took my part, and defended the cause with great boldness when I was not present. Br. Hill I have adopted in Br. Hanks stead: he is one of the honorable men of the earth, intelligent and kind. I have great reason to esteem him. My American brethren are all extremely kind and willing to divide to the last with me.

The native family with whom I live are much attached to me: where I go, they go, and where I stay, they stay: they consider all they have is mine.

The woman was once married to a Boston ship carpenter: he died, and this native man is her second husband: they are good people:—while she lived with her first husband, she learned to make and mend shirts, wash, starch and iron. She is naturally ingenious. They all talk much of coming to America, and often ask where is the ship to go in? It is a spiritual feast to me, to meet them in prayer meetings, and hear them pray for Br. Joseph and the church, and with a simplicity thank the Lord for sending me among them.

When the brethren get their vessel done, which will be a year from this time, if we should not hear from you, we think of going to the Columbia river, and so cross the Rocky Mountains to Nauvoo. If you wish to know when I am coming home, you must ask Br. Young.—I see nothing in the way of sending a host of elders—the islands all want teachers.

Our long imprisonment on the Timmoleon, (for I can never call it any thing else,) served to form attachments among the passengers, which will be long remembered. Dr. Winslow and his wife treated me with great respect; made me several presents—likewise the captain made me some presents—and told the young king if he did not use me well, he would come back there and take me away. Dr. Winslow told me if I wished to

leave the island, and had no means, I might draw on him at Tahiti, for any amount I wanted, and he would meet the demand; and if I could never conveniently refund it, he would give it to me.—Mrs. Winslow is a superior woman.—We parted with much friendship, and from Tahiti they sent me a long letter; that the wars there had thwarted their plans, that their goods were reshipped for the Sandwich Islands, and urged me to visit them there before I returned to America.

M. Lincoln, I understand, is baptized at Tahiti: he was one of our passengers, and a fine man too.

And now my dear family I must bid you adieu; could I get a letter from you, it would do me more good than all the letters I ever had in my life. Often at the dusk of evening when all is still and silent, but the distant roar of the breakers upon the coral reef, do I take a long and lonely walk upon the beautiful sand beach that skirts the island: and as I gaze upon the broad ocean that separates us, my mind is wafled to Nauvoo, to my home and fireside; and as I gaze upon the broad ocean that separates us, my mind is wafled to Nauvoo, to my home and fireside; and as I gaze upon the happy circle, I ask—has grim death made any inroads there? I am led to say there are none gone; for I committed you to the care of my heavenly Father when I left you, and when I have done so, I have never been disappointed.

Give my love to all the Saints, and enlist their prayers, that when I have faithfully discharged the trust committed to me, I may return with the laurels of an approving conscience. That we may be preserved till we all meet again to praise the name of the Lord together, is the prayer of your affectionate husband and father,

ADDISON PRATT.

To Mrs. LOUISA PRATT, Nauvoo.

From the Times and Seasons.

Patriarchal.

Only fifteen years have passed away since the organization of the church of God in the last days; but those years have been as ages (in suffering) to the hapless family who were its founders. Forced to flee from their homes, they settled in Ohio; driven from thence, they founded a city in Missouri; and, banished from that land of freedom, they have at last built up a beautiful city, on the banks of the majestic Mississippi, under the banners of Illinois; but again they have been deceived in this boasted land of liberty and they have now paid the last penalty of their adherence to the commands of God. Through all these scenes, the great object of their lives has continued to roll onward; cities have been built up; countries have been settled, the wilderness has been converted into a fruitful field, the desert has been made to blossom as the rose, the church has increased from six, till it now numbers two hundred thousand members; and though all but one have sealed their testimony with their blood, yet their works remain as a monument of their idomitable perseverance, their faith, their wisdom, add to their greatness.

After having myself passed through all these scenes of affliction, and seen my father and brothers laid beneath the cold sod, in consequence of the unhallowed persecutions of an inhuman mob; after having been beaten, driven, and persecuted for a long series of years; after having been compelled, so many times by mobs, to sacrifice all this world's goods—though fifteen years of my life have been spent in the service of my fellow men, and in the building up of the kingdom of God, though reduced to poverty and distress, and though I have suffered the loss of all I hold dear, yet I do not complain, my trust is in

the God of Israel, who will make all things work together for the good of his saints.

Brethren, I have now settled among you—the last of the family. Shall I be sustained by this community? My health, my strength, my time and my talents have been freely spent in your service, and I am ready to do the same again if required. Having passed the last two or three years among the eastern churches, in setting them in order, and organizing them according to the pattern laid down; and after having labored diligently in teaching them the true principles of virtue and morality, and building them up in the most holy faith, I have now returned to this city, and intend to take up my abode in your midst. As to my presidency over the eastern churches, I am confident that my precept and example have been unexceptionable in the eyes of all good Saints; my counsel, both to elders and members will, if followed out, lead them to the most exalted glory in the kingdom of God, and no individual, whether he be prophet, priest, or Pharisee, can in truth say aught to the contrary. My advice to all, without respect to persons, is the same now that it was then. Support and uphold the proper authorities of the church—when I say authorities, I mean the whole, and not a part; the Twelve, and not one; two, six, eight, ten or eleven, but the whole Twelve;—follow me as I follow Christ, God being our Judge. It was in accordance with the counsel and advice of my brethren, and in obedience to the calls of my old friends, that I have now settled among you. It is for you to say, whether base intriguers and vile slanderers shall deprive me of my home, my friends, and my city: it is to you I look for protection, and it is by you that I expect to be sustained. The cause of Zion, for which my brethren died, lies near my heart, and would to God I could see Zion arise, put on her beautiful garments, and become the glory of the earth.

My residence is on Water street, in the house formerly occupied by Mr. William Marks, where I am ready to receive the calls of the Saints, and bestow upon them their patriarchal blessings according to the order of the priesthood.

WM. SMITH.

The office of patriarch over the whole church, is to be a father to the church, and confer blessings on its members, according to the order handed down from the first of Patriarchs to the present. By some of these, great and marvelous events have been predicted, which have received their fulfillment after many generations have passed away; for instance, Jacob blessing his son Joseph; Moses blessing the tribes of Israel, &c.

Father Smith, the first Patriarch, and Hyrum his successor, conferred many blessings upon the Saints that made their hearts glad. But they, in the wisdom of God, have been called away, and William, the son and brother succeeds them.—How many will now say, I wish I had my patriarchal blessing? This has been the lamentation of many since the death of Joseph and Hyrum. William is the last of the family, and truly inherits the blood and spirit of his father's house, as well as the priesthood and patriarchal office from his father and brother, legally, and by hereditary descent.

MARRIED, In Cherry Valley, on the 19th ult. by Elder Chidester, Elder Samuel P. Bacon to Miss Elizabeth Bowen of Cherry Valley. N. Y.

DIED in this city on the 9th of June, Mrs. Ann Doe, the widow of Henry Doe, aged 57 years, after a short illness of six days with the

erysipelas. Sister Doe was one of the oldest members of the New York branch, one of the first baptized into the kingdom seven years ago, from which time she has sustained the character and reputation of a saint, like the saints of old "obtained a good report by her faith," and fully obeyed that injunction of the Saviour, "Make to yourselves friends with the mammon of unrighteousness." She has been a friend indeed, to the elders in their ministry, and her departure truly lamented by the church she has so long stood connected with. She retained her faith till the last, being previously warned that she must part from her friends, which she bore with cheerfulness and fortitude. B.

NEW-YORK MESSENGER.



SATURDAY, JULY 12, 1845.

Post Office Law for Publishers.

OUR SUBSCRIBERS ARE REQUESTED TO FORWARD THEIR SUBSCRIPTIONS BY PLACING IT INTO THE HANDS OF THE POST MASTER, AND TAKE A RECEIPT FOR IT. THIS IS THE SAFEST MODE OF CONVEYANCE.

To the Saints,

We would inform the saints that contemplate emigrating to the west this season, that we have opened an emigrating office in the city of New York, at No. 7 Spruce street. We hope the saints will give us their patronage, we feel satisfied they will find it to their advantage.

Elder Meynell, who left this city last season on a mission to England, has lately returned to the city of Boston.

Elder Brown, President of the Connecticut Conference, is requested to exert his influence to sustain the Messenger, and inform the saints that it is not only for their interest to do so, but a duty, he is authorized to receive and forward subscriptions.

Heaven.

A planetary system where there is no death, sickness, pain, want, misery, oppression, ignorance, error, doubt, fear, sin or sorrow; where the inhabitants enjoy eternal life, and live in love and union with each other. Where each bosom is a mirror; where eternal truth is reflected, and from which emanates the purest affections, with-

out any mixture of falsehood, hatred, selfishness, jealousy, pride or envy.

Where is such a planet located?

At present, no doubt, there are many such worlds among those shining orbs on high; for instance the planet where Jesus has gone to dwell; and where Enoch, Elijah, and all those who have been translated or raised from the dead have their present home.

But our earth is destined eventually to be redeemed from death, sin, and the curse, and to be regenerated, melted, purified, by fire, and renewed in such a manner as to constitute a celestial kingdom, or in other words a heaven of immortal felicity. When this comes to pass, there will be no more death, no more pain or sorrow. Man will then live on this earth for ever. And even those who are gone from it for a season, will then return and dwell here forever in the flesh.

Job will then see his redeemer in the flesh, and dwell with him on the earth.

Adam and Eve will then hold the dominion committed to them at the first.

Abraham will then come into his everlasting inheritance in the land of Canaan, and will dwell there with Isaac and Jacob, and all their children, and thus the promises will be fulfilled, which have been spoken by all the holy prophets since the world began, in relation to the promised inheritance to the chosen seed.

Then the inhabitants of the earth will be governed by apostles and prophets, instead of their pretended successors, under the name of popes, bishops and clergy. And instead of a contention about the succession to the 'Chair of Peter,' Peter will be here to fill his own chair, as it is written, 'Ye that have followed me, shall, in the regeneration, when the son of man shall come in his glory, sit on twelve thrones, judging the twelve tribes of Israel.'

When death, sickness, pain and sorrow are banished from the earth; when sin and all its cursed effects have ceased to operate; when darkness, ignorance and error shall pass away; when Jesus Christ shall be king, and the patriarchs, prophets and apostles of old become kings, governors, magistrates, judges and civil rulers; when the mountains are thrown down, and the vallies exalted; when the crooked places become straight and the rough places smooth; when cities are built, and houses and temples reared and furnished in the most durable and elegant manner, with a word: when gold is used for paving streets; when men walk in pure white linen, and eat and drink of the fruits of the earth only, instead of flesh; when flowers bloom in eternal spring, and fruits ripen in profuse succession every month of the year; when children are born without pain, and reared without sin; when Rebecca lives again on the earth, and becomes the mother of thousands of millions according to the blessings and good wishes of her friends, when she went to become the wife of Isaac. When life and law eternal reigns, and God and his tabernacle are with man on the earth forever. Then will earth be heaven and heaven be earth. And then shall man know and understand that nothing was made

in vain, but that all things were created for the glory and pleasure of God, and the enjoyment of his creatures.

Review of the World.

What was the patriarchal system of religion and government?

It was a system of priesthood, under the direct appointment and sanction of the Almighty and continually guided by angels, visions, dreams and the spirit of revelation and prophecy, by which means the people of God were governed in all things, temporal and spiritual.

What was the Old Testament system, or the system of Moses and the Jewish prophets?

It was a system of priesthood under the direct appointment and guidance of the Almighty, by means of angels, visions, dreams, revelations and prophets. By these means the people of God were governed, in all things both temporal and spiritual.

What was the New Testament system, or the system of Christ and his Apostles?

It was a system of priesthood and apostleship, appointed by the Lord himself, and guided continually by angels, visions, dreams, and the spirit of prophecy and revelation, by which the churches were governed, guided and directed in all things both temporal and spiritual.

When did the New Testament order, or the order of Christ and his Apostles cease?

When inspired prophets and apostles ceased, together with the Ministry of angels, visions, revelations, healings, &c.

Why did these things cease at all?

Because of unbelief and corruption.

What is Catholicism, or Popery?

It is Greek and Roman paganism somewhat remodded, and under a new name, but equally idolatrous and absurd in all its ways, and if possible more productive of every evil to which humanity is subject. It was founded by the devil, and is, in spirit and works directly opposed to the word and spirit of Christ. Proof experimental instanced in Italy, Spain, Portugal, France, Germany, Mexico, and other countries for ages.

What is Protestantism?

It is another form of Greek and Roman paganism, or Idolatry, equally corrupt, equally productive of all evils, entirely opposed to Christ's kingdom, government, word and spirit. Proof experimental, instanced in England, Scotland and the United States, where all evil prevails in society, and where the voice of Angels, prophets and revelators passes unheeded; and where men fall martyrs for the testimony of Jesus.

What is Mormonism, or the system of the Latter Day Saints?

It is the restoration of the New Testament system, or the system of Christ and his Apostles again renewed, for the fulness of the Gentiles, and the restoration of Israel. It is a system of priesthood appointed by the Almighty, and continually guided by angels, visions, and the spirit of prophecy and revelation, by which the saints should be guided in all things, temporal and spiritual. Proof: Its works, doctrine, spirit and

points, instanced from its rise to the present time.

Such, in substance, are a few of the differences between the doctrines of the Saints, and the doctrines of the modern 'Evangelical' sects so called, or more properly, sectarians.

DOCTRINE OF THE SAINTS.—He that believeth and is baptized shall be saved: he that believeth not shall be damned.

DOCTRINE OF SECTARIANS.—He that believeth shall be saved, whether he is baptized or not.

Saints.—These signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick, and they shall recover.

Sectarians.—These signs are all done away, and are not now a part of the Christian system, although we acknowledge they once were a prominent and very essential part of it.

Saints.—If any are sick among you, let them send for the elders of the church, and let them pray over them, anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick, and God shall raise them up, and if they have committed sins they shall be forgiven them.

Sectarians.—The members of the church need no healing now when they are sick, or if they need it ever so much it cannot be obtained through prayer and anointing, for this part of the gospel is done away.

Saints.—Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

Sectarians.—Go ye into all the world and preach that baptism is non-essential, or else baptize little infants who cannot be taught the gospel nor believe in it, at the time of their baptism.—But in either case be sure to inform them, that part of the commandments, ordinances and promises are done away.

Saints.—It shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh—old men shall dream dreams, and young men shall see visions, and on my servants, and on my handmaidens will I pour out in those days of my spirit, and they shall prophesy.

Sectarians.—Revelations, visions and prophecies are among those parts of the gospel which were enjoyed exclusively by the ancients, and which are now to be set aside as among the things which are done away.

Saints.—Not every one that cryeth Lord, Lord, shall enter into my kingdom; but he that doeth the will of my father in heaven.

Sectarian.—You need not be particular to be baptized, and to observe all the commandments and ordinances of Jesus Christ and his Apostles; these things are non-essential at most, but come forward to the anxious seat, and cry Lord, Lord, and he will convert your soul and save you.

Saints.—Why call ye me Lord, Lord, and do not the things that I say?

Sectarians.—Cry to the Lord in humble prayer but the things he has said are many of them done away.

Saints.—In vain they worship me, teaching for doctrines the commandments of men.

Sectarians.—If we only worship Jesus Christ, and believe in and pray to him, we shall be saved it matters not what doctrine we follow, if it is only some one of these 'pious,' evangelical sects which do away, or deny and pervert, many parts of the Gospel.

We might fill a volume with similar comparisons, but these few will suffice to show any reasonable man that Mormonism (so called,) or the doctrine of the Saints of this age, is a revival or restoration of the old way—the old doctrine and faith once delivered to the Saints, and that Sectarianism, not Mormonism, is justly entitled a 'new doctrine.'

Mormonism is no new doctrine; it holds forth no new Jesus, no new Gospel, no new plan of salvation. It claims nothing more nor less than a restoration of all the offices, gifts, ordinances, principles, powers, and government, which was anciently set in order among the Saints, and committed to them as an unchangeable and everlasting system of salvation to man. The new records, books, and revelations had among the Latter Day Saints, are so many additional evidences of the same principles developed in different ages or countries. Mr. Mormon, for instance, in his writings of the fourth century of the Christian Era, and in his abridgments of the more ancient fathers, contends for the same offices, gifts and ordinances which were had among the Jewish Apostles and Disciples, and as written in the New Testament. The Book of Mormon (a work of 600 pages) does not claim or hold forth one new principle or doctrine, but simply bears record of the same principles revealed in another country, and to another people, or branch of Israel.

The visions of Mr. Joseph Smith, and others in this age, claim nothing more nor less than to restore the same doctrine and authority, the same faith and ordinances which were had in the ancient church, and which are clearly laid down by the ancients as essential parts of the gospel. It is true that in temporal matters, such as gathering together, emigrating, building, &c., modern revelation varies from the ancient, to suit the country and circumstances, just as the revelation to Noah to build the ark, &c. differed from the revelation to Joseph to lay up corn in Egypt, or the revelation of Christ to his disciples, to flee out of Judah and Jerusalem to the mountains.

Revelations on temporal subjects must in the very nature of things, always vary to suit the circumstances of the case. But in the principles of eternal salvation, there can be no variableness or shadow of turning, for every office, gift, power, ordinance and principle pertaining to the same, was instituted before the foundation of the world, and to be made manifest in due time.

We therefore invite, and humbly warn all men in the name and by the authority of Jesus Christ, to repent, and to withdraw from the new fangled systems of sectarianism, under the various names

of 'Piety,' 'Orthodoxy,' 'Evangelical,' 'Christian,' and many other terms calculated to deceive, but which pervert the gospel, and set aside many of its ordinances, commands and promises, and to come out and obey the ordinances of God, as now restored and administered by the Latter Day Saints.

In so doing they will receive remission of sins, and the gift of the Holy Ghost, and will enjoy the gift of God.

Nauvoo.

Our latest accounts from Nauvoo bring tidings of general peace and prosperity. The Temple is progressing as rapidly as ever—the saints united—enterprise and industry fills the bosoms of all, patiently waiting for the glory of Israel to appear. Every exertion is being made for the completion of the Nauvoo House. From present appearances there will be many hearts made glad in the coming fall, for their readiness to give heed to counsel, when the call was made in the spring—'Come up and finish the House of the Lord.'

We copy the following from the Times and Seasons:

It may be said that they hearken to counsel diligently. Even the poet's great command is heeded with as much reliance as the sectarian world place in the proverbs of Solomon:

"Bide your time—one false step taken
Perils all you yet have done,
Undismayed—erect—unshaken—
Watch and wait—all, all is won,
'Tis not by a rash endeavor
Men or states to greatness climb.
Would you win your rights forever,
Calm and thoughtful—bide your time."

Yes, truly and manfully will they abide their time, and carry out the vast measures of Joseph Smith, till this world is purified of wickedness, and made to blossom as the rose. Their reliance in the word of the Lord is unabated.

Ilion, Herkimer Co., N. Y.

Conference of the Church of Jesus Christ of Latter Day Saints, convened at Ilion, German Flats, Herkimer County, on the 17th and 18th of May, 1845.

Conference met at 2 P. M. and organized by appointing Elder Eleazer Willes, President, and George England, Secretary.

Official members present—6 elders, 1 priest. Sung a hymn. Prayer by the president. Sung a hymn; after which a call was made for representation of branches.

Ilion branch represented by elder England, 18 members, 3 elders, 1 priest.

Milford Centre, by elder Chidester, 4 members, 1 elder.

Village of Westford, by elder Bacon, 4 members, 2 elders.

Cherry Valley, by elder Bacon, 4 members, 3 of the Utica branch, and one elder.

After which elder Bacon addressed the congregation from the 7th chapter of Paul to the Hebrews, 11th, 12th and 19th verses, setting forth the order of the priesthood, and the church going into the wilderness, or the general apostasy of the church of Christ, which he proved beyond contradiction, in an able and masterly manner.

Meeting adjourned to Br. England's at early candle light.

Met agreeable to adjournment. Opened by singing.

Prayer by Br. Chidester; after which he call-

ed upon the saints to bear witness to the truth of Mormonism.

The saints then arose one by one, and gave their testimony in favor of the truth; and said they would live by every word that proceeds from God, and would uphold and subject themselves to the counsel of the Twelve apostles of the Lamb of God. Some of the gifts were manifested, which caused us to rejoice in the Kingdom of God.—Unity and love prevailed.

Sung a hymn. Benediction by elder Hewet. Adjourned till Sunday morning 10 o'clock. Met according to adjournment.

Sung a hymn. Prayer by elder Theophilus Taylor. Sung another hymn.

Br. Wm Segar represented the Utica branch on Sunday morning. 22 members, 2 elders and 1 priest, in a scattered condition.

The president then addressed the congregation from the 24th of Acts 14th and 15th verses, setting forth and showing what was called heresy in the Apostles' days, and what is called heresy in these days.

Followed by elder Taylor at half past 11 till half past 12.

Adjourned till half past 1 P. M. Benediction by elder Taylor.

Met agreeable to adjournment. Sung a hymn. Prayer by elder Bacon.

He then arose to address the congregation from the 28th chapter of Isaiah, 21st, 23d, and 23d verses, showing that Isaiah had in view a great work to be commenced in as late a generation as the present, and that it had already commenced, which he proved in a very clear and lucid manner. Proving that this continent was the place for the setting up of the ensign to gather the dispersed of Judea, and assemble the outcasts of Israel.

Followed by elder England, who backed up the gospel with his testimony, and spoke in behalf of suffering innocents, and exhorted all those who had not embraced the gospel to do it immediately and by that means secure to themselves eternal life.

Br. Steele made some remarks, and gave his testimony to the truth of Mormonism, and said he knew it to be the work of God, and was acknowledged by signs following the believer.

The president then made some remarks to sign seekers, showing that the sectarians preached the pure gospel of Jesus Christ, they are very much to blame to ask a sign from those that they say have the spirit of Belzebub.

Br. Hewet gave his testimony in favor of the work of the last days.

Br. Chidester gave his testimony in behalf of the work of God in Mormonism, and left his testimony against all that would not learn the way of life, through prayer and faith to that God that gave his Son as a ransom for the world.

Brother Taylor bore testimony in favor of Mormonism, and exhorted all within the sound of his voice to search the truth as it is in the Lord Jesus.

Sung a hymn, and adjourned till early candle light, at Br. Burgdorff's.

Met at Br. Durgdorff's; sung a hymn. Prayer by elder Bacon.

After which the sacrament was administered. Br. Bacon exhorted the saints to faithfulness, unity and love to each other, and called on them to bear testimony.

Br. Taylor next exhorted the saints to unity, and spoke of the calamities that awaited the ungodly, and that Judah's fierce lion would arise from the thicket and destroy the nations that forget God.

Brother England next exhorted the saints to love and unity, and to prepare for our exit from amongst the Gentiles, and go to the beautiful

city of Nauvoo. He thanked God that there was one woe which had never come upon the Mormons yet, after all their persecution. The Savior says, Woe unto you when all men speak well of you. That is the woe; who is there that speaks well of the Mormons? They are very scarce, and if any one wishes to obey the gospel, they must expect to lose their good name if they have any. I have lived in this place three years, and was respected by every one, but as soon as I came into the kingdom of God, then Satan began to rage, and sectarians foamed till they have run out lies till their Father shall help them no more.

Brother Steele made some remarks about signs. They said they would believe if they should hear him speak in tongues, and they have heard him speak in tongues several times and they are worse than ever.

Brother Chidester Gave his testimony to the truth.

Brother Hewit said he had been sick for several years, and the doctors had given him up, and said he could not live. But as soon as he heard the Mormons he believed and was administered unto, and his neighbors said if he got well they would believe also; and now I am as well as any man, and they won't believe yet, and I testify to every man that I was healed by the power of God, through the administration of one of his servants, a Mormon elder.

Resolved that the minutes of this conference be forwarded for publication in the Prophet.

The conference then adjourned, sine die.

ELEAZER WILLES, President.

GEORGE ENGLAND, Secretary.

Pittsburgh.

We copy the following from the Neighbor to give our readers a sketch of the ups and downs in Pittsburgh. As for the dream we would interpret it, but the prophet has said the Lord was a going to raise up a nation of prophets in the last days, and if so, we presume there will be some Daniels among them. So we'll hear from them first.

Pittsburg, June 2, 1845.

MR. EDITOR:—

Sometime since, I wrote to you from this place, to apprise you of the "church" here. Rigdon having taken the "responsibility" of the foundation of HIS church upon himself, I thought I would drop you another line. His "servants go forth," as he told my friend the other day, "to make proselytes out of the mormons." and so far as I am acquainted they have not converted to their faith, one person who had not before been influenced or baptized into what we call here the pure mormon doctrine.

The fire having whispered so close to this "little horn of Daniel" three times, one more such will be mighty apt to put him in a bad fix. His pompous course in religion, and assumption of power, have put him over the bay of the sects of the day, and even infidelity is betwattled. A Dutch gander by the name of Swbackhammer, has capt this new scheme of grace, by heading an epistle in the year "1" of the Kingdom of God—Rigdon carries the same idea when he says "the church of Christ" was organized in April last." I must say, though I am no mormon they carry the joke too far for their own good.

The book of Mormon and Covenants, of which they make much ado, must have remained a dead letter about fourteen years, while Rigdon was sitting on his eggs to hatch out the Kingdom of God, (as he calls it) in this city. The Lord preserve us from another such a hatching! Two or three of the brood, pin feathered thorough-go-

nimbles; are rather flying into the great rejected's arrangements of spiritual regularity: I mean his "evangelists." They had a brush the other day, who was greatest, and who was the real Johns.

They have to "cut and cover" at a severe rate about "marrying and giving in marriage," or rather not marrying and giving marriage, nor respecting marriage in extreme unction.

I do not know how they acted when they pretended to be mormons; but I tell you in sober earnest, I shall soon be able to send you terrible things from the "kingdom of Pittsburgh, and wonderful doings in the church of Christ.

But one opinion prevails here, and that is, that Rigdon is a base sycophant—every paragraph he writes shows it.

The water is so low in the Ohio that much business is heavy. Building progresses, and most of the sufferers by the fire, are doing as well as could be expected. — Yours &c.

S.... S....

P. S. I dreamed, (while thinking of Rigdon) one night the following: that a great eagle built a nest in the crotch of a large oak. He carried from living trees, sprigs of cedar, rose of sharon, fir, &c., and stuck the ends into the water that was under his nest in the crotch, by which they retained their verdure and beauty for a time, in connection with the grandeur of the tree; but about the time the eagle was hatching his eagles, the owner of the forest, seeing the "axe was laid at the root of the tree," took it up and girdled the tree, which withered and died, and so died the sprigs, and the young eagles were scorched with the heat of the sun and died also. The old eagle was filled with wrath, and seeing a great snake passing beneath, he lit upon him and fastening his talons in him, was furiously hurled into a coal mountain, from whence I saw a few feathers rise up in a large volume of smoke. I awake much surprised? Who can interpret the dream? Will any one try in Nauvoo?

If Nauvoo does not interpret the dream, I shall call upon the chaldeans, astrologers, soothsayers, and magicians of Pittsburgh; for the dream is certain and the interpretation thereof sure.

Nauvoo in the Pacific Ocean,

A correspondent of the Newark Advertiser, describing a number of the islands of the Pacific, alludes to one called Nauvoo, the Pearl of the Pacific. It is said to be an isolated spot, some thirty or forty miles in circuit, distant some three or four degrees from any other land, containing from 1000 to 1500 inhabitants. There is every variety of scenery—hill, dale, and valley, delightfully interspersed, covered with verdant trees, and abounding in all kinds of tropical fruits, a salubrious climate, which is so warm that clothing can be easily dispensed with, consequently no more is worn than a proper respect for decency requires. The natives themselves seem to be tinged with its mildness, and every thing moving in its atmosphere possesses unusual docility. Emphatically it is the abode of innocence and peace. It is governed by a King and a Governor, who have complete control over all the affairs of the inhabitants.

The king enacts laws, puts them in force, sees them carried out, purchases and sells for each individual, when trading with strangers in the public mart, though those who wish can dispose of their own at their option. Their laws are very simple, and are chiefly confined to the usual duties of parents to children, the suppression of vice and the inculcation of virtue—of which honesty, hospitality and chastity are the most cardinal, and wo betide the delinquent! His punishment is speedy and severe. Disobedience and want of respect in children to parents are most severely punished by castigation, lacerating the back of

the offender in some conspicuous place as an indelible mark of disgrace, though, in truth, seldom does an occasion for the exercise of this law occur. The people are all as one family; the younger paying implicit obedience to the more advanced in years. Lawdness of speech or action is every where discountenanced, insomuch that a native holds it degrading to be guilty of either. What a picture is here presented to the civilized world! Well may we blush, when we compare our own manners and customs with those of these untutored children of nature; we may look on and admire—we may imitate in some measure, but never with our host of (christian) vices, can we arrive so near perfection.

From the Times and Seasons.

A Parable.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces, on the day of the marriage.—The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown with twelve precious diamonds set there and placed upon her head, holding in her hand a reflecting rod, by which the bright rays of the sun was brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun, to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces, the surrounding neighborhood, together with the inhabitants of said province, looked upon her with jealousy and waged war against her and her intended espousal, and treated them as their worst enemies and succeeded in banishing the king's son from his province, which caused the woman to mourn with a great and grievous mourning until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms shall become the kingdoms of his son.

This glorious news gave encouragement to the intended bride, and enabled her to stand firm through many hard battles. At last the emperor of the nation that was warring with the woman, changed his course and proclaimed peace. The emperor by this means hoped to become in possession of the rod of iron, which seemed to be destined to rule all nations. The woman was now overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions and rescued the woman out of the emperor's hands, and secreted her in a neighboring woods, that her life might be preserved. This enraged the disappointed emperor with madness and revenge—he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown, and being destitute of the reflecting rod, she lay dormant in the wilderness; or in other words asleep, having nothing but the pale rays of the moon to guide her

feet. She mourned, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; in all this she was some comforted, waiting with hope and listening with great anxiety to hear the glad news, behold, the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king, who was to bring back the reflecting rod, and all its attending beauties, authorising the same to be proclaimed to every nation, kindred, tongue and people, saying with a loud voice, fear the great king, for he is about to execute judgment upon all the rebels.

A.

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly, This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means.

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years.

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptized by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of 'Saints.' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.

Presiding Elder of the Church of Jesus Christ of Latter-day Saints in the Eastern States.

WM. H. MILES.

Presiding Elder of the New York Branch of the same New York, April 6th, A. D. 1845.

The Power of Truth.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, éclat and sycophancy of cozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The prophets one after another, would die for the sake of the truth; and the evidence of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c. and the Americans, or Missourians, and Illinoisians—and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter Day Saints. As to the apostates, they have their reward;

"Who would be a traitor knave?

Who's so base as be a slave?

Who would fill a coward's grave?

"Let him turn and flee!"

Devastation at Quebec.

The two fires in Quebec—one on the 28th of May, and the other on the 28th of June—have almost swept the city from the face of the earth. In the two fires, at least 3000 houses were consumed, and 20,000 persons rendered homeless.—In the last conflagration 1302 houses were burnt and 13 blown up.

It is not a little singular, and saddening too, that the portion of the city burnt in the last terrible fire was the asylum of the unfortunate people who were made houseless by the first great fire.

Fifteen thousand two hundred and eighty-one letters were mailed in the city of New York, to four different cities, the first week under the new postage law.

The proposals of the United States Congress have been accepted by the Texans, for annexa-

tion. She now belongs to the Union. This is one step taken to carry out the measures of Gen. Smith. Every mail is expected to bring news of hostilities on the part of Mexico. At the same time, prompt measures are being taken to occupy the military posts of Texas.

From the Times and Seasons.

The Venerable Lucy Smith.

BY MISS E. R. SNOW.

The aged, venerated, much beloved Mother in Zion, and the mother of The greatest men this generation had To boast. One, only one, of all her sons Survives—the others sleep the sleep of death!

The great anointed seer and prophet, she Has nurs'd upon her bosom, and has watch'd In helpless, cradled infancy: her heart With deep solicitude has often yearn'd Over his tender childhood, ere the God Of heav'n reveal'd the glorious purpose which Was pre-determined in the courts above, Should be accomplish'd in the present age: But when she realiz'd the Lord had call'd Him in his youth and inexperience to Re-introduce the 'ancient order' and Confront the prejudices of the world; The throbblings of her breast, none can describe; And she can tell a tale that none besides Can tell.

She's suffer'd much, and much she has Enjoy'd. I oft have sat beside her and Have listened with sweet admiration to Her strains of heav'nly eloquence while she Describ'd the glories that are soon to be Reveal'd.

She's witness'd change succeeding change Roll up the tide of revolution till Its heaving waves accumulating seem About to burst and overwhelm the world!

The standard of our country, she has seen Rising in glorious majesty, and wave Its fam'd univall'd banner gracefully, Till other hands than those that reared it, sapp'd Its broad foundation, and its ensign marr'd—Tott'ring and tremulous it now appears Ready to fall, and in its fall to make The most tremendous crash the civil world Has ever known!

She's seen the church of God Start into being and extend itself From shore to shore, and plant its footsteps on The islands of the sea.

She once beheld Her lord, her consort dragg'd to prison while With tears and supplicating words, she plead His innocence, and begg'd for his release. 'Commit the Book of Mormon to the flames,' Replied the 'officer of justice,' and Your husband shall be liberated.' But Her noble spirit scorned to purchase his Release, on terms so base! at such a price! She lov'd the truth, and fear'd the God of heav'n.

She's seen her children driv'n from place to place And hunted like the mountain deer. She's stood Beside the death bed of her noble lord Who, ere the lamp of life became extinct, Like ancient Jacob, call'd his children round And bless'd them one by one.

I knew him well, For he was Zion's first great Patriarch; And from his lips I've felt the sacred pow'r Of blessing on my head. But he has gone, And she in lonely widowhood remains!

She's followed to the grave, five noble sons! She stood beside the bleeding forms of those Great brother-martyrs of the latter day.

Ah! think of her, ye tender mothers when

Her feeble, tottering frame that bow'd beneath The weight of years and life's infirmities, Accumulated by the toils and cares, Anxieties and oft heart-rending griefs; Stood o'er her murdered sons! She laid her hand Upon their marble foreheads, while the blood Was freely gushing from their purple wounds! And yet she lives, and yet bears witness to The truth for which they fell a sacrifice.

Yes venerable Lady, thou shalt live While life to thee shall be a blessing. Thou Art dear to ev'ry faithful saint. Thousands Already bless thee—millions yet to come Will venerate thy name and speak thy praise.

City of Joseph, May, 1845.

Painful,

Another Secession among the Quakers, who would have thought it? Our good old pious Quakers split again. Is it for the pudding or the sause that they now differ, they are old enough by this time certainly, to know that they go better when both together. The secession party are called Wilburites, who number about 120. The revolt took place at the last yearly meeting in Newport, R. I.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway. Also a lecture every Thursday evening.

The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

The Church of Jesus Christ of Latter-day Saints in Lowell, hold meetings every Sabbath, at the usual hours, at the Classic Hall, No. 20 Merrimack street.

The Church of Jesus Christ of Latter-day Saints in New Haven, hold their meetings regularly every Sabbath, under the Old Masonic Hall, Orange street.

AGENTS FOR THE MESSEGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorized Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorized Agent.

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L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

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First Vol. of the Millennial Star, neatly bound, \$4.80 cts per doz.

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New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, Editor.]

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CALIFORNIA.

Chapte 2.

Thus far I have only spoken of the indigenous productions: those which are produced by tillage will next be considered. The wheat will receive our first and most particular attention, as it is the principal grain grown in this country as yet, and as it will undoubtedly always constitute one of the principle staples of the country. There are several kinds of wheat grown here, among which are all the common varieties grown in the States, as well as several varieties which are unknown in the States. The wheat most commonly grown, however, is that which is called the wheat of Tuso, which grows here about three or four feet high, and bears seven distinct heads or ears, each of which is equally as large as those of the common variety. One head is situated upon the stalk precisely as that of the ordinary wheat, and upon each side of this head there are three others, putting out from the main stock, about three fourths of an inch below each other. The berry is equally as large as the ordinary kind, and it is said to weigh about four pounds to the bushel heavier. This wheat produces very abundantly, as also do the various other kinds, as far as they have been tried. The average crop is from thirty to forty bushels to the acre, or to one of sowing; but an average crop of fifty, sixty, and even seventy bushels to the acre is frequently received. Several very respectable and creditable gentlemen informed me that there had been an instance within their own knowledge, of a farmer's having received one hundred and twenty bushels to the acre; and that the next year, from a spontaneous growth upon the same ground, he received sixty-one bushels to the acre. To many it will appear impossible, that one acre of ground should produce that quantity of wheat, and hence, to them the above statement will appear incredible; but I have not the least doubt of its entire correctness. This is no more extraordinary than it would be to see oats growing spontaneously, four, and even five or six feet high, over thousands of acres; nor is it farther removed from the common order of things, than it would be to see spontaneous growths of flax and clover three or four foot in height, covering vast plains and valleys as far as vision extends, yet these things are true. Wheat is generally sown from the first of November, to the first of March, and is harvested in May or June, depending upon the time of its being sown, which is usually deferred until the commencement of the rainy season—This course is pursued because of the greater ease with which the lands are ploughed after the

falling of the rains. Rye, barley, the cultivated oats, hemp and flax, have not as yet been tried, but they will all, undoubtedly, produce extremely well, judging from what has been previously said in reference to their spontaneous productions—Corn is not grown to much extent, but wherever it is grown, it yields extremely well, giving an average crop of about fifty or sixty bushels to the acre. It is proper, however, here to remark, that the corn grown here at this time, is what is called the Spanish corn, which is a much smaller kind than our Indian corn, and produces much less abundantly; and that after it is planted, no further attention is paid to it until it is matured.—With ordinary cultivation, even this kind would undoubtedly give a much more plentiful return. It is commonly planted in February and March, and is harvested any time after the last of June, by which time it always matures. The climate and the soil are both peculiarly adapted to the growing of tobacco, cotton, rice and cane. Tobacco has already been tested with eminent success: it is said to grow with as much luxuriance and to yield as plentifully as it does in Cuba; and the quality is thought not to be inferior to that grown in Cuba, or elsewhere. Rice, cotton and cane have not as yet, been tested, but the probability is that they would succeed admirably. It is said by some that cotton cannot be grown, even with ordinary success, where there is no rain during the summer; but experience controverts this view; for it is grown with eminent success in other portions of Mexico, which have a similar climate, and which have not a drop of rain during the entire summer. All kinds of garden vegetables are grown here with extraordinary success, many kinds of which are planted and gathered at any, and every season of the year. Melons of all kinds produce extremely well, in all portions of this section, much better, in fact, than they do in any portion of the States.

The various fruits which are here produced have been enumerated upon a former page, including both those which are indigenous, and those which are cultivated, as well as all of the northern and tropical fruits. The latter are chiefly confined to the southern portion of this section, while the northern fruits abound in all its different portions, both in the north and south. The same variety of the ordinary cultivated fruits of the north is not found here, as exists in many of the States, but several varieties have been introduced, and they have been found to yield most plentifully. Even in the most northern part of this section, the peach trees, and various other fruit trees bloom in January and February, and in the southern part, as early as December. The cultivated grape grows most luxuriantly, and produces very abundantly; and when ripe is one of the most delicious and grateful fruits that ever graced the festival board.—There are many vineyards here, of ten or fifteen acres in extent, where the grape is grown in large quantities; and prepared and preserved in all the various manners known elsewhere. At these vineyards raisins are made in sufficient quantities for home consumption, and may undoubtedly be made in large quantities for exportation. They are usually prepared, either by partially cutting the stalks, of the branches, before

the grapes are entirely ripe, and allowing them to remain upon the vine until they are perfectly dried; or by gathering them in their matured state, and steeping them for a short time in an alkaline lye, previous to their being dried. Those which are cured by the first method, are the most delicious, and are much preferred; and they are perhaps, not inferior to the Malaga raisins which are imported from Spain. Besides the delicious fruits which they afford for the table, they also afford a most generous wine, which always constitutes one of the grand essentials of a California dinner. Here I must confess that my temperance pledge, although formerly including all alcoholic, intoxicating and vinous liquors, did not extend to the latter in California; and I am inclined to believe that old father Matthew himself, however far he might be from doing so in the north, would drink wine in California. I know old Bacchus would.

A great variety of wild fruits also abound in all the different portions of this section, among which are crab apples, thorn apples, plums, grapes, strawberries, cranberries, whortleberries, and a variety of cherries. The strawberries are extremely abundant, and they are the largest and most delicious that I have ever seen; much larger than the largest which we see in the various States. They bloom in January, and ripen in March, when they are gathered in large quantities by the settlers and the Indians. The grapes are unusually plentiful, especially in the vicinity of the rivers, creeks and lakes, where the greatest variety is found. They are gathered in great quantities by the various tribes of Indians, not only for their own consumption, but for that of the white settlers. I have not unfrequently seen the Indians arrive at Captain Suttler's fort, with thirty or forty bushels at a time, which being measured, the Captain would pay them some trivial compensation, when they would depart for their villages, with a view of returning the next, and each succeeding day, while the grapes were to be obtained. The grapes thus obtained by the Captain were designed either for table sauce or distillation. The mast of this section is also extremely plentiful, in all the different vallies, and other timbered lands, especially the acorns, which I have observed here in much greater abundance than I have ever seen them elsewhere. All the common varieties found in the states, are also found here, and in quantities sufficient for all the swine, and all the other animals which subsist on mast, as well as the various tribes of Indians, many of whom subsist almost entirely upon them, the greater part of the year. Large, spreading, white oaks, are often seen, which produce thirty or forty bushels to the tree; under many of which the ground is literally covered with them, several inches in thickness.

The grain and fruits of the Eastern section differ somewhat from those of the Western section, which is attributable to the great difference of soil and climate. Many of the spontaneous productions are, however, the same in many portions of this section, for instance, the oats, clover, flax, and hemp, many of the wild fruits and various grapes, all of which grow here also, with the greatest luxuriance, and in the largest quantities. The cultivated productions will, from the peculi-

arity of the soil and climate, be confined to wheat, rye, oats, flax, hemp, tobacco, corn, rice, beans, peas, the various vegetables, apples, pears, peaches, plums, grapes and cherries. Cotton and corn cannot, perhaps, be grown with any degree of success, in any portion of this section, nor can many, if any, of the tropical fruits. Nothing can be said with certainty, in relation to the yield of the various cultivated grains and fruits, which may be produced in this section, as all agricultural experiments have thus far been confined entirely to the Western section; but judging from the peculiar adaptation of the soil and climate to their production, there is no doubt but that many of the various productions above enumerated, may be produced here, with the same cultivation, equally as abundantly as they can be in the Western section. This view is strengthened, when we reflect that all the various indigenous grains and fruits grow equally as luxuriantly, and produce with equal profusion, here as in that section.

Stock of all kinds succeeds most admirably in portions of the Western section, which, however would be inferred from what has been previously adduced. Immense herds of all the various domestic animals are reared with little or no expense. They require neither feeding or housing, and are always sufficiently fattened for the slaughter house. Instead of becoming lean and meager, during the winter, as our herds do, they are always much the fattest, and in the best condition, during that season. Horses are here, found in herds almost innumerable, and they are always in the best condition for active and laborious service. Although they are rather smaller than ours, they are much more hardy and fleet, and equally as well, if not better proportioned. They endure fatigue much better than any horses with which I am acquainted; it is not uncommon to ride or drive them, for several days in succession, with out either food or rest. It is the practice of the Mexicans to tie them up without food or water, several days previous to using them; this course however, is only pursued when some extraordinary feat is to be performed, as that of riding the same horse a hundred miles in ten hours, which is not unfrequently done. For a Mexican to ride a hundred miles in one day, is not uncommon, nor does it appear to require any extraordinary effort. One hundred miles a day are as frequently driven by the Mexicans, as fifty are by our people: in truth, with them it is but an ordinary day's ride, which however, is generally performed with two or three horses, which are alternately ridden, as circumstances require. The usual gait at which those horses are driven, is a fast gallop, at which gait they are frequently kept for many hours in succession, with very slight intervals of rest, five or ten minutes, and that too without food. I have frequently ridden those horses over the plains of California upon a fast gallop, five or six consecutive hours, without intermission. This will enable the reader to arrive at a tolerably correct conclusion in reference to the hardiness and durability of the California horses, which although they are rather smaller, are, I think in many respects superior to our own. They are generally better formed, and much more fleet than our common horses. Among them you will see every variety of color imaginable, from a jet black to a snow white. All the varieties of colors found among our horses are found among them, besides many varieties which are never found among ours. Many are roan, with the exception of their mane, tail and ears, which are black, brown or bay: others are white, with the exception of their manes, tails and ears, which are cream colored, tipped with bay or black: and others are lead, copper or cream colored, with bay, black or brown ears, manes and tails. Perhaps the description given

of Jacob's cattle, would be as expressive of the variety of colors of the California horses as any that can well be given. They are much better trained for the saddle than ours, and generally much better gaited, and more gentle and kindly disposed when broken.

The different farmers always keep a number of herdsmen; whose business it is to drive the horses from place to place as it becomes necessary, to seek additional pasturage, and who are usually Indians, or Mexicans of the lowest grade. One of these herdsmen, wishing to catch any horse which he may desire, mounts one of his most fleet horses, which he always keeps under the saddle for that purpose, and rushes into a band with a 'lasso,' which, when he has approached within twenty or thirty yards of the designated steed, he throws with surprising accuracy, around his neck: thus he is noosed and secured. They are either taken in the above manner, or they are driven into a 'caral,' where they are taken in the manner just described. The 'lasso' is a very strong rope, usually made of raw hide, and is about sixty feet in length, at one end of which there is a noose, which is thrown upon the neck of the horse as before stated; while the other end is firmly attached to the pommel of the saddle. As soon as the lasso is thus thrown upon the neck of the horse designed to be taken, the saddle horse being properly trained, immediately braces firmly, in order to brace against the frightful efforts of the plunging and snorting steed; and from the decided advantage which he has, in pulling by the girth of the saddle, while the other pulls by his neck only, he invariably succeeds in resisting every effort of the wildest and most powerful. These horses are but slightly smaller than ours, which may, perhaps be attributed to the entire inattention to their rearing, which may be seen from the following facts. Many of the farmers have as many as fifteen or twenty thousand head, which are all permitted to range together, with very little notice or attention, other than that of branding them when young. So numerous are they that they have frequently been killed by thousands, in order to preserve the vegetation for the cattle, which are considered much the most valuable. Instead of this inhuman and destructive practice, how easily could those indolent beings drive their horses into the interior, which extends almost a terra incognita, and which every where abounds with spontaneous and inexhaustible vegetation? By this course they would not only preserve and increase their stock, but they would also preserve a character for propriety and humanity; but inherent indolence forbids any course which requires any active exertion. A Mexican always pursues that method of doing things which requires the least physical or mental exercise; unless it involves some danger, in which case he always adopts some other method.

The cattle are much more numerous than the horses; herds of countless numbers are every where seen upon all the different vallies and plains, throughout this entire section. It is said that many of the farmers have from twenty to thirty thousand head. In whatever district you travel, you see many thousands of large fine cattle, which, in herds innumerable, are traversing those unbounded plains of oats, clover and flax, of unparalleled growth. These cattle are undoubtedly superior to ours, especially for the yoke, as they are much larger, and they are equally as valuable for their milk, and much more valuable for their beef, which is always much fatter and more tender than that of our cattle. When domesticated, they are equally as gentle and tractable as ours, but before they are domesticated they are as wild as the deer or elk. Each farmer, however, usually has as many of both oxen and cows as are required upon his farm, which are fully

domesticated, but as a general thing, they are not only as wild as the deer and elk, but they are as ferocious as tigers. Such is their ferocity, that it is extremely unsafe to venture among them, otherwise than on horseback, in which manner, persons not only go among them with perfect safety, but a few persons may drive and herd them with the same facility that they could our cattle. Should a person venture among them on foot, when they are collected in large herds, he would instantly be attacked and slain, unless he should find refuge in some position which would prove inaccessible by them. As a general thing, the farmers herd them regularly, and occasionally drive them into a 'caral,' or enclosure, when their timidity is so increased, and their ferocity is so diminished, that they are caught and branded with much facility. They are taken, when driven into these 'carals,' in a manner similar to that in which the horses are taken, as before described with but a slight difference, which I shall here notice. The 'lasso,' instead of being thrown upon their necks, is thrown upon their hindmost legs, when the other end of the 'lasso,' being firmly attached to the pommel of the saddle, the rider plies the spurs to his horse, and in the twinkling of an eye, the captured bullock is prostrated upon the ground plunging and leaping with desperate effort to acquire an upright position, but all to no purpose. Now the red hot iron is applied as the owner directs, giving such impress as he may have selected as his brand, when the lasso is detached from his legs by an Indian, who is very cautious to secure a safe retreat, before the infuriated animal again obtains footing. There are stated times at which the different farmers thus collect their cattle, for the purpose of branding them, when the various farmers in the same neighborhood always convene at each point designated, for the purpose of ascertaining whether their cattle are intermingled with those of their neighbors. Cattle were reared formerly for their hides only, but latterly they are reared for their hides, tallow and beef. Several respectable gentlemen informed me, that formerly it was very common for persons to kill hundreds and thousands of their cattle merely for their hides, leaving the beef of innumerable fine, fat cattle to the wolves and buzzards. The same gentlemen also informed me, that in travelling through the plains of the interior, they had often seen the ground strewn with many hundreds of large, fat cattle, which had been killed merely for the hides, and that the bodies being thus exposed to the rays of the sun, the tallow was actually exuding from them to such an extent that the surface of the ground was actually saturated with it for several feet around each. This affords another instance of the destructive prodigality of the Mexicans, which however, is not latterly pursued; but the course pursued by them now, would not be considered sufficiently frugal by an American, as many of them weekly kill three or four beeves, which are either used or thrown away by themselves or their servants. As it has been heretofore remarked, both cattle and horses are now driven in large numbers to Oregon, and the presumption is, that the increasing emigration to that country will render it an extensive market for the horses of this country for many years to come.

To be continued.

From the Star.

The Angels.

In the thirteenth chapter of Matthew, is some of the wonderful wisdom of Jesus Christ, put forth in parables; and, with all the rest, this question and answer.—

"Jesus saith unto them, have ye understood

all these things? They say unto him, yea, Lord.

"Then said he unto them, Therefore every scribe which is instructed into the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

This, like all the revelations of God, is a specimen of Mormonism; to bring forth things both new and old. But what can be brought forth concerning the angels that will interest the Saint; leaving the world to enjoy the belief that angels have entirely quit the earth, and that a man sins to talk about seeing them? Why, in the first place, we will see how many kinds of angels there are, and what their duties are before the Lord.

According to the best understanding we have of the scriptures, there are three, perhaps four kinds of angels—the archangels of which Paul and Jude make mention, first in order or highest in authority; the angels which are resurrected bodies, like those mentioned in the 18th chapter of Genesis, who ate and drank with Abraham, and also with Lot; and the angels which are ministering spirits, and it may be a matter of investigation to determine whether this third class of spiritual beings, do not constitute two distinct races in the heavenly world.

The Psalmist said that man was created a little lower than the angels, and this taken in connexion with the idea of Paul and the Psalmist (if rightly translated,) "who maketh or sendeth his ministering spirits, angels, (or messengers) a flame of fire," or in flames of fire, would give us a fourth grade of angels; and a true Mormon would go on to prove the case still further. On this wise, that Jesus Christ did the same work that his Father had done, and that Christ's disciples did the same work that he had done; and as he went to preach to the spirits in prison, so also do and will his disciples in all ages of the world since he opened the door of the resurrection.

Again, John says, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

What "greater work," as Jesus had raised the dead, could his disciples do, unless, after death, as ministering spirits, they should minister to the spirits in prison, and to save the dead? If any are wise let them say.

But the greatest matter of mystery concerning angels is, that they or some of them at least, live by eating. The two angels that visited Lot, in Sodom, partook of a feast; and Paul says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." And also, it is written in the Psalms, that "man did eat angels food."

From these facts, it is evident that the angels who minister to men in the flesh, are resurrected beings, so that flesh administers to flesh, and spirits to spirits.

This was the case with John when he said, "I fell at his feet to worship him. And he said unto me, see thou do it not; I am thy fellow servant and of thy brethren, that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophesy."

This angel might have been good old Daniel, who had risen with Jesus, as "one of thy brethren, the prophets."

The angels are our watchmen, for Satan said to Jesus, "he will give his angels charge concerning thee, lest thou dash thy foot against a stone at any time." It would seem from a careful perusal of the scriptures, that the angels, while God has saints upon the earth, stay in this lower world to ward off evil; for the prophet Isaiah has left this testimony on the subject:—

"I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindness."

For he said, "Surely they are my people, children that will not lie." So he was their Saviour.

In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his piety he redeemed them; and he bare them, and carried them all the days of old.

The angels that have gone forth at sundry times to execute the decrees of God, fully substantiate this fact; Abraham, Hagar, Balaam, together with the enemies of the Lord are the witnesses who knew the power and offices of angels on earth.

But lest we take up too much time on the resurrected bodies, who go and come at the bidding of Him who was, and is, and is to come, we will change the theme to the thoughts and witness of the heart.

The action of the angels, or messengers of God, upon our minds, so that the heart can conceive things past, present, and to come, and revelations from the eternal world, is, among the majority of mankind, a greater mystery than all the secrets of philosophy, literature, superstition and bigotry put together; though some men try to deny it, and some to explain away the meaning, still there is so much testimony in the Bible, and among a respectable portion of the world, that one might as well undertake to throw the water out of this world into the moon with a tea spoon, as to do away the supervision of angels upon the human mind.

The first account that comes to our mind now is when Jacob was journeying, "And he dreamed and beheld a ladder set upon the earth, and the top of it reached to heaven, and beheld the angels of God ascending and descending on it."

The next case we notice is relative to Pharaoh in Egypt, which Joseph interpreted, and the interpretation was sure. Now unless there had been an understanding between the angel of Pharaoh, and the angel of Joseph, how could the interpretation have been known? Or in the case of Nebuchadnezzar, when he dreamed of the image which fled from his mind, how could Daniel not only have brought the image, but the meaning with it? Daniel said there was a God in heaven that revealed secrets, but God does not often leave heaven to give a man a dream and the interpretation.

There is nothing in the Bible which comes nearer the fact, or more properly, the truth of the matter, than when the wise men came to worship Jesus. Matthew says:

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

The wise men were warned in a dream, and the angel of the Lord warned Joseph in a dream; and the fact is spirit ministers to spirit, and so we dream revelations, because the angels inform our spirits what to dream, and the eyes of our understanding see it, and the ears of our perception conceive; and lo, there is a line of communication from heaven to earth!

And this is not all. Who is it that carries the saints to judgment beforehand? Did not Paul write:

"Some men's sins are open beforehand, going before to judgment; and some men they follow after."

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

It is the 'divinity,' or spirit of God within us, that performs this duty.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

No wonder then, that our sins go to judgment beforehand; and no wonder that man gives an account of his own stewardship through life, for this is the sum and substance of the matter: our blood, which is our life, (and wo to the man that sheds it by murder!) and our spirit, which is eternal, and the water wherein we are baptized, all testify to God of our acts in the flesh; and 'the angels of our presence' are the messengers to report the matters: so we are chastened accordingly.—The sins of the wicked follow after, and verily they have their reward.

The angels go in the authority of God. This is manifest from the account of Jacob's wrestling with God:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

But when he prevailed not, he inquired the name of 'the man,' and got no answer; so he called the name of the place Peniel: 'the face of God.' The next and most prominent example is that where Joshua learned the fate of Jericho, before it fell, by blowing 'ram's horns.'

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us or for our adversaries?"

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so.

No doubt the 'captain of the Lord's host' told Joshua the plan of taking Jericho and its utter destruction. To verify this we quote the first verse of John's revelations on the Isle of Patmos.

"The Revelation of Jesus Christ, which God gave unto him; to show unto his servants things which must shortly come to pass; and he sent & signified it by his angel unto his servant John."

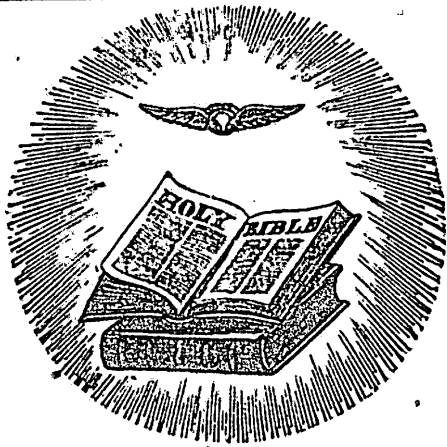
Perhaps it may be said that many persons dream not at all, to which we reply, so it is, and many people do not believe in God, man, nor the devil: but the time is at hand when the saints will know better, and do better:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."

And also upon the servants and upon the hand maids in those days will I pour out my spirit.

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offends.—They are the police of heaven, and report whatever transpires on earth, and carry the petitions and supplications of men, women and children, to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in 'golden vials' labelled, 'the prayers of the saints.'

NEW-YORK MESSENGER.



SATURDAY, JULY 19, 1845.

Post Office Law for Publishers.

OUR SUBSCRIBERS ARE REQUESTED TO FORWARD THEIR SUBSCRIPTIONS BY PLACING IT INTO THE HANDS OF THE POST MASTER, AND TAKE A RECEIPT FOR IT. THIS IS THE SAFEST MODE OF CONVEYANCE.

To Patrons and Friends,

The 'Prophet' has been transformed into a 'Messenger,' without any very great change except in the name and form. Indeed it is very natural for a Prophet to become a Messenger, and something which might be looked for by those at all acquainted with the nature and duties of a Prophet.

We have therefore only to congratulate those who read and patronize us, and who feel an interest in the cause of truth and liberty, that it has again commenced its visits among the people.

And now, dear friends, the great question is—Will you support it, and do all in your power to extend its circulation and influence?

We have not commenced a new volume on the strength of subscriptions and funds already received, for they are few and far between, but we have commenced it on the strength of faith and hope, and under a sense of duty, feeling sensibly the necessity which exists for such a messenger to circulate among the branches of the east.

Now brethren and fellow citizens of the household of faith, permit us, as an editor of a standard work of vital importance to the interests of truth and freedom: and also as an old and tried friend and fellow laborer in the cause and kingdom of God, to appeal in good earnest to your hearts and pockets for patronage and a liberal support, in this noble effort. You have done well for the Temple of the Lord—you have done well in strengthening and aiding the City of Joseph, and now you have had time to take breath and to replenish your treasures a little. Now remember us and our efforts to spread the good news in the east.

The Prophet has not been half supported, and Brothers Brannan and Pratt have not been aided and strengthened in their labors as the importance of their mission required. You support religious and political papers which refuse to publish truth, and which belie and slander the saints, and you leave us to be embarrassed and

involved, or to work for nothing, or stop and not work at all.

Why purchase the Sun, Herald, Ledger, Bee, Olive Branch, and a score of other papers devoted to popular lies and slander, romance or sectarian superstition, and then neglect a publication devoted wholly to the interests of the saints?

Why not subscribe for the Messenger, every one of you, and get your neighbors and friends to do so too? And why not take a score of them, some of you rich saints, and have them sent to your uninformed neighbors and friends? And why not, some of you rich folks make us a donation of a hundred, five hundred, or a thousand dollars, and tell us to go ahead and write, preach, print and publish the truth with all our power, and never fear embarrassment?

Such things are done in every cause under heavens—but the cause of the fulness of the gospel. That, and that alone, must be embarrassed and crippled in all its operations, in the midst of plenty, and while wealth is poured out like water to support fashion, folly and sectarian fables. O shame! sin! and sorrow! Friends awake—your servants have a big heart. We would fain seize the pen and the press with the strength of giants and hurl truth among the multitude like a fire-brand, or like Samson's three hundred foxes in the corn fields. But instead of this we have labored diligently ever since we came here from the west, and have been obliged to involve ourselves in debt hundreds of dollars besides donating our time gratis. Now if the Lord requires his old servants to do this after all their labors and sacrifices from the beginning, while others indulge in luxury, ease and fashion, and increase in riches, then of course, there must be a very different reward in the next world, or at some future time, for to members of Christ's kingdom who are thus made to differ in this world Brethren, come let us see your liberality in sustaining the priesthood and the publishing department. Come forward and be fellow laborers with us in the glorious cause. We cannot do it all alone—we want your aid. But do not suppose for a moment that we are going to run about from branch to branch, and get up into the pulpit and plead our necessities, and call for penny and sixpenny contributions continually, in order to get a little spending money, to go from place to place or to buy a coat, or a pair of pants. No, heaven forbid. We have a more dignified and important message than to beg a few pence when we stand before the public, and we expect that common sense, sound judgment and charity will teach our friends, both in the church and out of it, to give thousands and tens of thousands into our hands, to aid us in the work assigned us; for we are just the men who know how to use riches for the glory of God, and the good of man, and the fact is we ought to have hundreds of thousands at command every year, and no doubt we shall, if the world and the church ever gets to realize who we are, and what we are sent to do.

Think of Joseph in Egypt, and Daniel in Babylon—the gold chains about their necks, the royal robes, the riches and splendor, nobility, wealth

and political power and influence wielded by them for the salvation of men.

But behold, a greater than Daniel and Joseph are here; that is, men who hold greater keys, and who are commissioned to do a greater work.—Men too, who have suffered more than Joseph and Daniel ever did. Was Joseph ever envied for his dreams and visions? So are we. Was Joseph sold? So were we. Was he falsely accused and put into prison? So were we. Was his feet hurt with fetters of iron? So were ours. Was he destined to rule Egypt? So are we.—Was Daniel destined to be exalted to the presidency over a hundred and twenty provinces by means of the wisdom given him by the spirit of the Gods? We are.

Now, O children of men, hear our speech and give heed to the voice of wisdom. Harken to our cry, and to the voice of our words; for as the Lord liveth, before whom we stand this day, so sure we hold the keys of salvation to this generation. We hold keys of authority and power, which shall yet influence kings to worship and nations to bow to king Emanuel and to seek the God of the Saints. Yea, they shall come, and their silver and gold with them, to the name of Lord—to his house, and to those who hold the keys of his holy priesthood.

Now brethren, do not envy, do not try to grind us down in eternal poverty—do not grudge to see us command riches, influence, political and spiritual power, for we must do it for the good of mankind, and to fulfil the purposes of God.

Rather, therefore, take hold with us, heart and hand—lift us up; set us on high in the strength, and majesty of our calling, and we will lift you up in turn, and we will all go up together, till Israel becomes the head, and not the tail.

Give us a few hundreds—a few thousands, immediately, and a great many millions hereafter; for, we are engaged in a great and noble work.—Our hearts are big, and we cannot stop to grovel and care for little things. The day of small things is over with the latter day saints. The news from Nauvoo—all parts of the States; from England, Scotland, Wales, France, and the Islands of the Sea, all goes to show the kingdom of God assuming a rank and dignity among nations and rolling forth with a majesty and power which might be expected by those who read and observe the language of the Prophets of old, who spake of the kingdom of God in the last days, when a little one should become a thousand, and a small one a strong nation, and when the greatness of the kingdom under the whole heaven shall be given to the Saints.

Brethren let us preach the fulness of the Gospel—gather together—build cities and temples—receive endowments—rend Satan's kingdom—throw down mountains—release the dead, and enlighten the living, and reign on earth with Jesus Christ for our king, when he shall descend from heaven, and just touch the rulers of this world, and wipe them away with their thrones and dominions like cobwebs.

The remittance of \$7 from Br. Carwell of Newport, came safely to hand.

The English in South America

PATAGONIA SEIZED.—John Bull has taken possession of Patagonia, as appears by the following:—

Capt. Deming of the ship Mexico, arrived yesterday in 92 days from Valparaiso, reports that Capt Rodgers from London arrived there 1st April and informed him that he had landed Capt. Gardner of H. M. Navy and Mr Hunt in Cape Gregory Bay, Straits of Magellan, on the 20th February. They have gone to this desolate region for the purpose of civilizing the Patagonian Indians. Capt. Rogers also stated that he remained in Cape Gregory Bay five days, and built them a comfortable home for the winter.

Patagonia is a fine country, though occupied by fierce and savage tribes of Indians. It is twice as large as Canada; the climate is somewhat similar to that of England; it fronts on the Atlantic and Pacific oceans, and commands the entrance to both of the straits of Magellan. It is supposed Great Britain has thus put her foot down upon American Territory as a conqueror, and how far she intends to go it is impossible to say. B.

Trinity Church.

This great edifice on Broadway fronting Wall street, th has been the topic of the day for the last two years, was crowned last week with a large heavy bronze cross, which is said to be the effect of Puseyism. A warm discussion took place whether it should be adopted, and the Puseyists were successful. So it is, every day, bringing forth something more to to fulfill the word of God. In the Protestants adopting the Cross for a standard, we see the image that was to be made to the beast, nearly completed. Who can doubt his word by the Prophets? B.

Many of our former subscribers may think it strange why their paper has not been continued; after having been announced in the first number that it would be sent and if they did not wish to continue their patronage to return it again.—We reconsidered that arrangement after the paper had gone to press, and thought it not wisdom to do so, as it would be putting us to a great deal of trouble and expense (as we view it) for nothing. So we have discontinued all papers whose term of subscription have expired, and shall continue to do so as fast as they run out, without any respect to persons. This is the only safe course for us to pursue, therefore we hope none will take offence. Some have made the excuse that they have had no way of forwarding their subscriptions, but this difficulty is now removed by the new post office law. Pay their money to the post master and he gives them a receipt. There is no risk, but all made perfectly safe. B.

G. J. Adams.

When it was announced in the east, that he was excommunicated from the church, there was quite a feeling of anxiety raised in the Rigdon ranks, to secure his services. And as we passed through the city of Philadelphia on our way to the west, we learned that B. Winchester had given his followers in that city his Apostolic com-

mands before he left, that if "Elder Adams comes east to receive him with open arms. That, we should (according to scripture) forgive our brother seventy times seven." The old saying is, "birds of a feather flock together," but this appears to be of another stripe, according to the representation of our Boston correspondence.—But if elder Adams (that was) comes east, to proclaim young Joseph, the head of the church how will he reconcile the loud and long testimony in this city, Boston and other places during his eastern mission last season. That the twelve were the head of the church, "and in the name of the Lord I call on God to witness my testimony. We do not believe there is one individual in the whole church that would lift a hand to deprive one member of that martyred family, of their rights and privileges. And why this desperate move by Mr. Adams. He certainly must be mad to think that God raises up men to establish his kingdom, and then raises up others by inspiration to tear it to pieces. We feel sorry that he should have taken such a course, and he is certain to learn that he consulted the wrong oracle. Remember, he that exalteth himself shall be abased. You will find it hard to kick against the pricks. B.

The Rest of god.

We copy the following paragraph from the Herald, which serves to give us a slight view of some of the beauties and glories of the approaching sectarian or christian Millennium, the day when protestants and catholics will lie down together.—Isa. 11.

BALTIMORE, July 11, 1845.

Although we have no political Native Americanism in Baltimore, there is a frantic enmity between the Catholics and Protestants, which must at some time lead to disgraceful results. On the occasion the funeral ceremony in honor of General Jackson, Rev. Mr. Whatt delivered the prayer immediately preceeding Gen. Howard's oration, the choice for the purpose by the committee of arrangement, has given great offences to our Methodist citizens. Mr. Wyatt being a Puseyite, is regarded by them as a Catholic, and when he alluded at the close of his prayer to a communion in "the Catholic Church," they thought they saw the bona fide cathedral, with all its fanciful hobgoblins dancing before their eyes. And as the Catholic clergy very improperly refused to take part in the ceremonies, none of them being present except Mr. Wyatt, whom they consider a Catholic in disguise, their dander is rized, and next Sunday evening the steam is to be blown off in Monument square. On this occasion it has been advertised that a funeral sermon will be preached by the Rev. John C. Collins, with a prayer by the Rev. Henry Slicer, to be delivered from the Court House wall. Were it not the announcement has been made without any contradiction, it might be supposed to be a hoax, from the fact that Mr. Collins, during the life of General Jackson, regarded him as a curse to the nation, whilst Mr. Slicer viewed him as a benefactor to his country, equaled only by General Washington. In short, they are both politicians—one a whig and the other's a democrat. The refusal of the catholic clergy to associate with their protestant brethren of the cloth, has heretofore on the occasion of a temperance celebration, caused much ill feeling in this city, and shows but little of the right spirit; but the proceedings of Sunday eve-

ning, at Monument Square, are rather calculated to raise a storm. What kindness, humility, Christian forbearance, and brotherly love these "chosen men of Israel" evince toward each other? Truly, their example will soon bring about the long looked for millenium, when "the lion and the lamb shall lie down together."

For the Messenger.

Boston, July 10, 1845.

BR. BRANNAN:—

I must confess that I am somewhat diverted and feel a little musical just now, having had slipped into my hands a letter dated, June 14, 45, written by G. J. Adams from Burlington, Iowa, to A. R. Tuckeshury, one of his supposed friends in this city, which proves conclusively, that I have not been deceived nor disappointed, nor yet that my fears were ill founded, on the position he would occupy both against Sidney and the twelve for to divide the affections and scatter the power of the SAINTS, or as Daniel would have it "The holy people." And if oil and wine would mix they might perhaps effect it. Or if the cunning genius and craft of the devil is greater than the wisdom of God, than vice is more lovely than virtue and union 'not strength. When I approach the sayings of this Great Apostle, I know not but I ought to do it with awe and great caution on account of his former greatness, for he saith in his heart "I have put down the inhabitants of the earth like a valiant man." How art thou fallen then, oh thou mad son of the afternoon, and very late in the day at that, hear ye him also. "I have suffered much persecution since I left Boston, and much abuse because I could not support the Twelve as the first Presidency, I cannot do it when I know it belongs to Joseph's Son, young Joseph who was ordained by his father before his death. Brigham young is a usurper, a tyrant and an apostate." If he has suffered as much abuse from others since he left, as he has heaped upon the saints in Boston while here, it is no wonder he cries out abuse. You will discover secret revelations leaking out of this big gun of mormonism that nearly swallows up Sidney and his Dr. Bennet both. And when Bennet swallows Sidney Rigdon and Adams, I wonder what they would be: lean, kine or fat. Now these animals are certainly noble beings as all the world knows by their brayings. This great THING intimates that he is coming up the Mississippi through Cincinnati, and will soon be on the confines of Boston again. Now if such should really be the case, I would suggest for the consideration of his friends the propriety of his being set about preparing his cursed "Perpetual Hell fire with Engine or infernal machine of destruction" and be sent to perform his great Russian mission immediately, or as soon as may be after the good citizens of Boston and New York have no further need of his services. It may be that the great cities of London, Mosca, or Petersburg, (under MICHAEL) or the Theatres of Paris may employ him to advantage. If not, I know of no body to whom his services would be acceptable; at any rate there is very little charm attached to his name in Boston. The fire has

gone out and Jonah's gourd is withered, the blow is over, it makes me think of what the fox said about the meeting house full, "you are a long tongued hollow headed nothing". Oh hush, I thought of his trials here in this city.—it is no wonder he cries out Brigham Young is a tyrant well he might be a Lion of the Lord in the path to him. So cried Bennet when Joseph pounced upon him, for his meanness. And so brays King Sidney. Thank God the cat is out of the bag no fear. I am, as I ever hope to be, your fellow laborer in the minist.

WILLARD SNOW.

Fatal Affray at Carthage.

From the Illinois State Register, of July 4th, we learn of a very serious difficulty, taking place in Carthage, Hancock, Co. Ill., between Gen. Deming, Sheriff of that county and Dr. Marshall of Warsaw, which resulted in the death of the latter on the 25th day of June.

The difficulty originated from the sale of a tract of land by the sheriff, for taxes, and purchased by Dr. Marshall. "The owner of the land had paid the taxes and had the receipt of the deputy sheriff, but with a description so different from that under which it had been sold, as to raise the question of their identity. Dr. Marshall demanded that the sheriff instantly enter on the records of the clerk the error of the sale, when the sheriff replied, that he believed the land sold in error, but begged the Dr. would wait a moment—that he had sent for his books—that they would be there in a moment, and that he would ascertain the source and correct the error." The Dr. became very much enraged, seized the sheriff by the collar and after some struggling to disengage himself, the sheriff drew a pistol and shot him, in a half an hour he was a corpse. Ten or fifteen persons were present in the Clerk's office, and many others collected about the Court House to attend the trial of those indicted for the murder of Joseph and Hyrum Smith, a majority of whom were bitter enemies of the sheriff—occasioned by his strict adherence to the laws of his country—He was put under arrest and very badly treated during his confinement; a general impression prevailed, that a determination was made to murder him, by their wishing to retain him in the Court House over night. A bill was found against him for murder, and he was held to bail in the sum of \$5,000, and discharged from custody on Saturday.

"Gen. Deming's position before the public for the last year has been one of unspeakable trial, vexation and responsibility, that needed a patience, prudence, energy and forbearance that few men possess to so great an extent as himself. He has been surrounded by enemies who have threatened to commit indignities of the most degrading kind upon his person for attempting to execute official duties when placed in his hands, and yet his worst enemies have never been able to establish any thing against his character in a moral or religious point of view, excepting that he is a Jack Mormon, or a man opposed to illegal violence against the Mormons."

Murder at Nauvoo.

We are called upon to record another cold blooded and willful murder. On Sunday night last Erwin Hodges, a brother of the two men

who have just been found guilty, at Burlington, of the horrible murder lately committed in Lee county, Iowa,—was called out of his house about midnight by some person who was desirous of speaking with him. The moment he stepped out of the door he was felled to the earth by a club, and afterwards stabbed in several places with his own knife; he lived a short time after he was discovered, said he knew the person who committed deed, but would not name him because he was a friend.—Quincy Herald.

Execution.

ryLast Wednesday, July 16th, was the day appointed in Burlington, Iowa, for the execution of the two brothers Hodges, for the murder of the Germans, Miller and Leiser. The Judge in his sentence said:

"Under the circumstances of the case you can only expect that the utmost rigors of the law will be enforced against you. The picture of the distress produced by your crime is too fresh in the memory of the community to permit the voice of pity to effect any thing in your behalf."

State and Prospects of the Jews.

"Our lot is cast in very wonderful times. We have reached it were, Mount Pisgah in our march: and we may discern from its summit, the dim though certain outlines of coming events. The tide of action seems to be rolling back from the west to the east; a spirit akin to that of Moses, when he beheld the land of promise in faith and joy, is rising up among the nations; whatever concerns the Holy land is heard and read with lively interest; its scenery, its antiquities, its past history and future glories, engage alike the traveller and the divine—hundreds of strangers now tread the sacred soil for one that visited it in former days; Jerusalem is once more a centre of attraction; the curious and devout flock annually thither from all parts of America and Europe—accomplishing in their laudable pursuit the promise of God to the beloved city; "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, the joy of many generations."

It would indeed be surprising if the wide diffusion of knowledge among all classes of the civilized world did not create a wider diffusion of interest for the history and localities of Palestine. All that can delight the eye, and feed the imagination, is lavished over its surface; the lovers of scenery can find there every form and variety of landscape; the snowy heights of Lebanon with its cedars, the valley of Jordan, the mountains of Carmel, Tabor, and Hermon, and the waters of Galilee, are as beautiful as in the days when David sang their praise, and far more interesting by the accumulation of reminiscences. The land unbroken by the toils of the husbandman, yet "enjoys her sabbaths;" but Eschol, Bashan, Sharon, and Gilead are still there, and await but the appointed hour, (so we may gather from every narrative,) to sustain their millions; to flow as of old, with milk and honey; to become once more "a land of brooks of water, and fountains, and depths that spring out of vallies and hills; a land of wheat, and barley, and vines,

and fig trees, and pomegranets, olive-oil, and honey;" and to resume their ancient and rightful titles, "the garden of the Lord," and the "the glory of all lands." What numberless recollections are crowded upon every footstep of the sacred soil! Since the battle of the five kings against four, recorded in the 14th chapter of Genesis, nearly two thousand years before the time of our Saviour, until the wars of Napoleon, eighteen hundred years after it, this narrow but wonderful region, has never ceased to be the stage of remarkable events. If for the sake of brevity, we omit the enumeration of spots signalized by the exploits of the children of Israel, to which, however, a traveller may be guided by the holy writ, with all the minuteness and accuracy of a road book; we shall yet be engaged by the scenes of many brilliant and romantic achievements of the ancient and modern world. Take the plain of Esdraelon alone, the ancient valley of Jezreel, a scanty spot of twenty-five miles long, and varying from six to fourteen in its breadth; yet more recollections are called up here than suffice for the annals of many nations. Here by the banks of that ancient river Kishon, "the stars in their course fought against Siserr," the object of the immortal song of Deborah and Barak; and here, too, is Megiddo signalized by the death of the good Josiah. Each year, in a long succession of time, brought fresh events; the armies of Antiochus and of Rome, Egyptians, Persians, Turks, and Arabs, the fury of the Saracens, and the mistaken piety of the Crusaders, have found, in their turn, the land, "as the garden of Eden before them, and have left it a desolate wilderness." Nor did it escape the ferocious gripe of a revolutionary war. The arch destroyer of mankind sent his armies thither under the command of General Kleber, and in 1799 gave the last memorial of blood to these devoted plains.

But how small and transitory are all such reminiscences to those which must rivet the attention and feelings of the pious believer. If Johnson could regard that man as little to be envied, who could stand unmoved on Iona or Marathon, or any spot dignified by wisdom, bravery or virtue, what must we say of one who cared not to tread Mount Zion or Calvary, or who could behold with unmoistened eye

"Those holy fields,

Over whose acres walk'd those blessed feet,
Which eighteen hundred years ago were nail'd
For our advantage on the bitter cross?"

We have heard, indeed, that few persons can contemplate the holy city for the first time, without emotion; not long ago it was brought to our knowledge that two young men, (and they were not especially serious,) on arriving within sight of its walls and mountains, struck by the religious loci, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven," slipped involuntary from their camels and fell into an attitude of adoration.

This interest is not confined to Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and belief that the time is not far distant when the Lord

shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath; and from the Islands of the Sea: and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth. Doubtless, this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people—but in their fearless confession of the hope; and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods, a development of religious feeling had been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII., the disciples of Christ have been stimulated to the oppression of the children of Israel; and heaven only can know what myriads of that suffering race fell beneath the 'piety' of the crusaders, as they marched to recover the sepulchre of their Saviour from the hands of the infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the gospel; and the increasing accessions to the parent institution in London, attest the public estimation of its principles and services.

Encouraged by these proofs of a bettered condition, and of the sympathies of the Gentiles, who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry. Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret. One of them who lately, in the true spirit of Moses, went into Poland, unto his brethren, and looked on their burdens, informs us that 'several thousand Jews of that country, and Russia, have recently bound themselves by an oath that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and prayer unto the Lord until he shall send the Messiah.'

Although it was, he continues, comparatively a short time since I had intercourse with my brethren according to the flesh, I found a mighty change in their minds and feelings in regard to the nearness of their deliverance. Some assigned one reason and some another for the opinion they entertained; but all agreed in thinking that the time is at hand. Large bodies, moreover, have acted on this impulse; we state on the authority of another gentleman, himself a Jewish Christian, that the number of Jews in Palestine has been multiplied twenty fold: that though within the last forty years, scarcely two thousand of that people were to be found there, they amount now

to upwards of forty thousand; and we can confirm his statement from other sources, that they are increasing in multitude by large annual additions. A very recent English traveller encountered many Jews on their road to Jerusalem, who invariably replied to his enquiries, that they were going thither to die in the land of their fathers.—For many years past this desire has prevailed among the Hebrews; old Sandys has recorded it in his account of Palestine—but it has been reserved for the present day to see the wish so amply gratified. A variety of motives stimulates the desire; the devout seek to be interred in the soil that they love; the superstitious, to avoid the disagreeable alternative of being rolled under the earth's surface until they arrive in that land on the great morning of the resurrection. But whatever may be the motive of a people now blinded by ignorance, who does not see, in fact, a dark similitude of the faith which animated the deathbeds of the patriarchs; of Jacob and of Joseph, who 'when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones?' In all parts of the earth this extraordinary people, whose name and sufferings are in every nation under heaven, think and feel as one man on the great issue of their restoration—the utmost east and utmost west, the north and the south, both small and large congregations, those who have frequent intercourse with their brethren, and those who have none, entertain alike the same hopes and fears. Dr. Wolf heard these sentiments from their lips in the remotest countries of Asia; and Buchanan asserts that wherever he went among the Jews of India, he found memorials of their expulsion from Judeah, and of their belief of a return thither. At Jerusalem, they purchase, as it were, one day in the year from their Musselman ruler, and being assembled in the valley of Jehosephat, bewail the overthrow of their city and temple, and pray for a revival of its glory.

Though they have seen the temple twice, and the city six times destroyed, their confidence is not abated, nor their faith gone; for eighteen hundred years the belief has sustained them, without a king, a prophet, or a priest, through insult, poverty, torture and death; and now, in the nineteenth century, in the midst of the march of intellect, and what is better, in the far greater diffusion of the written word of God, both among Jews and Christians, we hear from all an harmonious assent to the prayer that concludes every Hebrew festival, 'the year that approaches, oh! bring us to Jerusalem!' This belief has not been begotten and sustained by rabbinical bigotry; for although a fraction of the reformed Jews have excluded from their liturgy every petition for restoration, and even for the coming of the Messiah, yet it prevails more strongly, if possible, among the converts to Christianity. We have now before us a letter from a Hebrew proselyte, dated but a few weeks ago at Jerusalem, which the writer was visiting for the first time; his heart overflows with patriotism, and the remembrance of his ancestry; he beheld the land of his fathers, to be hereafter his: 'theirs not by unholy

war, nor by stratagem or treachery, but as the gift of him, who is yet to be the glory of his people Israel.

It is only within the last few years that the Jews, as a body, have been known beyond the circle of curious and abstruse readers. Their pursuits and capacities, it was supposed were limited to stock-jobbing, money lending, and orange stalls, but few believed them to be a people of vigorous intellect, of unrivalled diligence in study with a long list of ancient and modern writers, whose works, though oftentimes mixed with matter, much of which is useless, and much pernicious, and calculated far more to sharpen than enrich the understanding—bespeak most singular perseverance and ability. The emancipation of genius, which begun under Moses Mendelssohn, about the year 1754, brought them unlooked for fame on the stage of profane literature—the German, which had hitherto been regarded as an unholy language, became the favorite study of the liberalized Hebrews: thence they passed to the pursuit of the various sciences, and of every language, whether living or dead; their commentators and critics, philosophers and historians, condescended to a race with the secular gentiles, and gave in their success an earnest of the fruits that their native powers could reap from a wider field of mental exertion.

That the Jews should be degraded and despised is part of their chastisement, and the fulfilment of prophecy; but low and abhorred as they still are, we now hail for them the dawn of a better day, a day of regeneration and deliverance, which raising them alike from neology and rabbinism, shall set them at large in the glorious liberty of the gospel. This desirable consummation, though still remote, has approached us more rapidly within the last few years.

ISRAEL.

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly. This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that his Gospel and kingdom was established in the several parts of the world by that means.

Fifthly. That the Gentiles, also, were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz: by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the Latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years.

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of 'Saints,' these have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.

Presiding Elder of the Church of Jesus Christ of Latter-day Saints in the Eastern States.

WM. H. MILES,

Presiding Elder of the New York Branch of the same New York, April 6th, A. D. 1845.

Indian Affairs.

When will this nation cease her robberies upon the red man of the forest? not being satisfied with sending them west of the Mississippi and Missouri, but they must now be sent to the devil or some other place. We copy the following from the St. Louis New Era.

The pending treaty between the commissioners of the United States and Pottawatamies has been broken off. The Pottawatamies own about 5,000,000 acres of land which the government desired to purchase at 10 cents, but, the chiefs would not take less than 15 cents per acre. The principal objections to the Pottawatamies was that they did not desire to remove to the south side of the Missouri, in the vicinity of the Pawnees and other hostile tribes.

The Power of Truth.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, eclat and sycophancy of cozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—ad infinitum. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The prophets one after another, would die for the sake of the truth; and the evidence of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c. and the Americans, or Missourians, and Illinoisians—and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter Day Saints. As to the apostates, they have their reward;

"Who would be a traitor knave?"

Who's so base as be a slave?

Who would fill a coward's grave?

"Let him turn and flee!"

From the Millennial Star.

Baptism.

Repent ye Gentiles all,

And come and be baptiz'd;

It is the Saviour's call,

He's spoken from the skies,

And sent the message we declare,

His second coming to prepare.

Be buried with your Lord,

And rise divinely new,

'Tis his eternal word—

The ancient path pursue,

The promised blessing now secure,

The Spirit's seal, forever sure.

Ye could with sin distress'd,

Who fain would find relief;

Go now, on his promise rest,

He will assuage your grief,

He'll send the Spirit from on high,

When with the gospel you comply.

Come be adopted in,

With Israel's chosen race,

And wash away your sins,

The promised blessing taste;

The covenant stands forever sure,

To all who to the end endure.

Odds and Ends.

Last Monday in this city, the thermometer rose to 101 in the shade. Six fell dead in the street from the heat.

The weather continues excessively hot, and if there is not a change soon, we shall be likely to have a visit from the Yellow Fever.

The small pox is on the increase, but not many deaths.

Our city papers are flooded with wonderful exciting news, from Nauvoo, all quoted from the Warsaw Signal. We would like a little on the other side of the question.—No papers from Nauvoo these two weeks.

Many are making their arrangements to go west in the fall.

It is quite amusing to hear some of the Rigdonite elders about here, spewing out their filth against Joseph. When he was killed, there was none that cried louder, or made greater lamentation than some of these very worthies!

The statement that the Hodges were Mormons is false. Their father was once a Mormon, but is now a Rigdonite.

Notice.

Elder S. Brannan will address the saints in Hempstead, L. I., on next Sunday the 20th inst. and in Westfield, Mass. on Sunday the 27th inst.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway). Also a lecture every Thursday evening.

The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

The Church of Jesus Christ of Latter-day Saints in Lowell, hold meetings every Sabbath, at the usual hours, at the Classic Hall, No. 20 Merrimack street.

AGENTS FOR THE MESSENGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorized Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorized Agent.

ROBERT REED of St. Louis, Mo. is our authorized Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

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Sidney Rigdon by O. Hyde \$1.00 per doz.

Nebuchadnezer's Dream, \$1.00 per doz.

O. Pratt on finding the Plates of the Book of Mormon, \$1.00 per doz.

NOTICE.

Persons wishing to go to the western states, via, Buffalo, Oswego, Rochester, or St. Louis, or Nauvoo, via, Philadelphia, Pittsburgh, and all intermediate places, can obtain tickets, and correct information at the Messenger office, No. 7, Spruce st.

S. BRANNAN, Agent.

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No. 6 Wall st, New-York.

No. 8 State st. Boston.

New-York July 15, 1845.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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CALIFORNIA.

Chapter 3.

Much attention is latterly paid to the rearing of sheep which are found in great numbers, and which are of a very superior kind. They thrive extremely well in all the various portions of the country, but more particularly in the more elevated and mountainous regions. They are equally as large, and produce quite as much as ours, but it is rather a coarser quality: which fact is, perhaps, partly attributable to the climate, but mostly to a total neglect in reference to their improvement. They produce their young twice annually and many of the males have two distinct pair of horns, or four horns, two upon each side of the head, each coiling repeatedly around, as do those of the ordinary sheep. Many of the farmers have as many as ten or twelve thousand, of the wool of which various kinds of coarse cloths and blankets are manufactured. Sheep are also now driven to Oregon in numbers sufficient to supply all the different settlers. The Hudson's Bay Company has latterly, driven many to that country, with which all its various forts and settlements are supplied. Hogs are now reared by the Mexicans, in all the different settlements, but not with a view of making pork; for from some religious scruple, or some other scruple, or perhaps from a dislike to eat his kind, a Mexican will not eat pork. Hogs are therefore raised by them merely for the purpose of making soap, of which, by the by, they require large quantities. From the extraordinary abundance of mast here found the hogs are always fat, so that they require little or no feeding at any season of the year. Besides the various fruits upon which they subsist, there are also great quantities of edible roots, upon which as well as upon the oats, clover, and the like, they subsist previous to the falling of the mast. Hogs, like all other animals here, increase to an extent almost unparalleled, but they are rather inferior to ours, yet they are equally as large, weighing usually from one hundred to six hundred pounds. Herdsmen are always employed by the different farmers to take charge, not only of the herds of horses, but also of the cattle, sheep and hogs. These herdsmen always remain with, or in the immediate vicinity of the different herds, driving them from place to place, as circumstances may require, with a view of protecting them from the incursions of the Indians and wolves. The herdsmen thus employed, are either Indians, or the lower order of Mexicans, who are well skilled in their particular business, to which they are particularly attentive, and in which they appear to enjoy almost infinite delight. The East-

ern section is also well adapted to the rearing of herds of all kinds, though as before remarked, is not as eminently suited to this purpose, as the Western section. That this section is suited in more than an ordinary degree, to grazing purposes will be readily collected from what has been said upon the former pages, in reference to its climate and productions, but as no experiments have been made in this respect, nothing can be said with definite exactness. Enough, however, has been said to enable each to draw his own conclusions with some degree of correctness.

The game of the Western section consists, for the most part of elk, deer, antelope, bear, wolves, goats, foxes, squirrels, racoons, martens, muskrats, beavers, otters and seals. The most numerous of these are the elk and antelope, which are found in immense numbers, in all the various plains and vallies, and upon the hills and mountains. It is very common to see herds of five or six hundred elk, ranging from vale to vale, amid the oats, clover and flax, with which the plains and valleys everywhere abound. I remember to have been riding through these plains with a countryman of ours, when, just as we passed a point of timbered country, near the river, about four or five hundred elk emerged from the woods. As they were passing, score after score, in quick succession, I suggested to my companion the propriety of shooting one of them, to which he replied that he intended to do so, but made no other arrangements than to dismount. Now, fearing that he would not shoot until they had all passed, I inquired why he did not shoot. He replied that he would in a moment, but he permitted them all to pass excepting the very last, which he shot as soon as it came opposite to him, when it ran a short distance, but soon fell. We were instantly on the spot, when the California hunter commenced to divest our victim of its outer garment. During this process I inquired of him why he did not shoot before, when they were much nearer him, and the opportunity was so much more favorable. He replied that he saw I was no hunter. 'The one behind,' said he, 'I selected because it was the fattest, and I knew it was the fattest because it was behind, for the fat ones cannot run so fast as the lean ones.' This view I found to be correct, for a fatter animal I never saw in California or elsewhere. In every part of the country through which I passed, I found them equally abundant. Many of the farmers, instead of killing their cattle, go, or send their servants out, whenever they wish to secure a supply of meat, and kill as many as they may require for their families, and the Indians in their service. Several of these gentlemen informed me that they had very frequently killed seven or eight each morning, and in less time than an hour. The elk here are always very fat, and they make the very best of beef, which is, in fact, much tenderer and sweeter than that of our common cattle. They are much larger than those which are found on this side of the mountains, weighing usually from three to six hundred pounds. They can be as certainly relied upon, for meat, as the common cattle, for they are very nearly as domestic. They are very easily domesticated, in which state they are even now found in various portions of this section, and are seen intermingling with other

domestic animals upon the farms.

The antelope are equally as numerous as the elk, and are much more domestic. In whatever direction you travel, you will see many hundreds of them, either grazing upon the plains or collecting in large flocks in the shade of the scattering pines throughout the plains. They are beautiful animals, but neither their skin nor flesh is as valuable as that of the elk. Their skins are much less valuable, because of their thinness, and hence, inadaptation of making leather. In this respect, they very much resemble the skin of the deer, as which they are equally as thick and valuable. Their flesh is much tenderer than that of either the elk or the deer, but it is also much leaner and consequently much less nutritious. These animals have many peculiarities, some of which are perhaps worthy of a partial notice. They are extremely domestic, so much so that they will, at times, remain in the shade of the trees until you approach within a very few rods of them, when they will bound off slowly, occasionally stopping and turning towards you, and then again, leaping slowly away. Large numbers of them will very often trot directly towards you, and gazing intently at you, they will thus approach within eight or ten yards of you, when they will leap frightfully away, a distance of several rods, then turning towards you again, they will, with a fast pace, approach very near to you as before, then standing and looking eagerly at you, they remain until their timidity is again aroused, when they again bound swiftly away. They thus approach and re-approach very frequently, until their curiosity is satisfied, or their fears aroused, when they again leap and bound swiftly away, with the velocity of light, and are soon lost in the stallworth vegetation of the vast vallies. Their curiosity is evidently excited, which is the cause of their thus approaching and re-approaching. Those who are acquainted with their peculiarity in this respect, are frequently able to kill many of them, merely by distending a red handkerchief, or any red cloth, which will so attract their attention that they will immediately advance, within a few rods of them, where they will stand gazing upon the cloth until they are fired upon, when those which are not affected by the fire, gallop slowly away a few rods, when they again advance as before. This is frequently repeated, until dozens of them have fallen victims to their inherent curiosity. The deer are much less numerous than the elk or antelope, but they are much more plentiful than they are in the States. There various kinds of the deer found in this section, such, for instance, as the white tailed, the black tailed, and the moose deer. All of these abound in every part of this section, but because of their wildness, and the great abundance of preferable game, they are very seldom hunted.

Several kinds of bear are also found, such as the black, brown and grizzly bear, all of which are found in great abundance, especially the brown bear, which are frequently seen in herds of fifteen or twenty in number. Their flesh is much admired by the Mexicans as food, consequently they are much hunted; and those are often found that weigh twelve or fifteen hundred pounds. It is very difficult to distinguish them from the buf-

falo, when at a distance, for they very much resemble them both in color and size. They are ferocious only when attacked, when they will readily give battle, which they conduct with almost unparalleled success. Upon being attacked they stop a few moments, and until they have successfully repelled every assault, of either man or dog, when they again move swingingly on, until they have secured a safe retreat. The rifle and the lasso are the only weapons against which they cannot successfully contend. When a foreigner, with a good rifle, carrying about eighteen balls to the pound, happens to come in contact with one of them, the contest is soon over; the king of the forest is slain. The lasso of the Mexicans, is a weapon which is also found, too formidable for his majesty under the repeated assaults of which, he is very readily made to recoil. The process by which the Mexicans thus take them is very interesting, especially to those who are unacquainted with Mexican manners and customs. When they wish to capture one of these formidable animals, five or six of them with chosen and trained horses, sally forth to his usual haunts, where, at any time, large numbers are found. Each being supplied with a strong lasso, and an abundant supply of knives, swords and the like, the battle now commences; one party having the decided advantage in multiplicity of weapons and speed, and the other having vastly the advantage in physical strength and courage. The assault is generally first made by the Mexicans, who commence a most furious running charge, both from the front and rear. Seeing his precarious predicament, the bear meets the charge from the front, with such accumulating ferocity and violence that his assailants are soon put to flight, when he shakes his ponderous head, utters a most terrific growl, and commences a hot pursuit; but soon the Mexican forces are brought to bear upon his rear; his hindmost legs are entangled in the lasso, and he is prostrated upon his back, uttering most piteous growling cries. The forces of his assailants are united, and a lasso is also thrown upon his neck, when the spurs are rapidly plied to the horses, which now exert every energy, every nerve, and soon the powerful victim is distended on the ground, in an entirely defenceless condition. As their victim is now completely in their power, they proceed to attach a lasso to almost every limb, which being done they move off, either rapidly or slowly, as their preference and the weight of their victim may happen to suggest. Bear are taken in this manner only when it is desired to keep them alive, for the purpose of bear baiting. The black and grizzly bear are not as numerous as the brown bear, yet when compared with those of any other country, with which I am acquainted, they may be said to be very numerous. In almost every direction in which you travel, through the plains and mountains, you will frequently see herds of ten or fifteen in number, many of which are equally as large as the brown bear, but they are generally much smaller, weighing from five to twelve hundred pounds. These are also taken by the Mexicans in the manner above stated, but in much less number than the brown bear. Capturing the bear in this manner, is one of the chief amusements of the Mexicans, and they really evince an energy and bravery in this kind of conflict, to which they are entire strangers when in conflict with men, and especially Texans.

Wolves are very numerous in all portions of this section, among which are the black, gray and the prairie wolves; the latter of which are the most numerous and troublesome. Of the former the black wolf is much the largest, being generally about the size of our common large mastiffs. All the different kinds of wolves are very troublesome in the various settlements, into

which they make very frequent inroads, not only destroying the hogs and sheep, but also frequently destroying even the grown cattle. The cause of there being such an abundance of wolves, is perhaps, that they are never killed by the Mexicans or foreigners. They do not kill them, because they are entirely worthless, and because the people in that country have not a superabundance of ammunition. In travelling through the valleys of this section, you will pass many hundreds of them during the day, which appear to evince no timidity, but with heads and tails down in their natural crouching manner, they pass within a very few rods of you. As shooting them would be a waste of ammunition, you allow them to pass unmolested, and thus their timidity is diminished, and their familiarity and numbers are increased. The fur bearing animals are much more numerous in this section, than they are in any other portion of the country west of the Rocky mountains, especially the beavers, otters, muskrats and seals. Besides these, there are all those enumerated upon another page, which however are much less numerous. There are many persons here who follow trapping as a business, and who succeed extremely well.

The Hudson's Bay Company extends its operations to this country also, where in fact, it obtains a greater portion of its annual collections of peltries. An edict was recently issued by the government of California, which required that company to discontinue the business of trapping in that country; so far, however, it had proved entirely inoperative. The trappers of that company were still trapping in that country when I left, and their labors were attended with extraordinary success. Much more regard is here had to the preservation of the fur bearing animals; a governmental relation exists, which requires the trappers to take them with strict reference to the proper season, which has tended very much to prevent their diminution. The game of the Eastern section is very much the same as that in the Western section, with very few exceptions, all the different species found in that, are also found in this section. In addition, however, to the game found in that section, the white bear, the mountain sheep, and the buffalo are also found in this section. The latter of which are here found in greater numbers than in any other portion of the country west of the Rocky Mountains. In many portions of the country the hills and plains are literally covered with them. Several tribes of the Indians here, as in Oregon, subsist almost entirely upon the beef of the buffalo, which they are enabled to obtain in any desired quantity.

The feathered animals of the Western section consist chiefly of geese, ducks, brants, cranes, gulls, pelicans, plovers, eagles, hawks, ravens, woodpeckers, pheasants, partridges, grouse, snow birds, blue birds, black birds and robins, with a great variety of other birds, common in the States. The former of these, and especially the water fowls, are vastly numerous, particularly on the coast, and in the vicinity of the rivers, bays and harbors. During the winter and spring season, all the lakes, bays and rivers, as well as the low lands, and wheat fields, throughout the country are literally covered with the various water fowls, which appear to have convened here from all the northern world. In many portions of the country during these seasons, they congregate in such immense numbers, that their unceasing confusion proves noisome in the extreme to the settlers. The wheat fields and the low lands are their usual haunts during the winter, when hundreds of them may be killed within a few hours. I was informed that one man could, at any time during the winter, obtain feathers sufficient for a feather bed, from those which he could kill in a

very few hours. When passing down the Sacramento river, and crossing the Bay of St. Francisco, I have frequently been greatly annoyed by the almost deafening, tumultuous and confused noises, of the innumerable flocks of geese and ducks which were continually flying to and fro, and at times blackening the very heavens with their increasing numbers, and making the aerial region ring with their tumultuous cackling, and vehement squeaking. During the winter season, California is truly a noisy, turbulent region; all the northern world seem to have given up its millions of the feathered tribes, which are here in universal convention, having complete possession of the entire country. However noisome the increasing numbers, and the confused noise of these multifarious proprietors of California, may be, to the settlers, there is no prospect of any diminution of either, for they are assembled here by millions, merely to propagate their kind, and to teach their squeaking young the art of noisy clamor. The fowls of the Eastern section are, with very few exceptions, the same as those of the Western section; yet many kinds found in that section are found in much less abundance in this. As they congregate in this region merely to enjoy its delightful climate, and propagate their kind, it is said that there are numerous places where many bushels of their eggs may be obtained in a few hours.

The fish and fisheries of this country will next receive a passing notice, the former of which are unusually plentiful in the Western section, consisting chiefly of salmon, salmon-trout, cod, sturgeon, flounders, carp, perch, ray, lampreys, smelt, and eels. A great variety of shell fish, such as clams, oysters, crabs and muscles abound in all the various bays and inlets in the greatest profusion. Whales are also very numerous everywhere upon the coast, and even in many of the different bays. There are various kinds of the salmon, which are the most numerous and much the best fish found in this country, or perhaps in any other. They are much superior to the salmon of the States, both in flavor and size. Their usual weight is from ten to fifty pounds, and their length from eighteen inches to four feet. These, as well as the various other kinds enumerated, abound in all the various rivers of the interior, and all the different inlets or bays, where they are taken at any season of the year, but they are much more abundant, during the spring and autumn, at which seasons, all the waters are literally full of them, which is evinced by their incessant leaping and plunging. They commence to run in April and October of each year, each run continuing about two months, during all which seasons, both Indians and whites are more or less employed in securing their supplies for the residue of the year, but they are taken chiefly by the Indians, who here, as in Oregon, take them by a great variety of methods. They take them chiefly however, with seines which they manufacture, and which are of a very good kind, answering all the purposes of the ordinary seines used by our people. With these they are able, at certain times, to take fifteen or twenty barrels at a single draught, which they repeat with surprising rapidity. Many of the Mexicans subsist almost entirely upon them, while many of the Indians live wholly upon them, especially during the seasons of their greatest abundance. They are used by the whites in their fresh, dried, or pickled state, while the Indians use them in their fresh or dried state only. They are dried and prepared here as in Oregon, merely by exposing them to the rays of the sun, without the aid of salt, or any other preservative, as ample preservative properties are found in the extreme purity of the atmosphere. The oysters are rather smaller than those found on the Atlantic side, but they are of a very ex-

cellent kind, being inferior in flavor and deliciousness to none. They also, as well as the clams and muscles, are taken both by the Mexicans and Indians, in very great quantities, which also form a principle item of their food. Whales are also vastly numerous, not only in the ocean, but also in most of the bays and inlets, and especially in the bay of Monterey, where many are frequently seen, even from the streets alternately leaping and plunging, in the different portions of the bay;—first exhibiting their ponderous heads, throwing up vast torrents of water, which are falling in misty spray, then plunging and sinking slowly away, displaying their protracted backs, and flitting their tails amid the convulsed waters, they disappear. While some are plunging, others are leaping, as some appear, others disappear and thus is the otherwise calm and 'Pacific' ocean, kept in incessant commotion. What adds the greatest importance to these scenes, is the fact that they are constantly being enacted, and that too, in the very midst of the ships, barques and brigs in harbor, and in full view of the gentlemen in their offices, and the ladies in their parlors. A strange commingling of oceanic and terrestrial beings! The fish of the eastern section are not as numerous, as those of the Western section, nor is there the same variety in that section, yet all the rivers of that section also abound with several kinds of the salmon, salmon-trout, carp, herring, perch, ray and flounders. The great salt lake of that section, is also said to abound with a great variety of excellent fish.—The fisheries of the Western section are innumerable and inexhaustible, and they are found in every portion of the country, both upon the coast and in the interior, but from the very partial demand for the fish, the various fisheries have not been brought into requisition. The principal fisheries which are now used, to much extent, are those upon the different rivers, and which are usually possessed by the various tribes of Indians. It is thought that the fisheries of this country will not be found inferior to those of Newfoundland, and they certainly will not, in reference to their numbers, the quality of the fish, or their inexhaustibility.

To be continued.

From the Times and Seasons.

Letter from Elder Woodruff.

Liverpool, May 1st, 1845.

BR. TAYLOR—DEAR SIR—

I feel disposed to present to you an extract from my journal, which I penned while on a visit to the grave of the worthy Elder Lorenzo D. Barnes. I do this for the benefit of his parents, relatives, friends, Zion's camp, and the saints in general; for he occupies a place in the memory and hearts of many thousands of the Saints, who were acquainted with his labors in the vineyard of the Lord.

My visit to his grave was on the 20th of February 1845, which was a solemn day to my feelings in some respects, in consequence of walking over the ground which oft had been trod by our worthy brother Barnes, and also viewing the tomb where sleeps his sacred dust: I left Bradford in company with elder Sheets and Ure. (Br. Sheets is presiding over the Bradford conference, which was under the care of Elder Barnes during his last labors: Elder Ure over the Sheffield conference) We left for the purpose of visiting the grave of Elder Barnes in Idle, Yorkshire, three miles from Bradford. When about half way we had a fair view of Idle and the church where our brother was buried, which stands upon a high piece of ground. We had a green vale to pass through before arriving at the spot; the fields were quite green, though in February; we walk-

ed over the road, over which Elder Barnes had walked many scores of times in preaching the gospel. I felt solemn indeed, and was filled with meditation, until I arrived at Idle, which contains a population of about five thousand, and a branch of the church of Jesus Christ of Latter-day Saints, of thirty-seven members. We called upon Elder Thomas Cordingly and his family, who had the care of Elder Barnes during his sickness and death. They pointed out to me the room where he spent his last moments. After getting some refreshments we walked to the church-yard, and I gazed upon the silent tomb of our beloved Lorenzo. My feelings were keen and sensitive as I stood upon his grave. I realized I was standing over the body of one of the elders of Israel, of the horns of Joseph, of the seed of Ephraim; one of the members of Zion's camp, who travelled with me more than a thousand miles in 1834, for the redemption of his persecuted and afflicted brethren, and offered to lay down his life for his sake; one who had the hearts and affections of thousands of friends both in America and England; and whose fidelity was stronger than death to his lover, his brethren, eternal truth and his God. While standing upon his grave, I offered up my vocal prayer to Israel's God that my death or change might be as wise and safe as his and that his sacred dust might be called forth in the morn of the first resurrection.

I decreed in my heart I would never return to my native country, until I had caused to be erected a tombstone over his narrow bed to say to his friends that might chance to pass that way, there sleeps the worthy Lorenzo D. Barnes; the first of Zion's camp that has found a grave in a foreign land. I bowed my knee upon his sacred grave and plucked some pebbles in the memory of his worth. I thought of his lover, his father, his mother, his kindred and the Saints; for they all loved him, and would have thought it a blessing to have been permitted to drop a silent tear upon his lonely bed. Oh Lorenzo! thou hast fallen in prime of life, as it were a martyr for the truth in a foreign land; but thine exaltation in the celestial world will not come behind the chiefest of thy quorum. I retired from his grave with my brethren, mediating upon the life of Elder Barnes. I made diligent inquiry of the family where he died and others concerning his labors, sickness and death, and obtained the following information:—

On his arrival in England, he labored for a short season in about Manchester. He then went to the Cheltenham conference in Gloucestershire, where he laboured until the general conference. He was much beloved by the Saints in that conference, and a petition was sent by them for his return; but at the general conference, he received appointment to take charge of the Bradford conference, where he laboured faithfully until his death. I was informed that Elder Barnes suffered going with poor boots and wet feet; he was too slow in making his wants known to the Saints, and some were to slow in administering to his necessities until he got sick, after which every attention was paid to him but it was too late.—During the last of September 1842, he walked one day about thirteen miles very fast in order to get to the railway in time for the cars, (some portion of the way he ran,) and got into a high state of perspiration, and only had time to step in the cars as they were starting. He rode on the railway about twenty miles in the midst of peering winds and became entirely chilled, which flung him into a severe cold, settled upon his lungs, and brought on a quick consumption, from which he never recovered. He attended a conference and preached several times afterwards, but was very feeble; The last time he preached was from the following words; "There remaineth therefore a

rest for the people of God.' After he was confined to his bed, he was asked if he would have a physician; his answer was definitely—"No; if he died he wished to die a natural death; if he lived he should live unto the Lord, if he died he should die unto the Lord." He manifested a great desire to live if it was the will of the Lord, that he might again return Nauvoo and see his friends in America. He was deprived of his reason during some portion of his sickness; his whole conversation at such times was about Nauvoo, and how he should get there; he often spoke of his mother and other friends. The night before his death, he had his reason perfectly, and bore a strong and faithful testimony to the truth of the fulness of the everlasting gospel as proclaimed by the Latter-day Saints, declared that it would not be long before the kings and great men of the earth would call for the rocks and mountains to hide them from the wrath of the Lamb of God that would soon be out upon the face of the earth, for soon would the nations of the earth be deluged with the judgements of God, and with many other words did he testify of those things that would shortly come to pass.

Since my visit here we have obtained his trunk and its contents; with his travelling bag, which was in the care of Elder Hedlock. I carefully examined, and filed all of his papers, consisting of deeds of land, corresponding letters with his friends in England and America, his compositions and journals, some of which show the strong fidelity of his heart towards his friends, which was characteristic of the man though every action of his useful life, a dozen or more pieces of ancient copper coin containing curious inscriptions, where in his trunk, which he apparently collected for the Nauvoo Museum; those with all his clothing and sundry articles are carefully packed in his trunk, and will be forwarded to Nauvoo the first safe opportunity for the examination of the presidency, after which they can be forwarded to his friends when an opportunity offers.

At our general conference all the American elders labouring in this country and many of the English Saints, came forward and wished to donate their mite for the purpose of erecting a stone over the grave of our departed brother when five pounds five shillings and sixpence sterling, equal to twenty-six dollars, was subscribed; much more could have been freely obtained, had it been necessary to have accomplished the object. The sum was immediately forward to accomplish the purpose, and the stone is now in course of erection, bearing the following epitaph;—

In Memory of

LORENZO D. BARNES,

who died on the 20th of December, 1842, aged 30 years. He was a native of the United States, an elder in the church of Jesus Christ of Latter-day Saints, a member of the High Priests, Quorum and also of Zion's camp in the year 1834, and the first gospel messenger from Nauvoo who has found a grave in a foreign land.

Sleep on, Lorenzo! but ere long from this.

The conquer'd tomb shall yield her captive prey;

Then with thy quorum shalt thou reign in bliss
As king and priest for an eternal day.

I remain your brother in
the kingdom of God;
W. WOODRUFF.

Conference.

Minutes of a quarterly conference of the Church of Jesus Christ of Latter day Saints held at Burns, Alleghany Co., N. Y., commencing July 5th, 1845.

Conference assembled at 10 A. M. Opened by prayer by Wm. D. Pratt.

Wm. D Pratt was called to preside, and O. Olney elected clerk.

The President called for the officers of the different quorums, and found present 1 high priest, 14 elders, 5 priests, 3 teachers, and 2 deacons.

The different branches were represented as follows:

Ossian West Branch, by Wm. D. Pratt, consists of 37 members, including 3 elders, 2 teachers and two deacons.

Loon Lake Branch, by S. Dewey, has 7 members, including 1 elder.

Plattsburgh Branch, by E. Miles, 42 members including 6 elders, 1 priest, 1 teacher and 1 deacon.

Hornby Branch, by J. S. Campbell, 46 members, including 6 elders, 1 priest, 1 teacher and 2 deacons.

Ossian East Branch, by J. Clark, 39 members, including 2 elders, 3 priests, 2 teachers and 1 deacon.

Portage Branch, by M. L. Benson, 18 members, including 3 elders and one deacon.

Greenwood Branch, by Wm. Richardson, 26 members, including 2 elders and 1 teacher.

Hume Branch, by M. L. Benson, 22 members, including 2 elders 1 priest and 1 teacher.

Moved, seconded, and carried, that M. L. Benson, W. Berry and O. Olney form a committee to labor with certain unworthy members in Granger.

Sung a Hymn to the praise of God.

After which it was moved, seconded, and carried unanimously, that we will uphold, by the prayer of faith, the authorities of the church at Nauvoo.

Carried, that Sylvester Johnson be ordained to the office of Elder,

Conference adjourned for two hours.

Assembled; opened by M. L. Benson.

A discourse was delivered, by Elder Clark Tapping, followed by O. Olney.

Intermission 15 minutes.

Convened again, and listened to a discourse by Elder Wm. M. More.

Adjourned to Sunday, July 6th, at 8 o'clock A. M.

Conference convened; opened by prayer by Elder Peter Van Valkenburgh.

Sylvester Johnson then received his ordination—after which a bottle of oil was consecrated, for the anointing of the sick.

A hymn was then sung, and a discourse delivered by Brother Van Valkenburgh, followed by M. L. Benson.

Dismissed for an hour and a half.

Assembled; opened by singing.

The elders then proceeded to bless, in the name of the Lord, such little children as were presented.

The congregation listened to a sermon by Elder Israel Clark, followed by Elder Norton.

Dismissed half an hour.

Convened again, and listened to elder Tapping, a short time, when it was thought expedient to bring the conference to a close.

There was also represented 8 scattering members in Monroe county, including one high priest, and three elders: also two members in Wayne, and two in Steuben counties; also one at Painted Post, one at Elmira, and two other scattering members.

The Clerk was called upon to read the minutes—after which it was moved, seconded and carried, that these minutes be accepted by the conference, and transmitted to the Messenger office for publication.

Conference adjourned by vote, to meet again at Ossian West Branch, on Saturday and Sunday the 4th and fifth days of October next.

Dismissed by benediction by the President.

Permit me to add that the spirit of unity and

good order prevailed during the conference, and the Lord poured out his spirit upon the Saints, to the edifying of the whole body in love.

WM. D. PRATT, President.

O. OLNEY, Clerk.

NEW-YORK MESSENGER.



SATURDAY, JULY 26, 1845.

Post Office Law for Publishers.

OUR SUBSCRIBERS ARE REQUESTED TO FORWARD THEIR SUBSCRIPTIONS BY PLACING IT INTO THE HANDS OF THE POST MASTER, AND TAKE A RECEIPT FOR IT. THIS IS THE SAFEST MODE OF CONVEYANCE.

To The Saints in the Eastern States.

BELOVED BRETHREN AND SISTERS:

It is now nearly eight months since I left my home, my house, lands, wife, children, mother, friends and kindred in the west, to among you.

I am now about to return and spend a few months with them, if the Lord will; I therefore wish to leave my blessing and a few words of advice.

I congratulate you on the happy result of your hearkening to the counsel of those who were sent among you, bearing the keys of the kingdom for the government and direction of the church in all things. The result has been union, peace and love, and an increase of faith, knowledge and zeal in the glorious work.

By your efforts, in connection with others, the City of Joseph has been strengthened and preserved—the poor employed, and kept from scattering abroad—the walls of the Temple completed, with a prospect of speedily being enclosed—the Nauvoo House recommenced, with redoubled vigor, and many other public and private improvements carried forward with rapidity and dispatch, while at the same time the farming and manufacturing interests of our community in the West have been increased many fold.

Thus by co-operation, and union of effort, a thousand branches of industry have sprung into existence, or received new life and vigor within the short space of eight months.

This is certainly encouraging, and should stimulate the saints to persevere in the same course. Our salvation depends on our gathering together from among the sectarian corruptions, and on our building cities, temples, sanctuaries, and strong holds of righteousness and truth. Where we can

live in peace and be taught the principles and practice of the truth, till we become sanctified by the same, and perfectly united without a jar or schism, so that the immediate power and presence of God may rest upon us, and be in our midst.—Otherwise we must perish with the wicked, for the Lord God has decreed the overthrow of nations and empires, thrones and dominions, states and republics, so entire that those who are left alive, will humble themselves, put away their priestcraft and idolatry, and obey the voice of his servants. We cannot stand with Babylon, nor lean upon Egypt for help and protection, therefore we must be sufficiently united, and sufficiently taught and empowered to help ourselves, and protect ourselves. In short, we must be the Noahs and the Lots of the age. This being the fact, it will be readily comprehended, that our temporal and spiritual duties and interests are inseparably connected and blended in one. We cannot gather together without branches of industry, sufficient to support us, therefore we rejoice in the fruits of our obedience and union up to the present time. And when we read the prophecies of ancient and modern saints, and seeing them actually fulfilling—when we see the efforts that are being made in Europe, and the States by the Church of the Saints, it requires but a small degree of faith to look into the future and see in a very few years, a hundred cities of the Saints, with their palaces and temples, and halls of education; and all teeming with life, beauty, industry, knowledge, temperance and peace, while the inhabitants of the same possess a degree of intelligence, civilization, union and affection, which will be a standard for all nations and tribes, and for all succeeding ages.

Yes, my friends, think it not strange, if before ten years roll round, Nauvoo is the largest and most wealthy city in America, diffusing wealth, comfort, peace and knowledge through all parts of the West, and more or less to the whole world.

Think it not strange if a million of industrious saints are congregated in that and the neighboring cities, all acting in union, with one heart and mind, while every market in the world is supplied more or less with the productions of their skill and industry.

Think it not strange if kings, princes, nobles and great men come there with their rich presents in the name of the Lord, and to his sanctuary to seek knowledge, and to receive endowment and salvation, for themselves and their dead.

Think it not strange if Mordeica, instead of Haman, should at last be the man, whom the great king, delighteth to honor, while at the same time Haman has use for his own gal owa.

Brethren, the Church of the Saints has stood firm and unmoved amidst all the lies and slander that ever was or ever can be invented by men or devils; therefore they have nothing more to fear from that source. You have stood firm amid the rattle of chains, the groaning and creaking of prison doors, and the gloom of dungeons.

The vexations caused by the abuse of civil and military authority, have never moved you from your faith, or checked your progress.

The roar of artillery, the sharp crack of the rifle, the pistol, bayonets, the whistle of musket-balls, and the clashing of swords, have all been tried in vain; the Church of the Saints has survived all these efforts, and while her sons, daughters, prophets, apostles and leaders, together with the aged and the infant, have fallen martyrs, she has still stood firm and united, maintaining her position and moving forward her enterprise.—States have spent their fury and exhausted their resources in vain to check her progress. Governors and Legislatures have withheld all protection, deprived her of every right, and even combined with murderers to exterminate, rob, drive, plunder and murder. But you have withstood all their efforts, even in the days of the infancy of the church, and while you were weak in faith and few in numbers, and your progress is still onward in power and majesty. What now have we to fear? What new enemy can come into the field? What new trial has the church to meet? We boldly answer, none. We bid defiance to all the hosts of Satan—to all the spirits of hell—all the lying priests, editors and 'christians,' who follow them—to all the states, governors and legislatures in the world—or to death itself, to bring a trial upon the Church of Latter-day Saints that they have not already effectually met, and proved themselves competent to surmount.—Therefore we have nothing now left to fear or dread. We are able, in the strength of the God of Joseph, to fill the world with truth and wisdom, and to establish peace, and bring in everlasting righteousness, for ere long the Lord of Lords, and King of Kings will descend from heaven, with all his mighty hosts to help us, and to complete the victory. And the last enemy which shall be subdued under the feet of God and his saints, is Death. Then Hosannah to God and the Lamb, and hail to the immortal Joseph and all the martyrs. They shall be crowned and enthroned, and enter upon their high and responsible offices as kings, priests, presidents and governors and judges, by acclamation, and reign, and his saints take the kingdom under the whole heaven and possess it, for they are worthy.

Then shall governors, legislators and rulers of this world, who once had a little brief authority walk up to the bar of Justice, and receive a righteous sentence. Then shall their abuses of the Saints be had in remembrance, and they shall be an abhorring unto all flesh, for their worm shall not die, nor shall their fire be quenched.

Brethren, I commend you as sheep and lambs to the care of our good Shepherd, and also to the care of the several shepherds who have been appointed and recommended to lead and watch over you for good. Do not for a moment be led away by the influence of some 'great man' who may chance to come among you with great swelling words, and fair speech, who is not sent here by the Twelve to take the charge, but has come on their own responsibility, to build themselves up, to get gain, to have men's persons in admiration, because of advantage, to 'support the claims' of some person to the general presidency of the Church.

Brethren, no one's claims need any support.—Those who hold the keys of the kingdom of God will be supported by the spirit of God, and by his angels, and also by the aid and prayers of the saints. And they will say nothing about their 'claims,' nor will they need the talents of men to advocate them.

If men hold the keys of the kingdom of God, they are not dependant upon men to support their claims: but the church and all the world is dependant on them, and on the keys committed to them for the ministration of salvation. They can shut and no more open, or open and no more shut. And to these authorities all must bow, so far as to be ministered to, and governed in the things of salvation, or else remain without the blessings of the kingdom. To obey them is to obey Jesus; to reject them is to reject Jesus, for they are his messengers, and the entire generation to whom they are sent, shall answer for the reception of them, precisely the same as if Jesus had come in person, and they had done the same to him, whether it be good or evil.

The saints of the east will do well to continue in the spirit of union, and to abide by the laws of God. Harken to counsel. Meet together oft—pray much—pay your tithing strictly—contribute liberally—support faithful men, and keep the spirit of gathering, for this is the spirit of God.

"He that gathereth not with me, scattereth."

"How oft would I have gathered you."

faithful, (I mean those of you who cannot immediately gather to the west) as we will send advice and council from time to time, and also faithful men to take the care of this part of the vineyard. The blessing of Abraham, Isaac, and Jacob; and of Joseph and Hyrum; and Brigham and Heber, and all other like men, be with you forever. Amen.

PARLEY P. PRATT.

Boston, July, 20th, 1845.

Queary.

Which is the worst of the two characters—The man that makes an effort to do right and just, to his fellow men, by proclaiming the gospel to the sacrifice of worldly honors and domestic happiness, and even life for the brethren when called upon, and at the same time is subject to light passions like other men, makes a false step or two in the eyes of his brethren. But finally struggles on to a good old age, and dies with the conscience of having made a desperate struggle for the prize, and won it; whether his good old pious self-righteous brethren esteemed him worthy of it or not. Or that man that does neither good nor bad, or to use the words of John, "cold nor hot," other than remaining quietly and peaceably by his own domestic fire circle, grunting now and then at some mote he beholds in his brothers eye reflected through the penny papers of the day, or the devils omnibus—goes to church once every Sabbath; and puts a penny in the plate—to prayer meetings during the week—filled with the spirit of prophecy and revelation—visions without number—beholding himself carried away in the spirit (like Philip) and placed upon

some of the remotest Islands of the sea—preaching to natives in an unknown tongue—awakes and finds himself in bed with his wife, and he had not preached in an unknown tongue nor his own either—exorts the brethren and the Dear sister to hold out faithful to the end, for God is a going to do a great work—and many other great and glorious things, that we have neither time nor room to mention. But at last dies with his tongue calloused, crying Lord, Lord. And never during his whole life, turned his attention to the commandments of God. "Do as you would wish to be done by"—"Impart of your substance to the needy"—"Love your neighbor as you would yourself"—"Love the brethren unto death"—"Speak evil of no man"—and many other good and great commands of God, that would have exalted him in death.

CITY OF JOSEPH, July 4, 1845.

MR. P. P. PRATT—

Doubtless, at this time your city is alive with the rejoicings of a free people, celebrating the Independence of our native land. In my imagination I behold the panorama of celebration, varying in its attractions, exciting a variety of interests, as it jostles along the crowded streets. The songs of liberty, shouts of rejoicing, in demonstration of the freedom of Americans, reverberate through the avenues of the city, drowning the chat of domestic circles in the overwhelming cheers of the multitude. The nodding emblems of peace, the ostentatious display of our nation's colors, the portraits of heroes and civilians, exhibited to insure the fastidious gaze of assembled spectators, and elicit some exclamation of applause, now float in magnificent splendor through your city, as well as most of the cities of the Union.

If I can calculate with any certainty upon the customs of the people, this must be some portion of the joicure, at least, presented this day in your large and populous city:

"How is it with you?" you may reasonably ask.

I will tell you. Now and then I see a whirling past my door, some freighted with families, bound on a visit to relatives, while others contain the form of female gracefulness and faces of matchless beauty, but the precise manner they anticipate spending the day, my prophetic organ is not sufficiently developed to forestel. Wagons engaged in the general commerce of business, move along as usual, our streets present their usual lively appearance of trade; our stores and shops are doing their regular amount of business, and our public works are progressing as upon any other day. The only public celebration is with the boys, who have a uniformed company assembled for military exercises.

A great contrast must exist between Nauvoo and other cities—and from what reason? simply because the people of Nauvoo have too much candor and intelligence to celebrate a thing that has no existence. We spend the fourth of July in laboring to support our families; building the house of the Lord, the Nauvoo House, and keep-

ing the laws of God and man. American liberty expired with the prophets at their martyrdom in Carthage jail. That was the closing scene of all that rendered our American citizenship desirable, and at that period might have been preached the funeral sermon of liberty. The people will bolster up, as long as possible, the decaying tree that our fathers planted, which for years bore the luscious fruit that gave happiness to a nation; they will carry upon their shoulders the mock 'Cradle of Liberty,' until they see it of a sudden dashed to pieces in the din of anarchy, and the rancher of malevolent parties. They will keep up their liberty revelries, until they are overwhelmed in the vortex of national calamity and the judgments of the great God.

Since my last letter, things of considerable interest have transpired in Nauvoo and its vicinity, but my absence from the place, and the loss of a beloved mother by death, has prevented me from reporting them to you for the benefit of your readers. I hope for the future to be able to give a weekly report of the things as they may transpire with us. At present, prosperity seems to hang out her banner on all surrounding objects. Wherever the eye turns, throughout the city, abundance is promised as a reward for the industry of the Saints. There seems not to be a single lot in the place that is not cultivated. Mobs form combinations not to sell provisions to the saints, but we have soil enough of our own to cultivate, and mills to manufacture, so that we are independent, and ask them no odds. Mormon industry and enterprise, will make any people happy. They labor with untiring assiduity, and the blessings of heaven crown their labor with success, and fill their granaries with abundance. The reapers are upon the Temple, and will soon receive the shingles. The Baptismal Font to be erected in the basement story, is in progression, and all the other work connected with the interior of the building, (so far as the carpenter work is concerned,) is going on with great rapidity.

Other public buildings are progressing. The Seminary is ready to receive the roof.

It is remarkably healthy here: but I cannot say the same of neighboring towns and cities. St. Louis is very sickly, and a new calamity is threatened her by the rapid rise of the water in the Mississippi, Missouri, and Illinois rivers.

Nauvoo happens to be situated just above the floods!

L. O. L.

Great Conflagration in New York.

We noticed last week in the Daily Sun an extract from the Nauvoo Neighbor, attributing the many fires we have had of late in different parts of the Union to the Judgments of God.—Which this modern Moses appeared to take great umbrage at. While at the same time he thought the FAITHFUL SAINTS would swallow it down very readily.

On last Saturday when the fire was raging so rapidly and the buildings blowing up, all appearing to bid defiance to their boasted Croton Water that so many have put their trust in, and the un-

tiring efforts of the firemen to extinguish the flames; the language of this modern Christian Heathen came fresh to our memory, and we were forcibly led to the conclusion that God had in very deed commenced to rebuke the heathen of this nation, and he would soon "rebuke strong nations afar off." For "he will deal with all nations with fire and the sword." And for the last few years, it has been one continual cry of fire! Judgment is to commence at the House of God first. And this is the nation selected by Heaven to set up his Kingdom in, and it must be the first to receive a rebuke, and we may set our hearts at rest, that the sword is not far off.

The burnt district in this city, covers a space at least twenty acres. The number of buildings burned, is now estimated at three hundred and forty five.

The facts as given by the Herald reporter, we copy in the following:

BROADWAY.—The appearance of Broadway, which was kept in a state of blockade by the military all through the day, was truly distressing, particularly to the "gay Lotharios" and his dear "inamorata," who were wont to wend their way through this fashionable lounge to the Battery and Castle Garden. Men were busily engaged in pulling down the shell of the Waveley Hotel, and the wreck of the whole line of buildings down as far as Marketfield street. The whole had appearance of a siege. The buildings being all nearly pulled down in the district through which the fire raged, the work of desolation can be all seen in in panorama, from Broadway. Every avenue, from whence a glimpse could be had, was blocked up with anxious crowds, who kept continually moving all the day from one locality to the other, where the military were stationed and ropes were drawn across the streets. The greater part of the houses in this quarter already are pulled down, and the entire area from Trinity Church to Whitehall st. and the front gate of the Battery, presented a most melancholy appearance. The inmates of the houses that escaped, may be seen occasionally stealthily gazing from the windows upon the still surrounding ruins, with terror and dismay in their countenances. The Bowling Green, with the fountain, which are uninjured, may be compared to an 'oasis in the desert.' The streets were strewn in all directions with fragments of burned furniture, burned pieces of cloth, damaged teas, which were profusely scattered in all directions, mortar, broken crockery, and all sorts of merchandize. The building No. 17 is totally destroyed. The blocking up of this part of Broadway has had the effect to deprive numbers of our citizens from enjoying their usual Sunday recreation on the Battery.

BATTERY.—A large quantity of the property was strewn along the Battery, where were squatted upon the grass several poor families who had been burned out with the miserable remnants of their little property. Groups of persons flocked around them during the day listen to the appalling details of the fire: they excited a good deal of sympathy. The military in this quarter were, actively moving about; and some of the Aldermen of this city were also engaged in making enquiries and aiding in keeping regularity. The military got rigid orders to keep all out side the burned district: which rule has been enforced, save in some instances with the utmost care.—Judge Smith of the Marine Court was actively engaged in keeping order and aiding the authorities during the early part of the day, which praiseworthy act seemed to give a good deal of satisfac-

tion. Several people from New Jersey and the adjoining cities and town crowded the city during the day, all anxious to see the ruins.

BROAD STREET.—This street, which a few days since was the very centre of business—lined with extensive warehouses stored with goods, is now from near the corner of Wall to Stone street, a heap of smouldering ruins. Piles of brick and mortar—burning rafters, and damaged merchandise block the way where merchants drove the trade. The walls have fallen in or been pulled down, and it is believed many persons have been buried beneath the ruins. Crowds of eager and curious citizens throng the neighboring streets, anxious to view the sad spectacle. The efficient and gentlemanly company of National Greys were on duty in this part of the town. We found, however a great crowd of loafers and rowdies in the neighborhood, one or two we understand had mounted military caps & employed themselves by annoying the citizens with their assumed and ridiculous airs. We saw one of these fellows at the head of Broad street, whose insolent and over bearing manner arrested our attention. He was engaged in passing his friends and acquaintances down Broad street, where they could inspect the ruins, and blackguarding and insulting those, who he did not chose to favor. This individual called himself an officer, but refused to give his name when it was requested by a person present, which satisfied every one that he was an imposter.—This matter should be looked into by the company.

WILLIAM STREET, behind the Exchange, was blockaded through the day by the military, as was Beaver street and South William street, and Broad street at the end of Stone. From the latter point a good view of the ruins might be had by looking along Broad street towards the Custom House and again towards Broadway—the full extent of the damage done could be seen. At these different points hundreds might be seen throughout the day but no one except those with written orders from Justice Matsell or the commanding officer, was allowed to approach the ruins nearer, nor would it have been prudent in any person to have done so, as many of the standing walls were in a very critical state, expected every instant to fall.

MISSING, KILLED AND WOUNDED.—Mrs. Mary Runyon, sister-in-law of police officer Martin, was standing in the door of the house No 37 Broad street, with her husband on the morning of the fire. She went up stairs and is supposed to have been buried in the ruins at the time of the explosion, which is said to have raised the house. We understand in addition to the names already published, that the following persons are missing. How many more there are we cannot say, but no doubt many more have lost their lives by this dire calamity. Messrs. Cowdry, May, Johnson, Barker, Henry Ortman and Jones. A man named Peter A Johnson, porter of Dwight Johnson, 104 Broad street, and a colored man, whose name is unknown, were exhumed yesterday from the ruins of Oelrich and Krugers' store 42 Broad street, and taken to the dead house.—The porter has left a wife and two children, who are thus entirely without support. A laboring man was carried to the Hospital yesterday, whose arm had been broken by the falling of a piece of timber at the fire. Two men and a woman, whose names are unknown, were also taken to the Hospital slightly injured. Mrs. M. Dudley, residing 18 New Street, was also badly hurt at the time of the explosion.

Fifty or sixty workmen are now employed in digging in the ruins for dead bodies, which are said to be buried in the cellars of the burnt houses.

MILITARY.—The 9th Regiment, under the

command of Col. Curtis, was on duty throughout yesterday, assisted by several companies of the Blues, the President's Guards, some volunteer companies, and the Italian Guards. They went on duty at 7 o'clock yesterday morning, and were relieved by the 27th Regiment, about 500 strong, under the command of Col. Vermilyea, about 8 o'clock, last evening. During the day there were some dissatisfaction prevailing among the military, in consequence of the scarcity and quality of the provisions at their head quarters, Castle Garden. Messrs. French and Heiser were truly set up and drank out of everything by the company of the previous day, they only having orders to provide for seven hundred, instead of which they had about two thousand one hundred to provide for. Yesterday being Sunday, Messrs. French and Heiser could not renew their supplies quick enough for the demand and furnished what they could; the consequence was the dissatisfaction alluded to. The affluent residents of the neighborhood might have shown some generosity in this respect towards those who were protecting their lives and property.

From the Times and Seasons.

Patriarchal.

Since the publication of the last 'Times and Seasons,' we have frequently been interrogated about the meaning of some remarks made by Elder Wm. Smith in an article headed Patriarchal, and also concerning some expressions in the editorial connected therewith; and as the nature of the office of Patriarch, does not seem to be fully understood, we thought a little explanation on this point might not be amiss.

So far as the editorial is concerned it was written rather hastily by our junior editor, W. W. Phelps, and did not come under our notice until after it was published. There are some expressions contained in it, which might have been worded better and have rendered it less subject to criticism; but he assures us that no such intention was intended to be conveyed as that which is conceived by some. And concerning Br. Wm. Smith, we are better acquainted with him, and with his views, than to believe that he intended to convey any such idea as the one which some persons would put upon, or gather from his sayings.

In regard to the office of the Patriarch, William Smith has been ordained Patriarch to the church; but he is not the only Patriarch, but would act as a senior Patriarch, holding the keys of that Priesthood; and his labors would be more especially connected with the church in Zion; and he would take the lead, priority, or presidency of the Patriarchal office in this place; and in this capacity if there should be a council of Patriarchs, he as a matter of course would preside by right of office.—But every legally ordained Patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess the authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the before mentioned persons, or as that of the president of the church.

Every father, after he has received his patriarchal blessing, is a Patriarch to his own family; which blessing will be just as legal as those conferred by any patriarch of the church; in fact it is his right, and a Patriarch in blessing his children, can only bless as his mouthpiece.

A Patriarch to the church is appointed to bless those who are orphans, or have no father in the

church to bless them. Not as stated inadvertently, in the editorial above alluded to, 'to bless all, and such as have not a father to do it,' for this he could not do, where the church is so extensive; the burden would be too onerous; hence other Patriarchs have been ordained, both in this country and in England, to assist the Patriarch to the Church, and hence the provision made in the Book of Doctrine and Covenants: It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, Patriarchs, as they shall be designated unto them by revelation.' Page 104. And should any of those Patriarchs remove here, they would have just as much right to administer in their patriarchal office under the direction of the Patriarch to the church, as an elder or priest would, who should remove from any of the branches to this place, under the direction of the presidency. Br. Wm. Smith, however, 'holds the keys of the patriarchal blessings upon the heads of all my people,' and would of necessity have the seniority, and of course the priority and presidency; yet it would be left for those who wished to be administered to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.

The above is the true doctrine of the church, in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, or from their fathers, might be tempted to think they were of no avail, and also to set at rest this agitated question.

We now proceed to answer some of the remarks which we have heard:

We have been asked, 'Does not Patriarch over the whole church,' place Br. Wm. Smith at the head of the whole church as president?

Ans. No. Brother William is not Patriarch over the whole church, but patriarch to the church, and as such he was ordained. The expression 'over the whole church,' is a mistake made by W. W. Phelps. He is patriarch to the Church of Jesus-Christ of Latter-day Saints.—The Twelve are commanded to ordain evangelical ministers in all large branches of the Church abroad, and who has charge over them, the Patriarch? No. Those who ordained them, and to whom is committed the power and authority to regulate all the affairs of the churches abroad.—And who has the charge of the whole priesthood here? Ans. The presidency of the church, and not the patriarch.

But does not the Book of Doctrine and Covenants say—

'First, I give unto you Hyrum Smith to be a Patriarch unto you to hold the sealed blessings of my church, even the holy spirit of promise, whereby ye are sealed up unto the day of redemption that ye may not fall.'

Yes.—But that is in regard to seniority, not in regard to authority in priesthood, for it immediately follows, 'I give unto you my servant Joseph to be a presiding elder over all my church.' In page 110 D. C. we read 'the duty of president of the office of the high priesthood, is to preside over the whole church, and to be like unto Moses.' And from this it is evident that the president of the church, not the patriarch is appointed by God to preside.

But does not the Patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs?

No. This is another mistake which is made by our junior, and one that may very easily be made inadvertently. Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest and king. Both Abraham and Jacob stood in the same relationship to their families.

But not so with father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected; and must needs be restored. But Father Joseph Smith was not president of the church, nor the president's counsel, nor was Hyrum Smith either president or president's counsel. He was once counsel but when he was ordained patriarch he gave it up and another was ordained in his stead, (Wm. Law) and in all probability if Br. William magnifies his calling he will not be able to attend to the duties of an Apostle; but officiate in the same capacity in regard to blessing as his brother Hyrum did. Not as president of the church; but as patriarch to it.

The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order, and seniority. James and Joseph were the brothers of Jesus; and John was his beloved disciple, yet Peter held the keys and presided over all the church. Br. William was in the Quorum of the Twelve during his brother's lifetime, nor since; and if being ordained a Patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith, presidents over the church instead of Joseph.

Br. William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

A Patriarch is what is termed in scripture an evangelist, and Br. William acts in that capacity, and God placed in the church 'first apostles,' not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations.

Again, who ordained Father Smith to the office of Patriarch? His son Joseph and Father Smith ordained Hyrum, and the Twelve (of whom Br. William is one) ordained him.—Who are appointed to ordain evangelical ministers? (See page 104 D. C.) Can a stream rise higher than its fountain? No. Says Paul, "verily the less is blessed of the better."

We think that every one will see that Br. William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the Twelve; but will rather change the nature of his office.

But will it take any thing from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression.—Br. William will still retain the same power, priesthood and authority that he did before, and yet will hold in connexion with that the Patriarchal office and the keys of that priesthood, and as one of the Twelve must maintain his dignity as one of the presidents of the church, of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents and councils of the church.

A Church of Latter-day Saints has been organized in Cincinnati, consisting of 30 members.

Conference.

Minutes of a conference held at Cambria, Niagara Co., N. Y.

Elder D. H. Redfield was called to the chair, and James Kenny chosen Clerk.

The President then arose and gave some valuable instruction on the object of calling this conference together, that we might console them, and that they might be prepared for the blessings that God designs to bestow on his servants, and whether they, as a church, would sustain the Twelve, and the authorities at Nauvoo, and carry out the principles that their Prophet and Patriarch has given for their salvation.

Resolved, That we sustain the Twelve in their calling, and uphold them by our prayers and influence, and build the Temple at Nauvoo.

Elder Far then arose and addressed the brethren upon the Vision of Daniel, in setting up of the kingdom of God in the last days, and the necessity of obeying the commands of God, and the blessings that would follow.

High Priests present, 2; Elders, 10; Priests, 1; Teachers, 1.

Representation of Branches:—

Cambria Branch, represented by James Kenny, 10 members, including 4 elders, all in good standing.

Acon Branch, by Brother Hart, 22 members including 5 elders and 1 priest, all in good standing.

Grand Island Branch, by Brother Stacy, nine members, including 1 elder, all in good standing.

Lawiston Branch, by Brother Small, 9 members—2 elders, 2 priests.

Cayuga Creek Branch, by Brother Lcomb, 6 members.

Scattering members, by Brother Neale, 12 members.

The conference then took into consideration the necessity of sustaining the Messenger, Times and Seasons, and Neighbor, after which Elder Far continued his remarks.

Adjourned till evening.

Met pursuant to adjournment. Opened by prayer by brother Kenny.

Brother Sheffield spoke on the first principles of the Gospel. Followed by Elder Stratton.

Adjourned till Sunday morning at 10 o'clock.

Conference met according to adjournment.—Brought to order by the President.

Sung a hymn selected by Elder H. Stratton.

Elder Winslow Far then addressed the congregation upon the subject of the restitution of all things, spoken of by the prophets, and this is the dispensation that was designed of God to bring about this great and glorious work. Showing from the scriptures, that God in every dispensation, had prophets to lead his people, and showing from scripture that God did nothing but what he revealed it unto his prophets, and that no one ought to teach without being called of God, as was Aaron, and that the testimony of Jesus is the spirit of prophecy, and it was by revelation that Peter knew that Jesus was the Christ, and as God was about to gather Israel back to the land of their Fathers, it could not be performed without revelation. Then going on to show that in the restitution of all things, it was necessary to restore the priesthood, and through that priesthood he would reveal all things that were necessary for the salvation of the human family.

Elder Stratton then arose and spoke on the first principles of the gospel.

Adjourned for one hour.

Met pursuant to adjournment. Opened by singing and prayer.

The President then arose and said that it was his intention to have spoken on some particular of our holy religion, but those who have spoken before me have gone over most of the ground,

and spoke on all subjects; consequently he should be under the necessity of reviewing some of the principles that had already been advanced by my brethren, and then went on to show his hearers something of the restitution, and the situation that man stood in the presence of God, and the beauties of the resurrection of the dead, showing by scripture and good sound logical reason, the difference between the saints of light, and the narrow contractedness of the people in this generation, who have not embraced the doctrine of Christ, and that it was by perseverance that the saints of God ever would obtain those blessings and hearkenings to the counsel of those whom God had placed in his church to lead his people. Elder Far made a few remarks on the same subject.

Br. S. A. Neale made a few remarks concerning those who had not embraced the gospel.

It was then moved and carried that the Lawiston branch be attached to the Cambria branch.

Adjourned till evening.

Met pursuant to adjournment.

Meeting being called to order, after singing and prayer, the brethren and sisters spoke and told their determinations.

After which the conference adjourned sine die.

DAVID H. REDFIELD, Pres't.

JAMES KENNY, Clerk.

An extract from a letter written to JOHN ADAMS by THOMAS JEFFERSON, of Virginia, published by Mr. John Stewart, of New York, in the second volume of the 'Bible of Nature,' page 271—272.

"I feel therefore, I exist. I feel bodies which are not myself: there are other existences, then, I call them matter. I feel them changing places. this gives me motion. Where there is an absence of matter I call it void, or nothing, or immaterial space. On the basis of sensation, of matter and motion, we may erect the fabric of all the certainties we can have or need. I can conceive thought to be an action of a particular organization of matter, formed for that purpose by its creator, as well as that attraction is an action of matter, or magnetism of loadstone.

When he who denies to the Creator the power of endowing matter with the mode of action, called thinking, shall show how he could endow the sun with the mode of action called attraction, which reins the planets in the track of their orbits, or how an absence of matter can have a will and by that will put matter into motion, then the materialist may be lawfully required to explain the process by which matter exercises the faculty of thinking. When once we quit the basis of sensation, all is in the wind. To talk of immaterial existences is to talk of nothing. To say that the human soul, angels, God, are immaterial, is to say they are nothings, or that there is no God, no angels, no soul. I cannot reason otherwise: but I believe I am supported in my creed of materialism by the Locks, the Traeys, and the Stewarts. At what age (Athanasius and the Council of Nice) of the Christian Church this heresy of immaterialism, or masked atheism, crept in, I do not know. But a heresy it certainly is. Jesus taught nothing of it. He told us, indeed, that God is a spirit, but he has not defined what a spirit is, nor said that it is not matter. And the ancient fathers, generally, of the three first centuries, held it to be matter, light and thin indeed, an ethereal gas; but still matter."

"To JOHN ADAMS.

Will the editor of the Messenger inform us whether Thomas Jefferson was a Mormon or not?

As ever, yours,

J. M. GRANT.

Mt. Holley, N. J. July 15, 1845.

From Nauvoo.

Brother Young has just arrived from Nauvoo and reports general prosperity. The man murdered in Nauvoo was no Mormon, neither were his brothers that were hung.

Elder O. Pratt is on his way East to take the place of Elder P. P. Pratt, during his absence.

The office of the "Millennial Star" in Liverpool, England has been removed from 36 Chapel st. to Hauley's Buildings, Bath street. We give notice for the information of those directing letters. The Time and Seasons and Neighbor are requested to copy.

Elder Brannan will deliver a lecture in Norwalk, Conn; on the 3d of August next.

Also at Jerusalem South, L. I., on the 10th.

MARRIED—In the City of Joseph on the 22nd ult, by Elder BRIGHAM YOUNG, Elder WILLIAM SMITH to Miss MARY JANE ROLLINS.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway). Also a lecture every Thursday evening.

The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

The Church of Jesus Christ of Latter-day Saints in Lowell, hold meetings every Sabbath, at the usual hours, at the Classic Hall, No. 20 Merrimack street.

AGENTS FOR THE MESSEGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent,

ROBERT REED of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

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New-York July 15, 1845.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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CALIFORNIA.

Chapter 4.

Settlement and improvement. Forts; description of. New Helvetia; description of; Capt. Sutter in charge of.—Suspensions of the Mexicans. Determination to expel Capt. Sutter from the country; that purpose abandoned. Pretended friendship of Mexicans. Character of Capt. Sutter; his military taste; his kindness and hospitality. Ross; description of. Military posts; number of; number of soldiers and cannon at each; inefficiency of.—Military strength, deficiency of. Missionary stations; number of; how conducted. Towns; description of. Seat of government.

The settlements and improvements are chiefly in connection with the different forts, military posts and military stations, and at the various towns, all of which are confined entirely to the Western section. Of these I shall first notice the forts and military posts, of the former of which there are but two, one of which is called New Helvetia, and the other is called Ross. Both of these are now in the possession of, and owned by Captain Sutter, the former of which he built, and the latter he purchased of the Russians. New Helvetia, the most important of these is situated in a well chosen position, on the south side of the Sacramento, about one mile from its south bank, one hundred miles, east by north, from Yerba Buena, in latitude 38 deg. 45 min. 42s. north. In form it is a sexangular oblong, its greatest length being 428 feet, and its greatest width, 178 feet; 233 feet of its length being 178 feet wide, and the residue but 129 feet wide. It is inclosed by permanent 'adobe' walls, which are 18 feet high, and three feet thick, with bastions at the corners, the walls of which are five feet thick. It is entered by three large swinging gates, one of which is on the north, another on the south side, and the third at the east end. The first of these is entirely inaccessible from without because of a deep and impassible ravine, which extends the whole length of the fort on the north—on each side of the second is a platform, upon each of which a nine pounder is planted, and the third is completely commanded by one of the bastions. There are two bastions, each of which has four guns, two nine pounders, and two six pounders: and in all there are twelve guns, of different caliber. The inner building of this fort consists of a large and commodious residence, for the various officers, in connection with which is a large kitchen, a dining room, two large parlors, the necessary offices, shops and lodging apartments. Besides these there is also a distillery, a horse-mill and a magazine, together with barracks for the accommodation of at least one thousand sol-

diers. In connexion with the fort there are one thousand acres of land, under a good state of cultivation, and upon which are all the necessary buildings, together with an extensive tannery—Of this fort Capt. Sutter has charge in person; he has about one hundred men constantly in his employment, who annually sow one thousand acres of wheat, and have charge of his numerous herds, which in all, amount to about thirty thousand head. Those having charge of the various herds are generally Indians, but his building and farming are superintended chiefly by foreigners. He also has a large number of experienced trappers in his service, who have charge of about one thousand traps, and from whose services he annually realizes several thousand dollars.

Besides the business thus carried on by the Captain, he is also doing a very extensive business in a military way. All the usual military formalities are regularly observed; sentinels are always kept out, day and night, who invariably give the captain timely notice of the approach of any thing in human form during the night. Here too, the natives are being instructed in the art of war; forty or fifty of them are taken and instructed in military tactics; when they are turned off, and forty or fifty others are taken in their stead and so on continually. The Mexicans not being able to divine the cause of all this military parade, at one time became very suspicious, that all was not right; and finally their suspicions were increased to such an extent, that they determined to effect the Captain's unceremonious expulsion from the country, of which determination he was duly advised. The Captain took the matter under consideration, and soon determined to resist any attempted encroachment upon his rights, and accordingly informed the government of his determination. The government, however, proceeded to make its preliminary arrangements for his expulsion, preparatory to which a spy was sent to the captain's fort, in the disguise of a friend, in order to ascertain his true position, as to vulnerability, and means of resistance.—Upon the arrival of this mysterious visitor, an enemy in disguise, 'a wolf in sheep's clothing,' or a Mexican in man's clothing, the captain soon suspected his object, and informed him that he must immediately depart, or he would at once order him to be put in irons, and at the same time informed him, that if the Government, whose spy he was thought proper to attempt his expulsion from the country, he was perfectly willing, at any time to test its ability to accomplish that object. This hypocritical visitor now made rather an irregular disappearance, amid the jeers, taunts and threats of the captain's men, and if he was not prepared to report to his owners, that the captain was invincible, he was fully prepared to report that the captain thought himself invincible, which would be precisely the same thing, as far as the Mexicans were concerned. The government, finding that the captain was not to be deterred, and that an attempt to effect his expulsion would be attended with dangerous consequences, of course abandoned the undertaking. Ever since that time, the government has treated the captain with extraordinary kindness, bestowing upon him the office of alcalde, and other little governmental favors, designed to repair the cloak of hypocrisy,

which had been so seriously lacerated in the above transaction. The truth, however is, that the Mexicans look upon the captain, with much more than ordinary suspicion, notwithstanding their pretended friendship; but whether they are justified in viewing the captain with some little suspicion, I do not pretend to say; as to that each will judge for himself. Having heard thus much in reference to this gentleman, many might be led to enquire more particularly as to the captain. I will therefore remark, that he is a Swede by birth; he emigrated at an early day, to the United States, where he resided for several years living most of the time at St. Louis and St. Charles in Missouri, and in 1889 he emigrated to California, where he has since remained. His military taste as well as his military title, was derived from his service in Bonaparte's army, to which he was attached for several years. A more kind and hospitable gentleman it has seldom been my fortune to meet. Such is his treatment of all foreigners who visit him, that when they leave him, they are compelled to do so with much regret, and under many obligations. For his continued, untiring and gentlemanly attentions.

Ross is another fort to which I have alluded, as belonging to Captain Sutter. It is situated on the coast, near the Bay of Bodega, in latitude 38 deg. 55 min. 42 s. north. It is about sixty rods square, and is enclosed by a strong wooden wall, which is two feet thick and eighteen feet high.—The interior buildings consist of two large and commodious dwelling houses for the officers, two magazines, store-houses, a prison, chapel, shops for the various mechanics, and barracks for several hundred soldiers. In connexion with the fort there is a large farm, about two hundred acres of which are in a good state of cultivation, and upon which there is a good orchard, a vineyard, a horse and windmill and several dwelling houses, stables, and barns. Agricultural pursuits, and the rearing of herds of cattle, horses and sheep, are the chief objects of attention at this establishment. Such persons are in charge, from time to time as the captain designates for that purpose. Here, as at new Helvetia, large numbers of Indians are employed, who conduct the agricultural operations, and who have charge of the various herds. A great abundance of fruit, such as apples, pears, and peaches, is here annually produced, and perhaps, in greater quantities than in any other portion of the country.

The military posts which belong to the government, I will merely enumerate, without giving a description of each. All that is deemed necessary, then, will be to give the names of each post, with the number of soldiers and cannons at, and in connection with each. At Paobalo below there are thirty soldiers and twelve cannons; at St. Diego, twelve soldiers and two cannons; at Santa Barbara, twenty soldiers and six cannons; at Monterey, two hundred soldiers and twelve cannons; at Santa Cruz, six soldiers and two cannons; at St. Joseph, six soldiers and two cannons; at St. Francisco, fifteen soldiers, and six cannons; and at Sonoma, thirty soldiers and five cannons. None of these are forts, nor are they properly military posts; they consist in nothing more, than a few men stationed at the different towns and missions above enumerated, with a few

guns at each, which, however, are never in order for use, nor are they designed for use. The object of these posts, as they are called, appears merely to be to awe the lower order of Mexicans into submission to the law, and the observance of order, and an empty gun answers that purpose as well as a loaded one. As an instance of the inaptitude of these posts, for the prosecution of a successful warfare, either offensive or defensive, I will relate an occurrence which was narrated to me by a gentleman at St. Francisco. Upon the arrival of an American man of war in the bay of St. Francisco, a messenger was dispatched from on board, to the military post at that place, for the purpose of ascertaining whether the officer in command would return a salute, if fired from the ship. The officer hesitated for a moment, but finally replied, that he was entirely out of powder, but that he would endeavor to get some and return the salute. He made several unsuccessful efforts at the different stores, where it appeared that neither himself or his government had any credit, but finally my informant furnished him with the powder, upon credit, when the officer repaired to his post, and after working with an old rusty cannon a few hours, he informed the commander of the ship that all was in readiness. But on attempting to return the salute, the officer found that all was not quite ready, for it was with great difficulty that he could succeed in discharging the rusty gun, but he did finally succeed, and thus the honor of the nation stands unimpaired, but its credit was much impaired as the powder was not paid for up to the last accounts. From the foregoing, the actual military strength of California, is seen to be three hundred and nineteen Indian soldiers, forty-seven rusty cannons, and no ammunition. In addition to the military force above enumerated, about six or seven hundred troops might possibly be raised in an extreme case, which would make the entire force of his country, about one thousand Mexican troops. The soldiery of this country, like that of all parts of Mexico, consists of the very lowest order of Mexicans, who are in fact, nothing more than the most degraded and wretched of those timid and inert aborigines.

The missionary stations will next receive a passing notice, which will consist merely of a statement of their number, and a general description of them collectively. In all, there are twenty Missionary stations, ten of which are very valuable in lands, horses, cattle and vineyards. They are all extensive establishments, which are occupied by Catholic priests, and others, ostensibly for the purpose of christianizing the Indians, immense numbers of whom are connected with each station, and who are under the absolute control of the most despotic and inhuman priesthood. The practical effect of these establishments has thus far been to crowd these vast plains and valleys in their vicinity with countless herds of large, fine cattle, horses and sheep, to plant and grow extensive vineyards of delicious grapes, and to erect spacious and palace like edifices, for the accommodation of those religious oppressors, who are there thought to be the authorized keepers, not only of the consciences of men, but also of the keys of both heaven and hell. A further effect of these establishments has been not only to enslave and oppress thousands of those timid and unsuspecting aborigines, but also to reduce all the common and lower orders of the people, to a most abject state of vassalage, and to stamp incredible ignorance and superstition upon their imbecile and uncultivated minds. In order to show more fully, the vast amount of menial servitude which has been from time to time, thus forcibly imposed upon the various weak and inoffensive tribes of Indians, whom fortune, or rather misfortune, has thus exposed to the absolute despotism of a mon-

archical priesthood, I will here give a brief exhibit of the extraordinary wealth and power of these devoted and praiseworthy religious instructors. At many of the different stations, they frequently have from five to fifteen thousand head of horses and from ten to thirty thousand head of cattle, besides many thousands of sheep, and hundreds of hogs, all of which are reared by those Indians, most of whom have been dragged forcibly into their service. So numerous are the herds reared at many of these stations, and so little do these profligate priests regard the toil and labor which their rearing has cost the poor and oppressed natives, that they have in many instances, required the Indians to kill many thousands of them merely for their hides. I was informed by several respectable foreigners, that a few years since, one of these priests caused twenty thousand head of large, fine cattle, to be killed for their hides only—leaving their tallow and beef at the disposal of the various animals, which there abound in countless numbers. In connection with most of these stations there are also large vineyards, containing from five to fifteen acres of thrifty vines, producing a superabundance of large and delicious grapes, from which vast quantities of the most excellent wine are extracted, and always kept on hand, for the use and benefit of the more than regal priesthood. Buildings of various kinds are erected in connection with each of these stations, among which are not only the magnificent residences of the priests, but also all other buildings, the erection of which, either the convenience or pride of the priests happens to suggest. Among those, the erection of which is suggested by their pride, are, of course, many magnificent and vastly expensive churches, which are well supplied with golden images, which are held by many as the mere insignia of the Divine presence, while many others, who are more ignorant, view them not as mere images, but as so many Gods in reality. It is estimated that the entire wealth of all these missionary settlements, including the herds and lands, together with the various improvements, amounts to about four hundred thousand dollars, which immense amount has been extracted from the helpless and defenceless aborigines in forced labor, or from the ignorant and superstitious Mexicans, in the exaction of unholy tithes.

There are but five towns in this country, all of which are situated upon, or in the vicinity of the coast. The largest of these is called Poabalo, which is situated near latitude 33 deg. north, a few miles from the coast. It contains a population of about fifteen hundred, consisting chiefly of Mexicans and Indians. There are very few foreigners at this place, even fewer than at several of the smaller towns. It contains about two hundred dwellings, which are small and otherwise inferior, the walls of which are generally constructed of 'adobies,' which are large dried brick, and the roofs chiefly of tiles. They are but one story high, though many of them are very convenient. Although this town is the largest in this country, yet from the fact of its being situated in the interior, it is of much less importance than those which I shall subsequently describe. In point of population, Monterey is the second town, but from its situation upon the bay of Monterey, and from its being the seat of government, it is a much more important town than any other in the country. It is situated on the south side of the bay of Monterey, in full view of the ocean, and near latitude 37 degrees, north, containing a population of about one thousand, which consists principally of Mexicans and Indians. Including those within its suburbs, it contains about one hundred houses, the walls of which, are also chiefly constructed of adobies and roofs of tile. These buildings, like Poabalo, are

also very cheaply constructed, and are generally but one story high, yet the governor's house, and those of several of the foreigners are exceptions to this; that of the governor especially, is a large and convenient dwelling. There are many more foreigners at this place than at any other town in the country. They consist of Americans, Englishmen and Frenchmen, but they are chiefly Americans. This town is situated upon one of the most beautiful sites for a town or even for a city, that I ever beheld; being a gently undulating plain, with a single oak or pine interspersed here and there, without any undergrowth, surrounded by a vast interior of fertile plains and valleys, and in full view of the rolling billows and the lashing surf of the unbounded ocean; it wears a most picturesque and grand appearance. This is in all respects a most delightful and favorable site for a great commercial emporium, as which, it is undoubtedly destined, ultimately to be occupied. The third town in point of population, is Poabalo, which is the same name as that given to the first town mentioned. They are distinguished, however, by the addition of above and below, that being called Poabalo below, and this Poabalo above. It is situated about four leagues from the coast, north northeast from Monterey, near latitude 37 deg. north. Including Mexicans, Indians and foreigners, it has a population of about five hundred, which consists chiefly of Mexicans and Indians. There are fewer foreigners at this town than at any other in the country in proportion to the population, unless, perhaps, there may be fewer at Poabalo below. The buildings of this town, like those of Monterey and Poabalo below, are small and cheaply constructed, the walls of which are of adobies and the roofs of tiles. In all, there are about seventy buildings, among which there are a few framed dwelling houses, which are chiefly situated in the suburbs, and are principally owned by foreigners.

The only towns remaining to be noticed are Yerba Buena and Sonoma, the former of which is the fourth town in reference to its population, but is the second, if not the first in point of local position. Yerba Buena is the Spanish name given to it, because of a certain herb's growing in great abundance in its vicinity. This place however, among the foreigners, has always borne the name of St. Francisco, which name it will be most likely to retain. It is located on the north side of the Bay of St. Francisco, about two miles from the entrance, near latitude 38 deg. north, containing a population of about two hundred, which consists of Mexicans and Indians, but there are more foreigners at this place, than at any other town in the country, in proportion to the population. It contains about fifty buildings which unlike the other towns enumerated, are chiefly wooden buildings, which is owing to the fact of their having been built by foreigners.—This is a very delightful site for a town, it being but about eighty rods, from the bay to the base of the range of hills which lie between it and the ocean. That portion of the site which lies between the bay and the hills, is a beautiful gradual undulating plain, immediately in front of which is an extensive and safe harbor, in which hundreds of ships of the largest class may ride in perfect safety. This situation, although limited, may very easily be extended to a sufficient extent, with the trivial expense of a few excavations and other improvements. The extensive and secure anchorage in the vicinity of this situation, as well as its proximity to the entrance, and to the coast, has thus far given it the preference, to the numerous other sites which are found at various points upon this great bay. The most extensive and secure anchorage is to be found, in almost every portion of the bay, in connection with which are numerous situations for towns and

cities, which are of large extent and extraordinary beauty. In view of these considerations, I am inclined to the belief that some other point, which is more advantageously situated, and more extensive, will eventually be selected as the situation of that great commercial emporium, which is beyond a doubt, destined, at no distant period, to be reared up at some point on this great inland sea. The importance of the site upon which Yerba Buena is situated, must readily be seen, for although, it is not the most eligible site which may be found upon that bay, yet, as it is the first town commenced in that vicinity, it may, for that reason alone acquire a lasting preference over all other, even more favorable situations. The Hudson's Bay Company having seen the importance of that section of country, located at that place, at an early day, where it now has, an extensive trade is now carried on, both with the Mexicans and the foreigners. The gentleman in charge of that establishment is Mr. Raye, who is not only a very intelligent business man, but also an honorable, kind and hospitable gentleman. He receives and entertains foreigners with the utmost kindness and attention, and without regard to their national origin, his unremitting attentions are bestowed upon them while they remain at Yerba Buena; and even when they take their departure, this gentleman is seen waving his hat in token of kind remembrance, and lasting friendship. Sonoma is the only town which remains to be noticed, and which is situated on the north side of the bay of St. Francisco, near latitude 38 deg. north. It contains about twenty wooden and adobe houses, with a population of about one hundred Mexicans and Indians. The site occupied by this place is a most beautiful and fertile valley, in some part of which there will be most likely, a town of considerable importance.

To be continued,

Prevalence of Incendiarism.

The number and extent of the fires that have taken place this year—we may say within a few weeks—is a subject not only for the grave reflection, but of astonishment to those who pass them in mental review. Such have been their frequency, their destructiveness, and the injury inflicted upon communities, that they will give a character to the year 1845 of a most unenviable nature, and such as we hope its successors will not copy after. Pittsburg, Matanzas, Quebec and New York are so many sad mementos of devastation, and destruction, of dread casualties, as hard to account for as to forget.

It is a question with many whether they are properly so termed. Strong doubt exists as to their coming into the category of casualties, and indeed the objection is not without foundation. To regard all these conflagrations as taking place by accident, one must assume that half the good people of the present generation have lost all their self possession and ordinary care and caution, for, with a reasonable exercise of these vulgar qualities, liability to visitation by fire, would be incomparably less than sad experience daily teaches it to be here and elsewhere. One cannot help pausing to ask, are the men and women less sober, less rational? Have they less common sense and prudence than formerly? Is human nature degenerating to a level with the lower animals, and lower, in not retaining ability to take care of and provide against and avoid danger.

It can hardly be. There must be more than accident in all these fires, hurricanes of destruction and explosions. And yet it is not easily that the mind entertains these suspicions. Dishonesty, vice and recklessness do unhappily abound in this city, but what a flagrant and abandoned degree of criminality must prevail in society, if it can produce ready instruments of entailing

wholesale misery on unoffending communities.—The footpad can revel in his spoils—the assassin may have a plea in the wild justice of revenge—bad men are rarely, in any case, totally bereft of some pretext to offer in extenuation when arraigned for their acts; but the utmost ingenuity can say nothing to charge or account for the malice of the incendiary. And yet there is no denying it—there have been incendiaries—such miracles of villainy have been detected, and punished and exposed before an amazed public, too clearly even for the conscientious scruples of the foes of capital punishment, to doubt and cavil as is their custom. It is hard to come to any definite conclusion as to the cause of the various fires we have averted to. Regarding them as accidental, involves the assumption of beastly stupidity: a belief of their being produced by design, implies the admission of a degree of ferocious wickedness as existing in society such as would be repudiated as not even plausible in a romance. At present the matter is involved in a sort of mystery; and after all the simple Canadians, who fancied they saw the destroying angel hovering over the devoted suburbs of Quebec, may be pardoned the superstition, in consideration of the gloom and mystery in which the real cause of this, as well as all the recent calamities of a similar kind, are yet involved.—Herald.

From the Times and Seasons.

Paracletes.

Once upon a time, the most honorable men of the creations or universes, met together to promote the best interest of the great whole. The 'head' said to his oldest son, You are the rightful heir to all, but you know I have many kingdoms and many mansions, and of course it will need many kings and many priests, to govern them—come you with me in solemn council, and let us send some of the 'best' men we have had born in the regions of light, to rule in those kingdoms and set them in order by exhibiting good, that evil may be manifest.

It was said and done, for every thing there was adopted from the 'head' by common consent.—As free agency gave the sons of the 'head' a fair chance to choose for themselves, the most noble of the hosts came forward and selected a world or kingdom, and a time or a season when he would take his chance at winning the hearts of the multitude, a kingdom, crown, and never ending glory.

The innumerable multiplicity of kingdoms, or spheres for action, with beings and animals in proportion, and time, times, eternity and eternities, for a full development of the qualities and powers of each, would so far exceed the common comprehension of mortals, that I can only say that eye hath not seen, ear hath not heard, nor hath a natural heart yet been able to calculate either. I then shall content myself, for this time to sketch but one. Idumia is the one about as interesting as any, and being situated at an immense distance from the centre or 'head's' residence, and many eternities from the birth of the 'Son of the morning,' or even the great holy day when the 'morning stars sang together,' because so many worlds have been wrought out and left 'empty and desolate,' as places for 'all the sons' of God to multiply and replenish the earth, I select that.

Time being divided into seven parts, the following men agreed to leave the mansions of bliss and, spiritually help organise every thing necessary to fill a kingdom for the space of many of the Lord's days, viz: Milauleph, Milbeth, Milgim, Mildauleth, Milbah, Milvah and Milzah.—Now after they had organized the kingdom of Idumia spiritually, then one at a time was to come temporarily and open the door of commu-

nication with the spiritual kingdom, that all that would, might return to their former estate; for, for this reason, all the regions created and to be created, were filled with a variety of beings: agents to themselves but accountable to the 'head' for promises, made when they agreed 'to go' and be born of the flesh as they had been of the spirit, that they might know the evil, and choose the good; and then be born again of the spirit and the water, and enter into the mansions prepared for them before the foundation of the worlds.

Milauleph, being the eldest and first chosen for Idumia, came on when 'there was not a man to till the ground,' that is, there was not a man of flesh' to labor temporarily; and his elder brethren who had wrought out their salvation upon worlds, or realms, or kingdoms, ages, yea even eternities before, formed him a temporal body, like unto their spiritual bodies, and put the life of his spiritual bodies into it, and gave him the power of endless lives.

Now the acts of his spiritual body, while he was a child with his father and mother in heaven and his acts while he was in the spiritual councils of the Gods for millions of years—and his acts upon Idumia, while he named, arranged, and prepared every thing upon it to fulfil the end and aim of their creation, behold they are written, in 'the books' of the 'head,' which are to be opened when the judgment comes for just men to enter into the joys of a 'third existence' which is spiritual.

Milauleph had one thousand years to account for, as well as to be 'archangel' of Idumia, after he laid down his temporal body. Behold here is wisdom, he that hath ears to hear let him hear for Milauleph, as yet had not been tempted with evil that he might know the good. He had not exercised the power of endless lives, that he might do the works that his father had done; and he had not 'felt that man might be.' Although he had seen his eldest brother create worlds and people them; and had witnessed the course and conduct of that world and people, as free agents, 'sinning and being sinned against,' while 'death' who held a commission from the 'Son of the morning,' to end the first partnership between the spirit and the body, yet with all this knowledge and a liberal education in the great college of the nobles of heaven, wherein all perfection was taught, all science explained from first to last, and all that was, is, or will be, was first exhibited on the great map of perpetual systems and eternal lives, Milauleph had to take his wife or one of the 'Queens of Heaven,' and come upon Idumia and be tempted, overcome, and driven from the presence of his Father, because it had been agreed by the Gods and grand council of heaven, that all the family of the 'head' that would do as he or his eldest son did, should be exalted to the same glory.

This was to be accomplished by the power of 'perpetual succession' in eternal lives, wherein there was no 'remission of sin without the shedding of blood;' no forgiveness without repentance—and no glory without perfect submission to the 'head.' The foundation was truth: and the continuation, perpetual succession by revelation. Milauleph, then, knew that he and his wife would sin, and be troubled; but as the eternal spirit in him was the candle of the Lord, he knew also that the light thereof upon the eyes of his understanding, would show some of the way marks to the original 'truth,' whereby he might work out his salvation with fear and trembling. That none of the work of the hands of the 'Son' might be lost or any souls which his father had given him, might be left in prison, angels were commissioned to watch over Idumia, and act as spiritual guides to every soul, 'lest they should fall and dash

their feet against a stone. 'They were denominated the angels of our presence.'

To continue the history of the seven holy ones who agreed to take upon them bodies of flesh, and work out a more exceeding and eternal crown of glory, upon Idumia, it will be necessary to premise that Milauleph and his first companion in the flesh know before they left their 'first estate,' what their father's will was; and that when they should begin to replenish the earth, Satan, who had been raised and educated with them in their father's family, would descend from heaven like lightning to tempt them, that they might know how to choose good and reject evil. These two, who had engaged to people Idumia; to subdue it, and to return, having kept the faith once delivered to the chosen seed, were informed, when they agreed to go and labor their hour, that besides the comforter, to bring all things to their remembrance, the angels which attended them on high should attend them below to preserve them from the secret or unforeseen snares of those angels who kept not their first estate, but were left in their sins, to roam from region to region, and in chains of darkness, until the great day of judgment.

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son, and that natural eyes should not see, nor natural ears hear, neither should the natural heart conceive the great, glorious, and eternal things, honors and blessings, that were then in the Father's dominions and mansions, prepared in the beginning for them that keep the faith to the end, and entered triumphantly into their third estates—the eternal life.

It was also written in the law of the Lord on high, that when the Lord punished men for their sins, he would 'punish the hosts of the high ones on high,' and 'the kings of the earth upon earth,' that spirit might judge spirit, and flesh judge flesh; for this honor have all the just, and this honor have all the saints.

Having this understanding—Idumia was placed in its space, but was 'desolate and empty,' and the life organizing power of the Gods, or sons of the 'head,' moved over the matters and then the land and water separated. And the Gods called 'light, and light came,' and they went on and organized a world, and created every thing necessary to beautify and adorn it, with life, and the power of lives to sustain it, until it should fill the measure of all designed, from a mite to a mammoth; from a man to a God; and Milauleph and his wife's spirits, clothed in heavenly garments, and learned in eternal wisdom, witnessed the creation, as the spirits of the Gods had witnessed their Father; for even the elder brother could do nothing but what he had seen his father do in eternities before.

Perhaps this subject may excite the curiosity of some; as it will lead the mind back among the worlds that have been organized and passed away—and among the Gods and angels that have attended to execute the laws and decrees of one universe after another, from eternity to eternity, from the beginning till now; and, to increase the curiosity of having this present world pass away with a great noise, when there is no place found for it;—and of having organized a new heaven and a new earth, wherein dwelleth 'righteousness,' and as our fathers cannot be perfect without us, nor we without them; and as the man is not without the woman, and the woman without the man in the Lord, perhaps Milauleph and his wife, as king and queen to God, and all the sons and daughters of the 'head' will shout for joy,

and the morning stars sing together again, at the 'third' entrance of Idumia and sanctified millions! Who knows?

JOSEPH'S SPECKLED BIRD.

From the Times and Seasons.

The Name of the Church.

That the saints at home and abroad may fully understand how the name of the church came into being as we now call it, we have thought it advisable to copy from the record of the church, or Law of the Lord, the following extract of a Revelation, given at Far West, Mo., in April, 1838, through Joseph Smith the prophet and seer of said church whose blood has sealed the truth of what he revealed. It reads as follows;—

"Verily thus saith the Lord unto you my servant Joseph Smith jr., and also, my servant Sidney Rigdon, and also, my servant Hyrum Smith and you counsellors who are, and who shall be here after appointed; also unto my servant Edward Partridge and his counsellors, and also unto my faithful servants who are the High Council of my church in Zion, (for thus it shall be called) and unto all the elders and the people of my church of Jesus Christ of Latter-day Saints, scattered abroad in all the world: **FOR THUS SHALL MY CHURCH BE CALLED IN THE LAST DAYS, EVEN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.**"

The Lord seems to be emphatically in earnest, by repeating the name twice, and saints who abide in the truth will consider it so. Honorable men, who do not belong to the church will admire the integrity of the saints, in preserving the name and landmarks of the church as they were handed down by the now (immortal) and last restorer of the ancient covenants of Israel.

It affords us great satisfaction, to lay before the saints this unalterable name, by which they shall be designated from the spurious branches of the evil one raised up to work miracles and 'call down fire from heaven,' in the last days;

It is worthy of notoriety that Lucifer and his minions have never, from the beginning, got exactly the true pattern. This teaches us, that without revelation no man could build up the kingdom of heaven on the earth, and have it prosper. Rejoice then brethren and be exceedingly glad, for there are other revelations which say, "the kingdom is yours and shall be till the Lord comes."

Female Hermit.

The Baltimore papers state that there is a female hermit in the neighborhood of Ellicott's Mills, exciting great interest. She is represented by those who have seen her, as being remarkably delicate and fair; with flowing tresses—small feet and hands; neatly, though plainly appareled—and in her movements, when unconscious of any of her species being near, cautious and sprightly, but upon observing any person, she bounds back into the depth of the forest, with a speed almost superhuman. She is seldom seen; having been accidentally discovered, she has been watched with much interest; and as she has occasionally emerged from her unknown place of seclusion—her home in the rocks and glens—persons have witnessed her visits to the 'Sylvan Springs,' situated in a deep ravine, peculiar to that country. We also learn that a number of gentlemen, anxious to satisfy their curiosity in reference to this mysterious recluse, have determined to find out the abode of the fair and lovely stranger, and if possible, restore her back to society.

The right improvement of that knowledge we have is the best way to attain more.

Nauvoo.

The following extract we copy from a letter from Curtis E. Bolton, of Nauvoo, but formerly of Long Island.

If you chance to see any one from Long Island, where I used to live, then let them know that I rejoice with exceeding great joy, that I am here at Nauvoo. Tell the Brothers Pettits and Browers, &c. at Hempstead, I don't envy them a morsel of their happiness—for one Sabbath spent at Nauvoo, or one discourse from Christ's chosen man (Brother Brigham) is worth a year of trouble to get where it could be heard. Tell them I am living at the fountain head of fat things, where the fountain of Knowledge is more clear, pure, and transparent than diamonds, and that I would not change places with the proudest noble in the universe. I am happy, and will soon be happier, when our big room is finished. I really do most heartily pity you poor creatures that live so far down the stream, for the water is almost mud before it gets to you, from the naturally depraved state of man's mind as yet, but there's better days coming.

The Power of Truth.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, eclat and sycophancy of cozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The prophets one after another, would die for the sake of the truth; and the evidences of their constancy, like the sun in his inimitable career, came in with the years, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peccable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; twist the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blast of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c. and the Americans, or Missourians, and Illinoisians—and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter Day Saints. As to the apostates, they have their reward;

"Who would be a traitor knave?"

"Who's so base as he a slave?"

Who would fill a coward's grave?

"Let him turn and flee!"

What is "Mormonism"?

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon, and of those who believe his writings.

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Secondly. This one true system was revealed in the beginning of the world by the great Creator and Father of mankind, by means of conversation between himself and his children, and also by angels, visions, the spirit of prophecy, and revelation.

Thirdly. That this one system has been often perverted by man, and lost sight of, to such an extent that it became necessary for the Great Father of heaven and earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourthly. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the north countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that

his Gospel and kingdom was established in the several parts of the world by that means.

Fifthly. That the Gentiles, also were partakers of this one system after Christ, not by his personal ministry among them, but by means of his Apostles, and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a prince and Saviour of men.

Sixthly. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in their fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

Seventhly. That this one system has been again restored to man in this present age by the same means as in other ages, viz; by the voice of God, by the ministry of angels, and by visions, and revelations from the Lord; and this is a new dispensation to bring in the latter-day glory, the fulness of the Gentiles, and the restoration of the Jews, and other tribes of Israel, and of all things spoken by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years.

The principles of the fulness of the Gospel as had in ancient times, and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptised by immersion in water, in the name of Jesus Christ, for remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

Fourth. Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short, all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient Saints.

Fifth. All persons who embrace these principles should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the "Son of Man."

For he will soon come, and execute the judgment written, and reign on the earth with his people.

For further information please call at the Latter-day Saints' Meetings, or at their Publishing office, No. 7 Spruce St., New York.

Meetings at the usual hours, on Sundays, and Thursday evenings, at the American Hall, corner of Broadway and Grand Street, New York.

N. B.—The public are particularly cautioned against impostors and counterfeiters of the doctrine and authority of the Latter-day Saints. As several persons have dissented and been regularly excommunicated from our society in this and other cities; and some of them have organized meetings, and advertised them under the name of 'Saints.' These have no priesthood, or authority from God, angels, or inspiration. They profess to derive their authority from the Apostles and Prophets of the Church of Jesus Christ of Latter-day Saints. But this is not so, as all the authority bestowed on them from that source has been taken away by the same authority that bestowed it.

PARLEY P. PRATT.

Presiding Elder of the Church of Jesus Christ of Latter-day Saints in the Eastern States.

WM. H. MILES,

Presiding Elder of the New York Branch of the same New York, April 6th, A. D. 1845.

Why Women are not Free Masons.

The English papers mention a recent lecture delivered in London, by a Mr. W. Mackie, on the antiquity of Free Masonry—a lecture abounding in historical facts, anecdotes and witticisms. In the course of his lecture, Mr. Mackie took occasion to state the reason why women were not admitted as masons, remarking that the fair sex were excluded from associating with the male in their mystic profession, not because they were deemed unworthy of the secret, not for the want of mechanical or scientific genius, not for their being the weaker sex, but from a consciousness in the men of their own weakness. Should they be permitted to enter the lodge, he said, Cupid would jump through the key hole; jealousy

would sometimes rankle in the hearts of the brethren, and fraternal affection be metamorphosed into rivalry. There would be a second confusion of languages among masons—the hand of fellowship would become clenched, and duels might ensue! But, he continued, although the most amiable and lovely part of Nature's works are not admitted into our meetings, yet our knightly order protects them from the attacks of vicious and unprincipled men; and we are solemnly bound never to sacrifice the ease and peace of families for momentary gratification, nor to undermine and take away the transcendent happiness from those whose hearts are united by the dearest ties of love and affection.

NEW-YORK MESSENGER.



SATURDAY, AUGUST 3, 1845.

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From Nauvoo.

As late as July 11th, all was peace and quietness in the city of Nauvoo.

The crops had come in remarkably well, and every prospect of being a year of plenty.

Elder Orson Pratt was to leave the city of Nauvoo on the 21st of July. He is now expected every day.

On the 9th of July last, a public dinner was given to the Smith family—the mourning connections of Joseph and Hyrum.

Elder P. P. Pratt will address the saints in the city of New York, to-morrow (Sunday,) at the usual hours.

If we forward to St. Louis or Nauvoo, to our agents, more papers than can be disposed of, will they be so good as give us notice.

California.

Some of our readers may enquire why we have so much to say about California. We would say that our religion is to acquire all the intelligence possible concerning every country. History is a matter of great interest to the elders that are called to go to the nations of the earth, and as California is a portion of the new world, so called, yea, a portion of that which God made choice above all others, we deem it sufficiently worthy of our attention.

Westfield.

Our visit to Westfield was pleasant, and we were happy to find so many 'setting up the standard towards Zion.'

A company is expected daily from Boston for the West.

There was about one hundred cases of the Cholera in this city last week, nearly all of which proved fatal.

Elder O. Hyde

Lectured in the city of Philadelphia last Sunday. The object of his mission we are informed, is to obtain means to procure cloth for the Tabernacle. We hope he will meet with success.

Elder P. P. Pratt

Will leave next Monday, the 4th inst., for the West. May the guardian angel of his presence attend him, controlling wind and tide to his preservation and safe arrival to the bosom of his family in the City of Joseph.

The fire of gathering communicated to the hearts of the Eastern saints, during the mission of Elder P. has done a lasting work, that will be remembered by many and appreciated by the Nauvoo.

The Wife.

That woman deserves not a husband's generous love who will not greet him with smiles as he returns from his labors of the day; who will not try to chain him to his home by the sweet enchantment of a cheerful heart; There is not one in a thousand that is so unfeeling as to withstand such an influence, and break away from such a home.

From England.

Liverpool, May 23.

The following extract we copy from a letter from Elder Hedlock:

'Brother Woodruff and family are well. The work of the Lord is prospering. I have heard from Br. D. James since I wrote, and he is doing well.'

New South Wales.

Elder Andrew Anderson, since his mission to New South Wales, has organized a church of 11 members.

France.

One of our Elders has visited France, and found many in want, and searching after the truth—there is a great call for preaching in the French language.

Ireland.

In this country the work is very much retarded by the landlords forbidding their tenants to attend our meetings. Nevertheless the work is moving slowly onward.

Wales.

Elder Jones, in Wales, has published a work in the Welch language, similar to the Voice of Warning, which receives much opposition. He has crowded audiences, and the truth is onward.

Scotland.

In this country the Gospel is marching forth in its glory. Edinburgh, the modern Athens, is having the Gospel preached to the poor. This is according to the Word of God.

Four hundred emigrated during the last year. It is supposed that the emigration this season from Europe, will be greater than last.

American Commercial Joint Stock Company in England.

Have about twenty thousand pounds, or one hundred thousand dollars, to be invested in the manufacturing interests of Nauvoo.

Knowledge.

If a man would know himself, he must, with great care, cultivate that temper which will best dispose him to receive this knowledge.

A proper means of self knowledge is, to converse as much as you can with those who are your superiors in real excellence.

Would you know yourself, you must be very careful to attend to the frame and emotions of your mind, under some extraordinary incidents.

Mr. Winchester informs us that Mr. Rigdon told him, that if the Temple in Nauvoo was completed, he might call him a false prophet.

Still Later from Nauvoo.

July 9, 1845.

MR. EDITOR—

If a man attempts to enter into the life of a city and report weekly to the readers of a journal, he must necessarily take notice of all public incidents, whether grave or gay, in order to give the reading stranger anything of an idea of the nature of society, and the events that transpire therein.

To day our city has been enlivened by a public dinner given in honor of the Smith family. I mean all the connections of the martyred Joseph and Hyrum Smith. It was given at the Nauvoo Mansion, and from what a listening ear can gather from the chat of some in attendance, the feast was a sumptuous and luxurious one, and every thing came off with decorum, affording a high degree of pleasure to the guests.

As carriages were employed in taking to and fro the widows and children of that venerable family, clad in mourning, my reflections were quickened with the thought, that in a period of about two years, four brothers have fallen, and left behind them wives and children to lament their loss. The death of two was by immediate martyrdom, and that of the other two was the result of continued exposure, in consequence of the wickedness of men, who persecuted them for their religion. What company could be more worthy to surround the festive board than this, who, perhaps felt a momentary alleviation from their heavy sorrow, by mingling in the hilarity of the occasion.

John Smith, son of uncle John Smith, entered to day upon the fair and balmy regions of matrimony, with the lovely Miss Cleveland. May their sojourn there be attended with felicity, and

may they ever drink together from the cup of union.

Yesterday a marriage was solemnized by myself, between Mr. Wm. Waterman Phelps Jr. and Miss Lydia C. Brewster, both of this city. The delineation of circumstances connected with this courtship and marriage would be a task upon which Bulwer might dwell with profit and interest. It is an old adage that 'a faint heart never wins a fair lady; but in this case I will say, that a persevering disposition has won for the fortunate bridegroom, a young lady of wisdom, prudence and integrity. May the sun of peace never set upon their wedded hopes, nor the sky of prosperity becloud their prospects.

Nauvoo goes ahead for intelligence, wisdom, sobriety and gayety. It is famed for her enterprise, improvement and industry. She is known for her religion, cursed for her union, and dreaded for her strength; her old men are honored for their wisdom, and her young people are known to be lovers of Hymen! This is all right, these are some of the elements that will combine to make Nauvoo the greatest, most wealthy and novel, and interesting city in the world.

It remains very healthy.

L. O. L.

WILMINGTON, Del., July 28, 1845.

DEAR BR. PRATT—

As time performs its accustomed revolutions, calamity succeeds calamity, that spreads desolation and dismay among the inhabitants of the earth, such as earthquakes, tempest, hail and flood, with 'flames of devouring fire,' mingled with the cries of the orphan, the tears of the widow, the oppression of the poor, the sufferings of the needy, the persecution of the righteous, and martyrdom of the saints of God. Discord and division is seen and heard on every side—the fountain of social intercourse is broken up—the rights of man are trampled upon—liberty of conscience is suppressed, and proscription, bigotry and intolerance reigns. Governments that have withstood the revolutions of ages, are now crumbling to ruins, and where once peace and happiness prevailed, now anarchy and confusion predominates; and Babylon, with all her former greatness, is being rent assunder, and ere long will retire to the shades of forgetfulness, to be remembered no more. And in the smoking ruins of her pride and abominations will her deluded votaries weep and sigh, when they find that 'the harvest is past, the summer is ended, and they are not saved.' Such, then, being the case, (for passing events are too notorious to be hid,) what saint of God is there but what ought to lift up his hand and rejoice, knowing that the day of their redemption is drawing nigh.

These are my views and feelings, and aside this morning from the bustle of life, I desire to inform you that I am in the field of my labors, attending to the duties of my calling, and to the care of the churches to which you appointed me although my lungs and breast keeps sore and weak yet, but through the providence of God, I trust they will be made strong. The saints here

are in the faith, and rejoicing in what they have embraced, with a determination to persevere, hearken to counsel, uphold the authorities of the Church, and assist in rolling on the kingdom of our God.

I leave here to day for Staunton and Christiana, to see the situation of the church there—thence to Centreville, Doe Run, Hill Tavern, and over the Welsh Mountains, near New Holland, Lancaster County, Pa., through Chester County, &c., to instruct the saints in the ways of their duty, according to the best of my abilities, and also for the interest of the whole church. And I pray God to give me wisdom to do his will in all things.

I saw a notice in the Messenger informing the saints that persons authorized to collect tithing for the Temple, would have the private seal of the Twelve. And as I have not that seal, and perhaps some of the saints where I travel, will desire to remit some tithing; they would not want to pay it to me, contrary to notice, neither would I wish to receive it unless I have authority. Therefore, if you wish me to receive tithing you will give notice in the Messenger. The tithing I collected and remitted to you last spring, I collected by the authority of Elder Brown. If authorized, I shall remit all tithing to you with punctuality and care, as also subscriptions for the Messenger. I have stated the above, as I desire to give heed to counsel, and in whatsoever capacity or sphere I act, have authority for the same.

I shall communicate to you from time to time, my proceedings, the situation of the churches, &c. Therefore may our heavenly Father protect the authorities of his church and people; keep all his servants faithful, and roll in the glorious day, when his will shall be done on earth, as it is in heaven, which may he grant for Christ's sake. Amen.

I remain as ever,

Your Br. in the Gospel, &c.

W. I. APPLEBY.

Philadelphia, July 29, 1845.

ELDER S. BRANNAN—

Dear Brother—After respects, &c., permit me to inform you that on last Sabbath evening, the 27th ult, the adherents of Mr. S. Rigdon in this city, assembled and proceeded to business under the direction of B. Winchester and W. D. Wharton. The object of the meeting was to call in question, the course and conduct of three of the members of the (so called) Grand Council of Kings, &c. After the two officials had spoken at some length, to show to the assembled few, that the accused were aspirants, transgressors, enthusiasts; and Winchester complained that they had tried to force him into measures, but they would find out, he said that they could not put their foot on his neck as easy as they thought. A vote was then taken, by which E. R. Swackhammer, J. H. Newton, and Leonard Soby were DISFELLOWSHIPED. W. D. Wharton resigned his presidency over this part of Ridgon's heterogeneous meteor, and the notorious Wm. Sanborn was appointed to succeed him.

J. M. GRANT.

Imposition.

Lisbon Vt., July 22, 1845.

ELDER P. P. PRATT—

Wm. Minos Parks of Lyman N. H., joined this church and was agoing to be dealt with for stealing, he took leg bail and went to Nauvoo last conference pretended he got ordained High Priest and received a great patriarchal blessing; came back here and was agoing to tare the Lyman and Littleton branch down, or in other words, turn out most of the members because they would not receive his teaching. He told the brethren not to go to Nauvoo, for the Twelve had established a stake of Zion in Chicago and wanted them to go there. He said an elder was under the lesser Priesthood and of course had no authority to lay on hands &c. He pretended to reveive a letter from Brigham Young to return forthwith, for they (the tewlve,) had appointed him a President over the new stake, &c.

He ran away, leaving his debts and has gone to officiate in his presidential chair. William Minor Parkes's character has always been notorious; has been in the states prison a number of times and is now at large with his pretended authority, supposed by the church here to be forged. But before we can receive his teachings we must see some notice of his high calling in the papers, and then we wish him to stop his petty larceny and show some marks of repentance.

DAVID RICHARDSON.
WARREN PIERCE Jr.
EBENEZER CARTER.
MOSES A. MEADER.

Members of the church of Jesus
Christ of Latter-day Saints.

Philadelphia, July 29, 1845.

ELDER P. P. PRATT—

Dear sir—Learning from the Messenger of the 26th inst. you are on the eve of starting west. I hasten to inform you of the prosperity of this branch of the church. Since my last report to you, we have baptized eighteen new members, who are rejoicing in the truth of the Latter-day work. Our union has increased equal to our members; and we feel that it has been good for us, that we listened to the council of the true Shepherds of the sheep. By so doing we have escaped the vortex of apostacy, into which the transgressors fall.

The spirit of gathering is moving the saints here. Many desire with all their hearts to be with the church in the city of Joseph. Some will leave for there this week, and several families talk of going in the Fall. At present much is said about the law of Tithing; the belief is increasing daily. "That this is the law of God that we keep his commandments, by this we know that we are the children of God."

As ever, yours in the new covenant.

J. M. GRANT.

Notice.

Elder W. I. Appleby is authorised to collect tithing for the Temple, and make returns to any authorized agent.

P. P. PRATT.

July 29th.

"Primitive and modern Christianity"

BY Q. S. SPARKS.

I shall now contrast the difference between primitive and modern christianity. In other words, to show that the Holy Ghost was the power of ancient christianity, and that money is the power of modern christianity. The whole system of modern operations for the spread of the Gospel or religious systems of men called the Gospel, is totally changed. The primitive modus operandi, is all gone, and new, wholly new systems of operations for the spread of the Gospel have been invented and established by the nominal church. In primitive times those were sent to preach the Gospel and those only "who were called of God as was Aaron." Heb. 5: 4. And were filled with the Holy Ghost. But how is it now? Why men without having any revelation from God, and no Holy Ghost in them, commission and send one another to preach, not God's word alone (as the ancients did,) but their own traditions, inferences, and interpretations, commingled in one eternal association, so as to render it very difficult to distinguish God's word from the words of these uninspired men. Man has no right and power to commission and send his fellow man to preach God's word, or the Gospel. This is the sole prerogative of the Almighty.

In primitive times the church was the only ecclesiastical organization in existence; and all the obligations of the christian religion were discharged by the church in its ecclesiastical capacity. But now the church does nothing of the kind as a church. Then what does she do? Ans. first, she does three things, she manufactures Rules of Faith and Practice, in words of her own wisdom, for the members of her own body. Secondly, she acts as Judge to decide all matters of controversies among her members. And thirdly, she sits a queen on her throne to patronize, defend and support certain self-constituted societies, that have volunteered to take the work all off the hands of the church, and convert the world themselves, on the sole condition that the church will give them money enough.

In the primitive times, the Gospel was preached by the aid of God's Spirit. But in modern times it is preached by the aid of man's money.

In primitive times, the church preached the Gospel governed by God in her, and supported by the Holy Ghost, but in modern times, religion is spread by societies which are governed by men, and supported by money. In primitive times, the operations of the church could be carried on without money (save that money was always used to give to the poor), neither did the church then need reverend agents whose business it was to scour the country from Dan to Beer-sheba, to collect money. She then felt that nothing at all was needed but the mighty overwhelming power of all the gifts of God's Spirit. But now all is changed. Religion cannot be spread without societies; nor can these societies live without money. Money is their very life-blood. Therefore if you refuse to give these societies money, their operations will forthwith come to an end. Consequently it comes to pass that covetousness, the love of money is their ruling passion, their supreme desire. In other words, their hearts are filled with idolatry. For it is very evident that if they should cease to desire money, that money would cease to be given. And as evidence that these societies do well know this fact, I refer to the important, heart-rending appeals which they are incessantly making to the community for money, money, money, MONEY. Indeed their desire for money, which is covetousness, has organized a system of means and measures to obtain it, which do put in requisition all the wit, and ingenuity,

and sagacity, and cunning, and astuteness, not to say chicanery and pious frauds, which the resources of the human mind can furnish. Now just see how this system operates. These appeals for money are made to the church in all the thrilling eloquence which the love of money can inspire, and they reach the hearts of the churches. Their children are crying to them for the bread of life. Does it grieve them to hear these cries of their children? not at all. They love money as much as they do; and these appeals to them for money do furnish them with a plausible occasion and specious pretext to give all the energies of her heart and soul to the acquisition of money: what a blessed reconciliation. I can now serve God and Mammon with none to molest or make me afraid. The service and worship of God are perfectly reconciled with the worship of money and the service of the Devil! The better I love money and the more of it I can get, the richer will be the kingdom of God, and the sooner will the world be converted! Surely covetousness has ceased to be idolatry, and the love of money become the highest virtue! And saying these words, the churches give themselves to the acquisition of money, to the worship of mammon with a zeal and activity, and energy, and perseverance, never equalled either by Baliles or Crusaders.

The primitive was all for God: the modern system is all for money.

The primitive system of propagating the Gospel cried to God for the Holy Ghost, the modern system cries to man for money. And therefore it is that the churches are led to think that nothing but money is wanting wherewith to convert the world, it is continually ringing in their ears, "Only give us money enough and we will convert the world for you." "Magna est PECUNIA et prevalet," "great is Diana of the Ephesians!" "Great is the Money of christians!" "It is the aqua vitae, it is the sine qua don, the summum bonum—it is all that is needed, indeed it is all in all." In primitive times, prophets and apostles were sent by the Holy Ghost, revelation to preach the Gospel. In their case the obligation to preach the Gospel did not derive its force from the contingency of a salary whose competency was to be decided upon by the covetousness of the preacher. And saying this I mean to say, that the reverse is true now. When God sent men to preach the Gospel, they were to preach it salary. "Wo is me if I preach not the Gospel." Not that this did at all exonerate any church or people from the duty of supplying, according to their ability, the necessary wants of poor preachers, thus sent to preach the truth; but that the Gospel in those days was not converted into merchandise and made a commodity of barter and bargain. The great apostles of antiquity were no reverend auctioneers to set up the Gospel at an Ecclesiastical vendue and knock it off to the highest bidders. But how is it now? Why all christendom has become a great mart, a great emporium, a house of merchandise. The variety of Gospels are the commodities for sale, the churches are the buyers and the preachers are the Auctioneers.

Let us suppose for a moment that the old prophets and apostles are suddenly transformed into hucksters, each one with his box full of old sermons to sell the people for what they can get. Peter offers his first, says Peter, "I'll sell it cheap for I'm nothing but a fisherman; you shall have it for \$500 a year."

"\$600 for mine, says John notwithstanding my occupation is like brother Peter's 'a fisherman'."

"Not a cent under \$700 a year for mine," says James, "fisherman or no fisherman."

"I am the greatest of the apostles," says Paul

"you'll not get my Gospel short of \$800 per annum."

Here Apollos steps up and says, "I am decidedly a more eloquent man than Paul is, but you shall have my Gospel, eloquence and all, for \$4000 a year," &c., &c., until all have sold out.

Now we will suppose farther, that as soon as these commodities are thrown into market, that all the churches do forthwith fall to listening and tasting, and trying, and judging these multifarious Gospels and the one they like best they buy.

The primitive system of spreading the Gospel tended to honor God, and to humble man; but now the system of operations invented and practised by the churches does tend to lift up man, and to pull down the Holy Ghost; for the success of the Gospel, is thought to be mainly in proportion, on the one hand to the literary qualification, and human honors of the Gospel ministry, and on the other to the amount of money that is given to support these ministers. Take away money from the churches and they will speedily die and all their operations will forthwith come to an end. Let us look at this for a moment. The churches cannot have God's word preached to them without money to buy it of the ministers, and the ministers cannot get the Gospel themselves to retail to the churches until they have first bought it of the wholesale dealers at the Theological Seminaries. The Theological Seminaries, cannot live a day without money to pay the Reverend professors for teaching their opinions to the young ministers. Neither will they sell the Gospel to these ministers until they have first bought an education at the colleges, for the colleges will not sell their knowledge to these candidates for the ministry unless they can get the money for it. Colleges in their turn cannot live without money any better than the Theological Seminaries. And then again, the colleges will not sell and education to the candidates for the ministry until these candidates have first bought the rudiments of a liberal education of academies or classical schools. Nor can these subordinate schools live without money. Thus we see that in all these cases money is the moving power, the primum mobile. Money must be both coveted and possessed by classical schools, by colleges and professors, by theological Seminaries and their reverend teachers, by ministers even above and by the churches, before the latter can get the Gospel preached to them, and even then they only get the systems of men for the Gospel.

God's design is to cause his people to trust in him, to believe in him, to be dependent on him, but his people bend all their efforts to defeat God's purposes, by striving to render themselves independent of him. Instead of trusting in God, they trust in money. Instead of worshipping God they worship MAMMON. But no man can serve two masters he will either love the one and hate the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

Knowledge.

Would we know ourselves, we should not altogether neglect the opinions which others may entertain concerning us.

Let all your self knowledge be reduced into practice.

The great end of self knowledge is self government.

Humility.

It is recorded of one of the ablest and best of men of the age in which he lived, that when he

heard of a criminal condemned to die, he used to think, and often say, 'Who can tell whether this man is not better than I? Or, if I am better, it is not to be ascribed to myself, but to the goodness of God.' It is the advice of an Apostle, that 'in lowliness of mind, each should esteem others better than themselves,' and if we seriously reflect upon the many sinful passions and desires which sometimes arise in our minds, our many omissions of duty, our many unguarded expressions; there probably is not one of us, but will find reason humbly to acknowledge, that he knows more harm of himself than he knows of any one else.

A Lithographic Sketch.

'Tis a cold and gloomy winter's day,
Heavy and damp with fog;
And a squallid wretch on the pavement way
Is crouching down like a dog—
Like a poor and famished dog that now,
Neither cart nor truck may draw,
That squallid wretch with care-worn brow,
Puts forth his skeleton paw.

On the surface flat of the pavement stone—
Clenched with his rugged cuff—
He chalks he chalks, with moan and with groan,
Sketching his work in the rough,
Chalking—chalking—chalking away,
Characters fair, in colors gay;
A record of misery, talent, and want,
With hungry belly and fingers gaunt.

Passengers hurry, hurry along,
With sorrowful hearts or gay;
Rich and poor—a motely throng—
Pass over the pavement way:
But none, save the needy, slacken their speed
To gaze on the writing there;
None but the wretched can tarry to read
That famished wretch's prayer.

He has chalked and chalked all his chalk away,
Making the very pavement pray;
And shows us how stones may come out in print,
To soften with pity men's hearts of flint.
Mockery! cruel mockery all!
In a land of mocking and groans,
Where the pamper'd steed feeds high in the stall,
While Christians starve on the stones!

One word!—only ONE—appears on the stone!
In characters bold and fair;
But oh! THAT word is of skin and bone!—
"STARVING" is written there.
Starving, in flourishes chalked on the ground,
Starving in colors so gay,
Like the rich who can revel in luxury round
Our furnishing forms of clay.

Starving—starving—starving!
With maddening hunger and cold,
While the holy Bishop is carving
His viands on dishes of gold!
Oh, the shivering wretch may hide his head,
And his eye so hollow and dim,
For life to the fat church livings has fled,
And Death must grapple with him.

Oh, the land of mockery, wealth and woe,
A land of riches and rags,
Where the allied rides in pomp and show,
And the native starves on the flags!
Mockery—mockery—mockery all!
A land of mocking and groans,
Where the pamper'd steed feeds high in the stall,
While Christians starve on the stones!

It is expected that Elder O. Pratt from Nauvoo will address the Saints in New York a week from next Sabbath.

MARRIED—In the city of Nauvoo, on the 18th of May, by, Elder O. Clark, Mr. Ezra T. Clark, to Miss Mary Stevenson. Also, by the same, on the 26th of June, Mr. Henry C. Markham to Miss Hannah Remington. Also, by the same, on the 29th of June, Mr. Job Bailey to Miss Elizabeth Stevenson, all of Lee Co. I.T. besides others too numerous to mention.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway. Also a lecture every Thursday evening.

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

☞ The Church of Jesus Christ of Latter-day Saints in Lowell, hold meetings every Sabbath, at the usual hours, at the Classic Hall, No. 20 Merrimack street.

AGENTS FOR THE MESSEGER.

JACOB GIBSON of Philadelphia at the Literary Depo, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent,

ROBERT REED of St. Louis, Mo. is our authorised Agent.

J. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

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Books of Mormon for sale at this office \$1,00 per copy.

NOTICE.

Persons wishing to go to the western states, via, Buffalo, Oswego, Rochester, or St. Louis, or Nauvoo, via, Philadelphia, Pittsburgh, and all intermediate places can obtain tickets, and correct information at the Messenger office, No. 7, Spruce st.

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New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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From the Times and Seasons.

O Adam.

BY W. W. PHELPS.

Eve.—O Adam, will you come with me?

For God hath said that we are free
To all of Eden's joys and powers,
To pluck and eat her fruits and flowers,
So we may cull the garden through,
For flowers for me, and fruit for you.

Adam.—All save the tree of knowledge there,
You may, my fairest of the fair.

Eve.—O Adam, now 'tis you and I;

For Satan said we should not die;
God never made a woman mute,
And I have eat forbidden fruit—
So now come with Eve your bride,
And feast your passions and your pride.

Adam.—Yes, on the tree of knowledge there,
I will, my fairest of the fair.

God.—O Adam, Adam,—where art thou?

For Paradise is blooming now;
Through endless realms the angels fly,
To bring forth joys for you and I;
O have you hid yourself from me,
For tasting that forbidden tree?

Adam.—O yes, the tree of knowledge there,
And O! my fairest of the fair.

Eve.—O Adam, Adam,—we must go,

Where 'thorns, and thistles' ever grow—
Where joys celestial never come,
Where sorrow will despoil our home—
Or can we live and be forgiven,
And gain our place once more in heaven?

Adam.—Yes, for the tree of life is there,
So come, my fairest of the fair.

Chorus.—And multiply with joy and mirth,
And beautify our mother earth.

CALIFORNIA.

Chapter 5.

The principal settlements which are disconnected with the forts, missions and towns, are chiefly within ten or twelve leagues of the coast, with the exception of those upon and in the immediate vicinity of the Sacramento, which are from ten to fifty leagues from the coast, and which are the most extensive of all the interior settlements of California. These settlements are made up almost entirely of foreigners, and chiefly of Americans, consisting of about two hundred

persons, thirty-three of whom arrived with me, in that country, in the autumn of 1843, but the greater portion of them had resided in that country, for several years. They all have fine herds of horses and cattle and sheep; with farms under a good state of cultivation, upon which they grow a great abundance of wheat, corn, oats, and flax, as well as a great variety and superabundance of vegetables, and that too with very little labor or expense. Many of these settlers are in very prosperous circumstances, and they are all doing extremely well, considering the very short period of their residence in that country. They usually sow annually, several hundred acres of wheat, from which they are not only able to supply all the emigrants who are annually arriving, as well as to furnish much for exportation. All the farmers throughout the different portions of the country, are succeeding extremely well; they all grow considerable grain, and especially wheat, but they devote their chief attention to the rearing of cattle, horses and sheep. As has been before stated, many of them have as many as fifteen thousand head of cattle, and as many horses, and from five, to fifteen hundred sheep. The foreigners here, conduct their agricultural labors very much as they do in the States, but their improvements are materially different: they very seldom construct rail fences, as they find it less expensive to enclose their land by ditches, or to employ a few Indians to guard their crops till they are matured and harvested. Crops are thus very easily protected, as the country is but sparsely settled, and the plains and vallies every where abound with oats and clover, so that there is very little inducement for the various herds to intrude upon the cultivated lands. In the present thinly settled state of the country, an Indian will effectually guard a hundred acres, hence, crops are protected in this manner, with much less expense than they could be by fencing. Fencing by ditching, is attended with much less expense, than fencing in the ordinary manner, not because timber cannot be obtained, but because the Indians perform all labor of that kind, with much expertness, and because they are entirely unacquainted with the business of making rails. The buildings upon the various farms here, and throughout all the interior, like those in the towns, are chiefly of 'adobies,' which are found by experience, to make much the best buildings. These buildings are preferred for various reasons—they are much less expensive, and they are much cooler, and more pleasant in the summer, and warmer in winter, than either those made of stone, the ordinary brick or wood. But the chief circumstance which gives them the preference, is that the Indians are able to perform all the labor in their construction. The roofs are either of tiles or shingles, and the first floors are generally of adobies, of the same size, and kind as those of which the walls are constructed. The farmers find all the materials for this kind of buildings wherever they wish to build, and by calling a few Indians to their aid, they are able at any time, to complete a comfortable dwelling of this kind in a very few days. This species of building is thought to be equally as permanent and durable, as either those constructed of brick or stone, especially in a climate of so very little

rain, and of such extraordinary dryness and aridity. The same kind of buildings I find, are used in all the southern portion of Mexico, where they are much preferred, and for the same reason that they are here preferred.

All of these settlements, as well as those connected with the forts, missions, and towns, are supplied with all the means of subsistence within themselves. They not only rear their own herds, grow their own grain and vegetables, but they also make their own cloth, and they are all supplied with flouring mills, which answer all the purposes of each settlement. These mills are either horse mills or wind mills, yet they are found to answer all useful purposes, of all the different settlements, forts, missions and towns. These are the only kinds of flouring mills in the country as yet, but a steam flouring mill was in contemplation, and in truth, it was commenced, and in a forward state of progression when I left that country. Lumber is generally sawed by hand, as there are but few saw mills, as yet, in the country. There was but two saw mills in operation in the autumn of 1843, one of which was owned by a Mr. Graham, and the other by a Mr. Yunt, both of which gentlemen are countrymen of ours. Besides these there was also a steam saw mill, which was then, recently commenced, by a Capt. Smith, who is the proprietor of the steam flouring mill before alluded to, and who is also a countryman of ours. Both of these mills were in a state of completion when I left that country, the frames and other wooden work was nearly finished; the engine and other machinery had been received and was being erected. It was thought that both of these mills would be fully completed by the first of January, 1843, at the farthest. These mills are being erected at Bodaga, which has been before described, and which is in a very favorable position for machinery of that kind, especially for a saw mill, as the whole surrounding country abounds with the most admirable timber for ship building. Here I will take occasion to remark, that the reason of 'machineries' not being established in this country, to a greater extent, is not that there is a sufficient number of sites favorable for that purpose, for there are very few portions of the country, but that abound with the most eligible sites for machinery of any kind. Many of these portions of the country, in the vicinity of the different bays, and of the coast generally, as well as those portions far in the interior, afford numerous favorable situations for extensive machinery. The only cause of machinery having been introduced to so limited an extent, are that the very sparse settlement, and the general inattention to the industrial pursuits, would not heretofore have warranted such expensive enterprises, and that foreigners of that sterling enterprise, requisite to develop the resources of that delightful country, have not until quite recently turned their attention to that remote region. But now a different state of things exists; a new era, in the improvements of California has commenced. Here, as in Oregon, foreigners from all countries, of the most enterprising and energetic character, are annually arriving, selecting and improving the most favorable sites for towns, and selecting and securing extensive grants of land, in the most desirable por-

tions of the country.

The entire population of Upper California, including foreigners, Mexicans and Indians, may be estimated at about thirty-one thousand human souls, of whom about one thousand are foreigners, ten thousand are Mexicans, and the residue Indians. By the term foreigners, I include all those who are not native citizens of Mexico, whether they have become citizens by naturalization, or whether they remain in a state of alienage.—They consist chiefly of Americans, Englishmen, Frenchmen, Germans and Spaniards, but there is a very large majority of the former. The foreigners are principally settled at the various towns, and upon the Sacramento; those of whom who are located at the latter place, consist almost entirely of our own citizens. The foreigners of this country are generally very intelligent; many of them have received all the advantages of education; and they all possess an unusual degree of industry and enterprise. Those who are emigrating to that remote and almost unknown region, like those who are emigrating to Oregon, are, in all respects, a different class of persons from those who usually emigrate to our frontier. They generally possess more than an ordinary degree of intelligence, and that they possess an eminent degree of industry, enterprise and bravery, is most clearly evinced from the very fact of their entering upon this arduous and perilous undertaking. Very few cowards ever venture voluntarily to meet all those imaginary and real dangers, to which they are necessarily exposed, in crossing the Rocky Mountains or doubling Cape Horn; and no indolent man, even if he possess the bravery of a Cæsar, can ever summon the requisite energy, and if he possess the bravery of Cæsar, and the strength and energy of Hercules, and lack the enterprise, he will have no disposition to attempt a feat so arduous and irksome.—Hence, if he possesses an unusual degree of cowardice, he dare not; if nature has supplied him with a great competency of indolence, he cannot; and if he be not blessed with more than an ordinary share of energy and enterprise, he will not emigrate, either to Oregon or California. This gives some of the leading traits of character of the foreigners of California, but extraordinary kindness, courtesy and hospitality, are additional traits which they possess to an unusual degree. A more kind and hospitable people are no where to be found; they seem to vie with one another in their kindness and hospitality to strangers; and at the same time they treat one another as brothers. Here you see citizens and subjects of almost every nation in the civilized world, united by the silken chains of friendship, exerting every energy and doing every thing in their power to promote the individual and general welfare. Upon the arrival of a stranger among them, the question is not is he an Englishman, an American, or a Frenchman, but is he a foreigner? which latter, if he is found to be, he receives all that kindness and hospitable attention peculiar to the foreigners of California. These are truly a happy people; among whom no distinction of clime is recognized, national preferences and prejudices do not exist, religious rancor is hushed, and all is order, harmony and peace. The sages of bygone days, sighed for such scenes as here exist, but they realized them not; the children of fancy, dreamed their dreams of union and harmony but the foreigners of California, enjoy their desired realities.

Mexicans differ in every particular, from the foreigners; ignorance and its concomitant, superstition, together with superstition and superciliousness, constitute the chief ingredients of the Mexican character. More idiomitable ignorance does not prevail among any people who make the least pretension to civilization; in truth, they are

scarcely a visible grade, in the scale of intelligence, above the barbarous tribes by whom they are surrounded; but this is not surprising, especially when we consider the relation which these people occupy to their barbarous neighbors, in other particulars. Many of the lower orders of them, have intermarried with the various tribes, and have resided with them so long, and lived in a manner so entirely similar, that it has become almost impossible to trace the least distinction between them, either in reference to intelligence or complexion. There is another class, which, is if possible, of a lower order still, than those just alluded to, and which consists of the aborigines themselves, who have been slightly civilized; or rather domesticated. These two classes constitute almost the entire Mexican population of California, and among them almost every variety and shade of complexion may be found, from the African black, to the tawny brown of our southern Indians. Although there is a great variety and dissimilarity among them, in reference to their complexions, yet in their beastly habits, and an entire want of all moral principle, as well as a perfect destitution of intelligence, there appears to be a perfect similarity. A more full description of these classes will be found in what is said in reference to the Indians, for as most of the lower order of Mexicans, in fact, whatever is said in reference to the one, will also be applicable to the other. The higher order of the Mexicans, in point of intelligence, are perhaps about equal to the lower order of our citizens throughout our Western States; but among these even, are very few who are, to any extent learned, or even intelligent. Learning and intelligence appear to be confined almost entirely to the priests, who are generally both learned and intelligent. The priests are not only the sole proprietors of the learning and intelligence, but also of the liberty and happiness of the people, all of which they parcel out to their blind votaries, with a very sparing hand; and thus it is, that all the Mexican people are kept in this state of dreadful ignorance, and humiliating vassalage. The priests here not only have possession of the keys of understanding, and the door of liberty, but they also have both the present and ultimate happiness, of these ignorant people entirely at their disposal. Such at least, is the belief of the people, and such are the doctrines taught by the priests. At times I sympathize with these unfortunate beings, but again I frequently think that perhaps it is fortunate for the residue of mankind, that these semi-barbarians, are thus ridden and restrained, and if they are to be thus priest ridden, it is, no doubt, preferable that they should retain their present riders.

Notwithstanding the general learning of the priests, they are the most dissolute and abandoned characters of the whole community. They indulge without restraint, in all the vices common to those people, and especially in those of drunkenness and gambling. To such an extent do they indulge in the former of these vices, that it is not unusual to see them so much intoxicated as to prevent the discharge of their ordinary religious duties. It may not be inappropriate here, to give one or two instances which were related to me by respectable gentlemen in California, and which may show to what extent those priests indulge in these vices. One Sabbath morning, as my informant was passing along the street in one of the towns, he observed a priest standing at the counter of a grocery, in the act of satiating his artificial appetite, not with the delicious wine of California, but the inebriating brandy of the States, of which he seemed already to have received a surcharge, for his deranged system appeared to be almost entirely beyond his control. By a fast hold upon the counter, however, he was enabled

to hold his position, but not to change it, though the latter appeared to be an object which he had a great anxiety to accomplish. Finally a lad who was evidently in search of the priest, was seen passing from grocery to grocery, until he fell in with the object of his search, our hero, when he informed him that the people were in attendance at the church, waiting his arrival, to which the priest replied that it was very well; he would go, so saying, he took another glass of brandy, when with the aid of the boy, he staggered on churchward, with more than ordinary rapidity, as he had by this time ample propelling power. But his movements were very irregular, which was very much owing to the inadequacy of the power at the helm, which was the small lad, despite of all whose powers, he frequently made the most tremendous leaps and plunges, which appeared to threaten an immediate wreck. By the aid of the helmsman, however, and the gradual diminution of the propelling power, that awful calamity was averted, and this great 'craft' was safely moored in the desired haven, amid the shouts of the multitude, and to the infinite joy and gratification of the whole crew. Whether this was the last voyage my informant was not advised, but that it was not the first, he was fully advised, for he had witnessed several similar arrivals and departures in person.

When I shall have related one other instance of this kind, I will have done with this class of Californians. The instance to which I allude, was related to me in substance, by a respectable foreigner, of that country, who witnessed the whole occurrence as here related. As he was passing through one of the towns, his attention was attracted to a gambling house, upon entering which, he saw four or five gentlemen engaged at a game of cards, among whom were several officers of the government, and other gentlemen of standing, as well as a very devoted and learned priest, who appeared to be much interested in the game, and very much excited, not only from the effects of large betting, but also from the effects of large drinking. While my informant remained in the room, which was about thirty minutes, he saw this religious personage bet and stake not less than one hundred dollars, and drink three glasses of brandy. He left these dignitaries about 'half seas over,' excepting the priest, who appeared not to deal in halves; he did not appear to be willing to bet half of a hundred, to drink half of a glass of brandy, nor did he appear to be willing to be half drunk, for he was more than two thirds drunk. Very early next morning my informant passed the door of the same establishment, when, upon hearing unusual confusion, he again stepped in, and to his utter astonishment he found the same gentlemen, in the same condition as that in which he left them the evening previous, with the exception of an increase of their numbers, and their excitement, the latter of which was strongly indicated by their boisterous and angry declamations, as well as the thunderings of their repeated stamping on the floor, and their successive furious blows upon the table. A further difference, however, was that the floor was strewn with victims, both of Morpheus and Bacchus, amongst whom were the two priests.—But our hero, who seemed to take every thing by the entirety, had taken the whole night, and appeared inclined to take the whole day; he was in high glee, and was evidently triumphing over the fallen victims with whom he was surrounded. He had out drunk, out gambled, out generaled and out juggled them all. As any new or interesting circumstance occurred, he was frequently heard to exclaim, in a jocular way, 'god est in corde sobrii, est in ore ebrii,' what soberness conceals, drunkenness reveals. In the midst of this high glee and learned display, a servant appeared

and informed the learned divine, that his attendance was now required at the church, where the people had already convened. The learned, polite, and drunken divine, now arose and thus addressed his fellow bacchanalians: 'Gentlemen, you will excuse me for a few minutes, as I have a religious duty to perform, when I shall have done which, I will immediately return, but in the mean time, go on with the game; good morning, gentlemen.' Of course, the learned prelate was excused, who having performed his religious services, soon returned and renewed his revellings with renewed vigor.

Still Later From England.

We are happy to have the pleasure to present to our readers a very interesting letter from Br Hadlock in England. In it will be found matter of grate interest.

Liverpool, May 8, 1845.

DEAR BROTHER PRATT—

I stop from a meeting this afternoon to address a few lines to you in reply to your last favor, which came safe to hand by the last steamer. I am pleased to learn of your wish to correspond with me, and you may expect a letter from me every two weeks. I had almost concluded that my brethren in America had forgotten me, and the saints in England; I have not received a Prophet since they were printed, those that you sent to others comes safe, and are forwarded immediately to the owners. Brother Woodruff's family are in Liverpool, and are well; he is now in Carlisle conference, he will return soon, and then go to London, and from there will visit the saints in the Midland counties. Elder Milton Holmes resides over the Manchester conference well. Brother Leonard Hardy presides over Weston conference and is well. Brother Sheets has been very successful in the Bradford conference; many have been added to it through his labors, he is now going to preside over the Herefordshire conference, where his labors are much needed. Brother E. H. Davis still presides over London conference, he has proved himself worthy of all confidence, and the church is prospering under his teaching. Elder J. A. Stratton is now in Wales, where there are a few branches of the church associated with the Liverpool conference, these branches were raised up by Elder Burnham. Elder Henshaw is preaching successfully in South Wales to the native Welch in their own language. Capt. Dan. Jones is in Wrexham North Wales, and is laying a foundation for a great work among the Welch mountains; he has published a work similar to the Voice of Warning, in the Welch language, by some it is well received, and publicly lectured against by others; an extract of a letter that I received from him the other day, will give you the best idea of Elder Jones's feelings and determination. He says in reply to a letter written to him, that I am a minister plenipotentiary for the king of kings, an envoy extraordinary bearing important despatches fraught with life and peace to the best, the most ancient nation extant, having my credentials emanating from the high court of heaven, sealed with the kingly authority of omnipotence, this my occupation, is it not a good

one? My former occupation was commanding a Mississippi duck (a steamboat) not brought up at the feet of Gamaliel, but in the rude school of Neptune an unvarnished sailor, a tar of the five oceans, my residence will be somewhere in my father's vineyard, I know not where he may send me but suppose it will be among the mountains. There has not been much done in Ireland, the people are so bound by poverty, and so dependant upon their landlords; that they dare not admit any one to preach in their neighborhoods or keep them over night if the reader of the parish forbids them; if they disobeyed his order he would inform the bishops and overseers of the parish, and they the landlord, and the people would forfeit their homes and employment, and this is the great reason why the gospel does not spread more in Ireland. Elder Paul Harrison, a native of Ireland, was appointed by the general conference to go to Ireland and preach among the saints and do what he could to increase the number of saints in (Hibernia) Ireland. I expect to visit Ireland in a few days, for a short time on business.

Elder—who left Scotland as time keeper on a line of a railway in France, has baptized two since he has been there, and is still strong in the faith; he further adds, that if the gospel was preached in the language of the country, he thinks that thousands would embrace it, for in general the people have lost confidence in the priests of the day, and infidelity prevails for want of an understanding of the new principles and order of the kingdom of God.

I received a letter from Elder Andrew Anderson in Montipeer township, Australia, by the politeness of Elder G. P. Waugh of Edinburgh Elder Anderson was one of the first that was baptized in modern Athens by Elder Pratt, while on a mission in Scotland. Elder Anderson went out with his family to Sidney with a view to better the condition of his family, and took advantage of a free passage for a years servitude at moderate wages.

It appears from the tenor of his letter, that he has organized a branch of the church there consisting of nine members, and is strong in the faith, and is preaching the gospel and baptizing. He has written for a parcel of books and the Millennial Star, which I shall forward to him. I will give you a short extract from Anderson's letter, that you may judge better of the situation of things in that country. "The only answer that I have received from Europe, was in answer to a letter this day three years, Dec. 25, 1844; and I am glad to state to you that I am much better situated than I was then, as it regard having peace and quietness to discharge our several duties the best way we can. The work of the Lord is moving slowly on here. Since I began this letter I have been called the distance of eighteen miles to baptize a man and his wife; they had wrote a letter to me, but I did not receive it, so the man came to see what was the reason why I did not come; when he found I had not received his letter, he made known what he wanted, and said one of your brethren came to live with me

and my wife in our hut, and has been the means of bringing us out of darkness into the marvelous light, he further said he would gladly obey the gospel, but his wife was desirous that we should make no delay in coming, as she was desirous of receiving and obeying the gospel, likewise we travelled all night and got there at sunrise, and was rejoiced to find the wife of him who had come for me, ready to receive the ordinances of the gospel; as soon as I conveniently could I attended to the duties, and we experienced much of the goodness of God. The love that burns in their hearts towards you and all the saints is great; the names of the members of the church as far as I know, are, Andrew Anderson Elder, Charles Gale, Elder, William Jones, Priest, and Bishop Noble, Currin, teachers, Henry Gale, Henry Sullivan, Robert Fisher, Ann Fisher and Mrs. Andersen: I have endeavored to spread the glorious dispensation to the children of men, to deliver them from the wrath to come and bring them into the new and everlasting covenant in which I rejoice in the midst of tribulation in this my exile. I have gone many miles to preach the gospel, and by so doing pulled down censure upon my own head, for I was told that one of the magistrates of the district of Wellington was to banish me out of this, however, they have never tried as yet. The last two winters I put out hand bills the same as put up in Edinburgh at the first announcing by O. Pratt in that city. I preached on the subjects therein contained every Sunday evening; the last winter I preached in the town of Montipeer, where the first night the room was full and some standing out, the most of them catholics." I have given the above extract at some length because it is the first particular information of the spread of the gospel in New South Wales. I have made arrangements to open a communication with brother Anderson, and to receive and forward packages of goods to him, which may in future be a channel through which communications for the spread of the gospel may be more beneficial. Elder D. H. Sutherland from Stirling, Scotland, is accompanying his father to Canada, and will no doubt lift the warning voice again in that country, and it may be said that the work of the Lord is increasing with a firm and steady pace; the returns at last Grand conference shows an increase in one year (besides about four hundred that have emigrated during that period to Nauvoo), and the prospect is, that the increase will be more numerous the present year than last, and from present appearances their will many more emigrate this season than last; the saints in England receive the Joint Stock Company with delight because it holds out the prospect and is the sole object of the society to establish manufactories in Nauvoo, and to open a trade between this country and America, and give employment to the poor when they arrive in Zion, and furnish food for the poor saints in this country and create business for the whole church more or less.

We have taken every lawful step in the organizing of the British American Commercial Joint

Stock Company; we have got a provisional register which enables us to form the company according to act of parliament. We shall be fully registered in about three months, the saints in Britain are very spirited about it, and according to prospects we shall be enabled to raise about fifteen or twenty thousand pounds by next New-year's day to be then conveyed to Nauvoo by a committee, to be invested in erecting and supplying manufactories for the best interest of all the church; and it is the intention of the Company to open a trade between England and America. We have commenced the business of commission and forwarding agency to all parts, and are intending to extend business as fast as circumstances will permit; we want in order to facilitate business, agencies formed in Boston, New-York, Philadelphia and New Orleans, and in Quebec and Montreal, and should it meet your mind to co-operate with us in New-York and also to assist in forming agencies in Philadelphia and Boston. There should be spread in all those places at once, commission and forwarding agencies, and as the elders or others would travel procure orders for British manufactories, and having made arrangements, I should be able to supply orders and forward them, and according to business principles the more they performed the more pay they would have. I should be glad to receive a line from you stating your mind on the subject at your earliest Convenience.

Please remember me to all the saints.

I remain your fellow-laborer
in the gospel of Christ.

REUBEN HADLOCK.

Still Later from Nauvoo.

Our readers will find in the following a list of the persons attendant at the Feast given to the 'SMITH FAMILY.' This shows the saints in the East, and especially those who patronize 'the Devil's omnibus,' i. e. penny papers of the day, instead of the New York Messenger, that the spirit of union prevails in the hearts of the saints, that can never be broken, and the devil is foiled in his attempt through saint or sinner, to bark up a division in the House and Kingdom of God. And we hope we shall be no more annoyed by the enquiries of the 'fearful,' we'll not say unbelieving, quite yet, 'Is it true, what we read in the Sun, that there is a division among the Twelve?' Oh! ye! saints! Remember these two eternal truths. That God's kingdom spoken of by his servant Daniel, was never to be destroyed, but stand forever. And our Saviour said a kingdom or house divided against itself cannot stand.

Now when the 'True Sun,' 'Old Sun,' or any other Sun, comes preaching or declaring a division of the House of the Lord, remember the language of Isaiah the Prophet, 28th chapter. 'I have heard from the Lord God of Hosts, a consumption determined upon the whole earth.' 'Be ye not mockers lest your bands be made strong.' For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gideon, that he may do his work, his strong work, bring to

pass his act, his strange act. In this day he still further says, that 'Hail shall sweep away the refuge of lies.' What then will you do for a lying newspaper to patronize—and what will be the judgment between you and your God, for so readily giving your money to patronize this 'refuge of lies,' and grumbling and neglect to take the Messenger, that brings you the truth from head quarters, that you can rely upon?

Dinner to the Smith Family.

On Wednesday last, the 9th inst, the church through Bishops Witney and Miller, gave the Smith family a public dinner at the Mansion. The families and 'remnants' were about as follows:—

Lucy Smith, (widow of Joseph Smith, Sen).
Mary Smith, (widow of Hyrum Smith), John Smith, Jerusha Smith. Sarah Smith, Joseph F. Smith, Martha Ann Smith.
Loren Walker, Lavina Walker.
Emma Smith, (widow of Joseph Smith,) Julia Smith, David Hyrum Smith.
Lavira Smith, (widow of Samuel H. Smith,) Samuel Smith.
William Smith, Mary Jane Smith, Mary Jane Smith, Caroline Louisa Smith.
Agnes Smith, (widow of Don Carlos Smith,) Agnes Smith, Joseph Smith.
William McLery, Sophronia McLerry, Maria Stoddard.
W. J. Salisbury, Catherine Salisbury.
Arthur Milliken, Lucy Milliken.
Asabel Smith, Betsy Smith, Elias Smith, Martha Smith.
Silas Smith, Elizabeth Smith.
Amos B. Fuller, Esther Fuller.
Mary Jane Gee, (widow).
Moses Martin, Julia P. Martin.
Mary Smith, (widow of Silas Smith,) Silas Smith, Jesse Smith.
John Smith, Clarissa Smith, Caroline Smith.
George A. Smith, Bathsheba Smith.
John L. Smith, Augusta Smith.

A few of the children present were not named.

At about 2 P. M. the families were seated at the table and served by the 'Twelve,' the bishops above named, and some other invited friends: Elder Young at one table, and Elder Kimbal at the other, &c. "Mine host," (Mr Pack,) from the abundance of the season; had done his part well, and everything concerning the matter, was 'first rate.' Thanks were offered to our Father in heaven, by Elder William Smith.

After dinner, under the favor of the church, Elder Smith said he would propose the following sentiment in pure water,

TO THE PRESIDENT AND THE BISHOPS OF
THE CHURCH.

May their kindness be rewarded, may their power be increased, their purses never fail, their good will continue, their desires be accomplished, and their wisdom and knowledge increase, until they shall shine forth as suns in the firmament and give light to other systems of their own creation.

In the name and 'in behalf of all my relatives here assembled, the whole Smith family, I present my thanks to the President and Bishops for the kind manifestation of their good feelings towards the remnants of that family.

It was drunk standing with great applause. At the next table Judge Phelps responded as follows:—

'The church of Jesus Christ of Latter-day Saints, and all the Smith family in it; and her spiritual authorities, perfect union, unceasing

vigilance, increasing power and eternal lives, in eternity now, and eternity then.'

The band, which had been especially invited, delighted the guests with some charming melody; and Master Kay and others, with a few 'spiritual songs—at once touching and sublime.

In the midst of this 'brotherly love' Elder Smith proposed that the company arise and drink in pure water the following:—

'The Ladies and the Music.—The charms of the former, and the harmony of the latter, give additional zest to our enjoyment: May the society of the one and the sound of the other, accompany us to the realms of eternal bliss, and add as much to our felicity there, as they do to our pleasures here; whereby they have rendered our beautiful place of rest as far famed for its exquisite music, as it already is for its great beauty.

Judge Phelps again responded in the following laconic—'Life love and liberty' Several other toasts and sentiments were drank, but were not furnished to us.

'Mother Smith' addressed her kindred and the audience in a feeling and pathetic manner.

Several other addresses were made, and it was worthy of remark, that at this 'feast' where there was wine, and every latitude given to the propensities for indulgence, there was no profane swearing, no abuse, and no one drunken, but upon the contrary they were all brethren and sisters, enjoying life in the civil and polite custom of Saints, whose best men's blood now stains the robes of hypocritical freemen in high places, and the government quakes for fear of their reward. Let them tremble, but we will serve the Lord and let brotherly love continue.

About sundown the guests retired to meditate upon the felicity of the "family feast."

The Contrast.

While the newspapers abroad have been pouring out the distress, poverty and starvation of the Mormons at Nauvoo, God has been blessing the Saints not only in the city of Nauvoo, but in her borders also, so that for miles around, the fields of wheat, corn and other grain, are smiling; 'a harvest of plenty awaits the people of God.' And this is not all; while the Lord is giving the earth strength to 'yield her increase,' he is also warming the hearts and nerving the arms of the children of Israel, to finish Him a Temple worth two or three million of dollars.—Neighbor.

What's the News?

Wilson Shannon has returned from Mexico; there is an electrical telegraph now constructing which will transmit news at the rate of 96,000 per hour; a dog imprisoned in a cellar in Broadway, N. Y. lived two months without food; fossil remains in Ohio, are pretty strong symptoms that the sea was there once; there is an old map in China, made 1000 years before Christ as born; it is said that 84 men have iron enough in their blood to make 100 horse shoes, weighing 50 lbs., in which case, the Scotch giant and wife would shoe a 'full team' all round.

Balloons and locomotives are all the ton in the east. If it were possible to steer the airy monster, all passengers and the mail would soon be conveyed by 'space-boats' now vulgarly called balloons. As to locomotives, the 'John Little' of Philadelphia, ran 97 miles in 150 minutes a few days since. Whew!

Rumors and realities are ever with us. It is said the Indians have been trying to unite at a grand council held recently near the Cherokees; there were Indians attending it from the other side of the Rocky Mountains, one tribe called the Niowas.

Facts speak for themselves. Every city seems

to have as much as it can do with a charter and police to deal with rogues. Nauvoo goes ahead without such appendages, and leather heads wonder.

The Boston Post and a Missouri paper are bragging about having subscribers in several states. Mirable dictum!—We send the Neighbor all over the United States, (which now includes Texas) Canada and Great Britain, Ireland, Scotland, the Isle of Man, and have periodical turns of feeling just as if we should send it to the Islands of the Sea. And amid all the rattling of glasses, the clangor of steel pens, the spattering of goosquills, and the pot hooking of pencils, aside from the nipping of scissors, we have to hold our nose occasionally at Prentice's 'diarrhea of nonsense' and laugh at James Gordon Bennett's bean in a bladder, to scare rats from the national buttery:—but still when either of them swells, puffs, or lies, here we are a light that shineth in darkness and the darkness comprehendeth not. Poor coots, when the Almighty sweeps away the refuge of lies, the place where such animals once were, may be found, but they will only be seen with candles.—Neighbor.

Conference.

Minutes of a quarterly conference of the church of Jesus Christ of Latter Day Saints in Clinton, Middlesex Co. Connecticut, June 6th, 7th and 8th, 1845, according to previous adjournment, and presidential order.

Friday, June 6th. Met according to appointment, and called to order by Elder Wm. Woodstock, at 11 o'clock.

Adjourned until 10 o'clock the next day, without the appointment of officers.

Saturday, June 7. Conference convened at 10 Called to order by Elder Woodstock, and on motion, Elder Pelethial Brown was called and elected to the chair as president, and Orren Smith as Clerk.

The President then called for a song of praise. After which he addressed the Throne of Grace; then called for the different quorums and was represented present, 1 high priest, 6 elders, 1 priest, 2 teachers, 2 deacons.

The President then called for a representation or report of the different branches:

Clinton branch, represented by Elder Wm. W. Woodstock, 30 members in all. 4 Elders, 1 priest, 1 teacher, and one deacon. All in good standing.

New Haven branch, by Elder Goodwin, 21 members in New Haven and East Haven and 15 scattering in the adjoining towns.

This being done, Orren Smith was elected and ordained Presiding Elder of the Clinton Branch.

The President then arose and addressed the conference in a spirited manner on the duties of officers of the Church and the saints in general.

He was followed in some appropriate remarks by Elders Woodstock, Goodwin, Smith, and Petch.

The President then set forth the kingdom of heaven in an intelligent, spirited and masterly manner, to the joy and instruction of all the saints present.

On motion, Robert Petch of the New Haven branch, was chosen and ordained an elder.

After singing and benediction by the president, conference adjourned until next morning.

Sunday, June 8. Conference convened at 10 o'clock.

Sung a hymn of praise to God.

Prayer by the Secretary. Singing again.

After which the President addressed the congregation from the fourth chapter of Matthew, upon the subject of the restitution of all things spoken of by the prophets and apostles, and referring particularly to the 32d verse of the 12th

chapter of Matthew, showing this world and the world to come, and heaven and hell, all to be literal and literally realized, proving this world and the world to come, hell and heaven, all to be completed upon this dark orb.

Followed by the secretary in some general remarks. Sung a hymn.

Conference adjourned for an hour and a half. Met athalf past one o'clock.

Singing, and prayer by Elder Petch. Singing again.

Preaching by the President from Isaiah 49:6 Subject—Jesus Christ not the Saviour of the Jews at his first coming, but a light to the Gentiles, and to establish the kingdom of heaven among them, teaching as one having authority, and not as a scribe, causing tradition to say these that turn the world upside down have come hither also.

On motion, the minutes were read by the clerk.

Moved and carried, that the minutes of this conference be published in the Messenger, and that we use our efforts to sustain the said paper.

Moved and carried that the conference adjourn sine die.

Benediction by the President.

PELETHIAL BROWN, Pres't.

ORREN SMITH, Sec'y.

NEW-YORK MESSENGER.



SATURDAY, AUGUST 9, 1845.

Post Office Law for Publishers.

OUR SUBSCRIBERS ARE REQUESTED TO FORWARD THEIR SUBSCRIPTIONS BY PLACING IT INTO THE HANDS OF THE POST MASTER, AND TAKE A RECEIPT FOR IT. THIS IS THE SAFEST MODE OF CONVEYANCE.

We would inform Elder Hadlock of England that we have mailed him 165 papers by the steamship Calidonia. We have to pay a postage of 1 1-2 cts. on every paper we send to Europe.

Chester County, Pa.

"I am now in this section—People are still anxious to hear—and some are disposed to honor the truth by going into the waters of baptism."

The above we extract from a note from Elder O. Hyde.

The following extract we copy from the correspondence of Br. Wm. D. Pratt, Alleghany Co. N. Y. which the saints will do well to take notice, lest this impostor be found prowling in their midst under false colors. He is old in tricks, and marked for religion and piety, till he has accomplished his object.

"I wish to mention to you that Hull Barton, the well known impostor and fiend in human form, made his appearance in the town of Granger and was ordained an elder and received a license from a man by the name of Libby, who should have been excommunicated from the church long ago, and it would have saved this mischief. He did not baptize Barton only ordained him.

Caution.

Our correspondent S . . . S . . . , of Pittsburgh, is informed that the reasons why his communications do not appear, is, that we do not wish to triumph over a fallen foe. We are as well aware of the fact as he is, that old Polagore has cozened himself into a complete failure. His prophecy that the walls of the temple would never be reared in this generation, nor the roof go on, makes the old fellow smell a little too strong of assafoetida.

While the Lord has blessed every labor of the saints of Nauvoo, so that the city and vicinity look like the garden of Eden, the miserable old man has had to rub his eyes over the smoking ruins of fire after fire, in Pittsburgh, and the slow withering finger of scorn, pointing at him, seems to whisper: 'the breath of God upon a transgressor, scorches his hopes'—let him die.—Neighbor.

Fire.

We again have to announce two more large fires; one in Newport, R. L. the destruction of the Ocean House, with the loss of several lives, and the other at St. Johns, N. B., where upwards of forty buildings were destroyed. God said he would deal with the wicked by fire and the sword. The latter we still look for.

Elder O. Pratt has just published another Almanac for 1846. They can be had at this office at four dollars per hundred. We also have on hand thirty copies of the Book of Mormon, and are expecting every day an edition of the Book of Covenants from the West.

We have laid down the rule to forward no papers from this office, until the subscription is first paid—which we have not deviated from, (if our memory serves us,) only in two instances, L—l, and P—o, and we hope it will not be long before we hear from them favorably.

Our news from Nauvoo and the West still continues about the same; all moving on with stability, giving the most encouraging prospects for the future. For temporal prospects, the lands teem with plenty, and the saints are still making preparations for getting up to Zion.

The Sun says it is a well known fact that Nauvoo is the head quarters of a band of robbers, and that the Governor should attend to them. What a Moses! and what a discovery he has made!—If he will send his devil down to our office we will give him the button. If we were really satisfied that 'Moses' would not laugh, we would try and see what we could say. 'Now it is a well known fact, that a band of robbers make their head quarters in the city of New York, and the Governor ought to attend to it.' We've spelled, can I go out?

To the Saints Going West.

The Saints in the East wishing to go to the West, are notified, that a company will start from the City of New York on the 29th day of August.

There is a great advantage in the saints emigrating in companies together, their journey is performed for nearly half the usual price besides the pleasure of each others society, with many additional conveniences, that they could not have otherwise. As soon as the above company is gone, a time will be appointed for the gathering of another. Those wishing to go, will forward their names to this office, so we can make arrangements accordingly.

The War on Mount Lebanon.

The war between the Druses and Maronites in Syria, is still carried on in a ruthless and sanguinary manner, as will be seen by the following paragraph from a late English paper:

"A letter from Beyrout, dated June 3d, states that the Maronites had beaten the Druses at Cornail, but on the plains of Beyrout, (Sahel) the Druses have obtained a victory over the Christians, fired several villages, and committed the greatest cruelties. They have also attacked the village of Aby, and massacred part of a detachment of fifty four Maronites, who had defended themselves four days behind their enemies. The Druses were seen, with horror, to penetrate into the Capuchin convent of Aby, kill four defenceless monks, and afterwards burn the corpse of Father Carlo.

"They generally manifest great irritation against Christian priests. A Roman Catholic missionary has also lamentably perished. The inhabitants of Aby have fled to Beyrout, but many of them are covered with wounds, and without any means of subsistence. The Christians and Europeans have offered them refuge in their gardens. The Druses are supported in all their movements by the Turkish troops, who publicly sell pontifical and other ornaments.—The fortified village of Dschedjin has been attacked by the Druses, and afterwards plundered by the Turkish troops and the Mutualists. Emboldened by their success, the Druses are now carrying on a war of extermination. The consuls of the five powers, after making fruitless applications to the Pacha, have placed two brigades at the disposal of the unfortunate Christians."

NAUVOO July 16, 1845.

MR. EDITOR:—On yesterday evening, 4 o'clock the Hodges, (William and Stephen,) were hung upon the gallows, at Burlington, Iowa, until they were dead, in compliance with the sentence of the law, for the murder of Mr. Miller. They protested their innocence to the last. When the watch stood forty minutes to 4 o'clock, they were informed they had but forty minutes to live. They replied coolly, "we wish not to live but twenty." They informed the Jury, who found the verdict, that they were innocent men, that they had convicted them without sufficient testimony, and dared them to come upon the scaffold and shake hands with them, before their spirits took their exit into the spirit world. They said some of the witnesses against them were perjured men; but they freely forgave them, and every body else, who had injured them. Wil-

liam spoke near a half hour, Stephen not so long; their remarks are not in my possession.

When the hour of 4 o'clock came, in the presence of fourteen thousand spectators, they swung from the scaffold and dangled in the air, a warning to all in the way to vice and crime, to turn from the evil of their ways. As to their actual guilt of the murder of Mr. Miller, I am not prepared to give an opinion; but certain it is they have led a life of distrust and deep suspicion for the last few years. The belief however rather predominates with me, as well as with the community at large, that they were the perpetrators of the deed. Let the crime have been perpetrated by them or other persons, it was one calculated to shock the sensibility of man and make him shudder for the security of families, in the hour of domestic repose and retirement.

The Hodges family seems to be a fated one; and if they have been guilty of crimes, the hour of retribution seems to have already arrived.—About the time William and Stephen were convicted, their brother Arvine was murdered by some unknown hand, and another brother was arrested on charge of committing a robbery upon a Mr. Smith, of Iowa, some time last winter.—Let these things be a warning to all bands of lawless renegades, that now exist in our land to an alarming extent. Murder, robbery, and swindling, seems to be the chivalry of the nineteenth century, and the avocation of men in high and low stations.

Another horrid murder was committed on the 4th inst. Gen. George Davenport was murdered at his residence on Rock Island, and about \$600 of paper money, on the Bank of Missouri, taken from his house. The alleged perpetrators of the deed, five in number, are all under arrest at the town of Davenport, the place of the deceased General's residence.

This nation is getting into a deplorable condition, and from this time forth, she will have bloodshed, pestilence and wasting, until the blood of the prophets is avenged, wickedness is swept from her borders, and the accumulated rubbish around the sink holes of crime, is cleared away for a peaceable habitation of the saints. Murder will stalk side by side with murder, crime with crime, vice with vice, until the globe's great caldron of abominations, will boil over and submerge the land with the vexations of the Almighty. When peace is taken from the earth, let the wicked tremble, and the honest in heart flee to Zion for safety.

It is a satisfaction that none of these murders have been committed by members of the Church of Christ. The wicked murder the wicked, but the saints dwell in peace, to rear the temple of God.

Respectfully,

L. O. L.

From the Millennial Star.

Answers to Questions.

Was Jesus baptized for the remission of sins? This is easily answered, for he, that was without sin, could by no means be baptized for the remission of sins; but in order to fulfil all righteousness, and consequently, a neglect of that

which was a portion of righteousness, would have been sin. On this subject we have much pleasure in presenting the following extract from the thirteenth chapter of the second Book of Nephi, pp. 123, 124, Book of Mormon.

"And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness, in being baptized by water? Know ye not that he was holy? But not withstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbled himself before the Father, and witnessed unto the Father, that he would be obedient unto him in keeping his commandments: 'wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It sheweth unto the children of men, the straightness of the path and the narrowness of the gate by which they should enter, he having set the example before them. And he said unto the children of men, follow thou me.'

Have those who have not been baptized, and have not had hands laid on by those who have been sent of God, the gift of the Holy Ghost?

No. But there is a difference between having that light which lighteth every man that cometh into the world, and the Gift of the Holy Ghost. It cannot be denied that many, under a broken covenant, have had much of the Spirit; but it should ever be borne in mind, that the general influence of the Spirit is not the gift of the Holy Ghost.

To the other items, which are not definitely put, we would remark, that if Christ was baptized for the remission of the sins of mankind, there would have been no need for him to shed his blood for the same object; but he undoubtedly was an ensample unto those that follow him, in all things in which he was inimitable.

There is a beautiful idea connected with the baptism of the Saviour, which is, that his sonship was then publicly declared by his Father, when a voice from heaven was heard, saying, 'This is my beloved Son, in whom I am well pleased.'

So, unquestionably, it is with his followers, he having made atonement for the sins of the world no one can lay claims to the sonship of the Most High until they have followed the ensample of him, their elder brother, in submitting to the great law of adoption, by being baptized for the remission of sins. There is one great privilege much overlooked by professors of religion in modern times. It is written that he came unto his own, but his own received him not, but as many as received him, to them gave he power (or the privilege) to become the sons of God, even to them that believe in his name.

Here then, is a manifest distinction made between those that believed, and those that became obedient. The former condition of faith was absolutely necessary in order to enjoy the privilege of becoming sons of God, whilst it is equally evident that to exercise faith without obeying the great law of adoption, must necessarily exclude them from becoming sons of God, for it is evident that the means of entering into the kingdom of God, was not by being born of blood, nor of the will of the flesh, or of man, but the divine ordinance, ratified by the example of the Saviour, in being born of water and of the Spirit, in order to enter into the kingdom of God.

THOMAS WARD.

From the Millennial Star.

The Blood of Christ.

In order to guard against heresy in doctrine by those who do not use sufficient caution in their

addresses to the public, we beg leave to make a remark or two with regard to the important subject at the head of this article. We learn that the blood of Jesus Christ cleanseeth from all sin; and most assuredly it does. Jesus Christ has paid the debt for the human family, but it is left to themselves to make that atonement applicable to them individually. The Lord requires obedience from us in order that we may enjoy the remission of our sins, which he has purchased by his blood; but let no one make a mistake in this important subject, by supposing that the mere act of baptism is an atonement, for it would be totally inefficacious unless the blood of the Saviour had been shed for us. It is as if we were greatly indebted to some one, together with the multitude surrounding us, and an individual pays the debt of the whole, but before we are allowed to enjoy the privilege of the liquidation, we are to acknowledge the payment, and give credit to him who has been our daysman, and who has answered the obligation that devolved upon us.

The Power of Truth.

Among all the great signs and wonders of the world, from the beginning of time, not one has lasted and is incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, eclat and acclamations of cozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The prophets one after another, would die for the sake of the truth; and the evidence of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefits of legislative enactments; and blow the fury of wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c., and the Americans, or Missourians, and Illinoisians—and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter Day Saints. As to the apostates, they have their reward:

"Who would be a traitor knave?
"Who's base as a slave?
"Who would fill a coward's grave?
"Let him turn and flee!"

From the *Millennial Star*.

Extract of a Letter from Elder E. F. Sheets.

I have been in the Bradford Conference for about six months, and on my arrival the prospects were not very encouraging; but, to my great satisfaction, the work of the Lord has taken a fresh start—the saints are united in love, and harmony prevails in our councils; and I can truly say, that I never saw a people more willing to hearken to council, and to do the will of the Lord as far as they know it, than they are at present; and I pray that they may ever continue to be so. As for the public, generally, that come to hear, they apparently go away well satisfied, and they manifest their sincerity and belief in the work by their frequent attendance, and by coming forth from time to time to obey the fullness of the Gospel. On last Friday week I baptized twelve in Bradford, and on Sunday, brother Milnes, one. On Monday I administered baptism to two more one of them was a young lady in connexion with the Methodist Association, and the ministers of

that society are beginning to make a fuss about it. On Tuesday I witnessed the baptism of one in Leeds; and on Wednesday I baptized two ladies in the same place. Our meetings are well attended, both in Leeds, Bradford and Idle. On Sunday there was one more baptized in Bradford, and yesterday I administered the ordinance to three more in the same place. There are many more believing in this conference, who no doubt, will ere long obey the gospel; and I think I may say that the prospects here are very promising indeed. There have been twenty-two baptized since I saw you in Manchester; and I often think of what brother Woodruff said when here, 'that he believed there would be a great work done,' and, indeed, it has every appearance of it.

You advised me to make some inquiries about the last words of our beloved brother Barnes, I have done so, and from the best information I can get from those who attended him in his last hours it appears that he talked much about the prosperity of Zion, and the spread of the gospel; and when he had many pains upon him, he exclaimed that he should soon have done with them, but that the hour cometh when the haughty, and the proud, and the oppressors of the poor would call for the rocks and mountains to fall upon them, and hide them from the face of Him that sitteth on the throne; and he seemed to say that the time was not far distant. He also talked much about his father and mother, and his friends in America, but especially of his mother, and soon after this, like the prophets of old, he gathered up his feet and fell asleep in Jesus.

E. F. SHEETS.

May 7, 1845.

To Messrs. Woodruff, Hedlock & Ward.

War upon the Indian Race—Removal of the Potawatamies.

It has been for some time an important object with the General Government to negotiate a treaty with the Potawatamies for their removal west and south of the Missouri river. The lands belonging to them at present lie east of the Missouri river, and north of the state of Missouri, extending eastward to the tract purchased a short time ago of the Sacs and Foxes. The soil is fertile; here is an abundance of timber and water, and the climate is very healthy. Those who have visited it, pronounce it as desirable a tract as any upon this continent. As Iowa will soon be admitted into the Union, it is important that the Potawatamies should be induced to remove, so that these lands may be opened for cultivation by the whites. It is as important to the Indians as to the Government. Several efforts have been made to negotiate a treaty with them for their removal, but hitherto without success. They are well pleased—at least a large portion of them, with their present location, and are opposed to leaving it. Major Harvey, who has just returned from Council Bluffs, has been endeavoring to induce them to remove, and we learn he has succeeded in obtaining from them a promise to sell their lands, provided the terms of sale are favorable to them. This was an important point to be gained. Heretofore they have positively refused to sell upon any terms. We understand from the statement of one who was present at the negotiation, that the address and conduct of the Superintendent won their confidence, and that, notwithstanding the determination with which they evidently went in Council, he succeeded in inducing them to consent to go, whenever the Government should offer them such terms as they could reasonably be expected to accept. It appears that he was instructed to offer them a new home, at the head of the Osage river, which they refused to accept, pronouncing it a desert and sick-

ly country, without timber or water courses.—They say they cannot live in such a region, and positively refuse to go there. A delegation from the Indians now residing at the head of the Osage, were present at the Council, and expressed great dissatisfaction with that region; to which they had been induced to remove. They will cheerfully join the 'Upper Indians,' if they can be located on the Kansas. It is supposed that 800,000 acres of land can be purchased from the Kansas Indians for a small sum, and that the Potawatamies will readily remove thither, if the Government will increase their annuities, which are now about \$16,000 to \$41,000, allow them \$50,000 to pay the expenses of their removal, and \$60,000 for their improvements, and provide them with with one year's subsistence in their new homes. This would be giving them about the same price for their lands which the Sacs and Foxes received—say ten cents per acre. No less than thirty-eight treaties have been made at different times with the clans composing the present Potawatamie nation. Once they owned large portions of Ohio, Michigan, Indiana, Illinois, Wisconsin and Missouri, and they have been collected together under various treaties and at different intervals, in the country they now occupy, on the confines of the vast deserts or prairies where they cannot procure a subsistence by hunting or fishing, and where there are none of the sugar camps to which they have been accustomed. In a few years various limited annuities amounting to 54,000 will cease, and there will then be left only a perpetual annuity of 22,000 dollars, in addition to the interest on their improvement and education fund amounting annually to about 14,000 dollars. The whole nation numbers about five thousand individuals; and consequently the annuities which they will receive in a few years, will amount, including all they are to receive annually, to a trifle more than seven dollars for each person. Hence their demand is not an unreasonable one, when their present and approaching condition, and the vast amount of valuable land they have already ceded, and are now willing to cede to the Government, are considered. The policy of our Government has been for years to remove west of the Mississippi and south of the Missouri, all of the Indians included within its territorial limits, so that they may be brought together, and receive the protection of, and if possible, be civilized by the whites.

The race is fast wasting away, and another century may not elapse before all of the 'tribes' which have been removed west of the Mississippi, will have disappeared. It therefore becomes our government to act liberally towards them.—Many of the remnants of tribes located west of Missouri and Arkansas are represented as in a destitute, helpless and starving condition, compelled to beg of the whites corn and other articles of food, or subsist by stealing. Some of them are located on tracts of land exceeding fertile, and as desirable as any west of the Mississippi, whilst others have been removed to tracts wholly valueless to Indians. Still humanity and sound policy demand that the design of our Government should be carried out and that the Winnebagoes in Wisconsin and the Potawatamies in Iowa should be induced to remove south of the Missouri river, and be provided there with the means of comfortable subsistence. It is supposed that the latter tribe will readily unite with the Kansas, who are said to be anxious for the union. If the terms which it is supposed the Potawatamies will accede to, are granted, they will then receive for each individual of the nation an annuity of about ten dollars whilst the Sacs and Foxes receive about forty, and the Miami ninety dollars. But the superintendent should be permitted to go beyond the

amount mentioned in the foregoing remarks, if necessary. There are many reasons for speedy action on this subject. The white population has already reached the lands belonging to the Pottawatamies, and the half breeds who are averse to removal, will have a great, and it may be a controlling influence over the "Nation," as soon as the old chief Waw-bon-see, now very infirm, shall die. He is anxious to see his people well provided for, before he dies and will exert great influence in favor of a treaty, if its terms are liberal. Such is the position of affairs at the present time. Major Harvey has been successful beyond the expectations of those familiar with the feelings and wishes of the tribe. He has obtained from them a promise to sell, and thus prepared the way for a treaty. Nothing can now prevent the success of future negotiations, but a parsimonious disposition on the part of our government. Whilst hesitating to pay a few additional dollars, the desired opportunity for treating successfully may be lost. The policy of the Government with regard to the Indian tribes should not be thwarted through a desire to save a few dollars. At best, they need all the aid they receive, and economy does not require that they should be impoverished or driven to desperation. —St. Louis Reporter, July 18.

From the Nauvoo Neighbor.

Tune—O, GIVE ME BACK MY BRNDED BOW.

Thou persecuted of Nauvoo,
How oft I've sympathized with you;
And in the lonely hours of even,
Have marked your onward course to heaven.

Although your prophet is no more,
Still thou art thought of as before;
For God is with you night and day,
Have faith in him, he hears you pray.

Be like a band of Christian brothers,
Nor mind the scoffs nor frowns of others,
And when your earthly race is run,
Your trouble's o'er, the prize is won.

With Joseph Smith, and Hyrum too,
The praises of your God renew;
No murderers there to interfere,
But all is peace, without a tear.

No more with cares shalt thou be prest,
But in God's presence will be blest,
When truth shall triumph over sin,
And mobeasts be cursed therein.

O Carthage! blush to own thy name,
For prophet's blood thy walls do stain;
Their blood for vengeance calls on God,
To smite thee with his chastening rod,

The judgment day is near at hand,
When you before your God must stand,
To hear your doom pronounced aright,
Depart ye cursed, from my sight!

O God! protect the chosen Twelve,
Who, for the church, 'mid dangers dwell;
Those widowed mothers, orphans too,
Dear Lord, we commend to you.

Then Zion in thy beauty rise,
Stretch, stretch thy pinions to the skies,
Thy Temples shall the world amaze,
While they with wonder on thee gaze.

Flat Rock, Michigan.

G. W. M.

Take Notice.

The reference given of the 'Millennial Star' of-fice, Liverpool, Eng. in the 4th number of our paper was incorrect. It should have read Stanley's Buildings, Bath street, instead of Hauley's Buildings.

The reason for not attending to our appointment in Norwalk last Sabbath, was that we took the New Rochelle instead of the Norwalk boat, and could not reach there in time.

Elder Phelps, in company with six others from Boston, passed through our city on their way to Nauvoo, last Wednesday mornin'g.

MARRIED—In this city on the 3d inst., by Elder S. Brannan Mr. Samuel Sopur of New York to Mrs. Maria Buchanan of Philadelphia.

RELIGIOUS NOTICES.

—The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning; afternoon; and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway). Also a lecture every Thursday evening.

—The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

—The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

—The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

AGENTS FOR THE MESSEGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent.

ROBERT REED of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

FOR SALE OR EXCHANGE.—LANDS in Knox, Brown and Warren Counties, Illinois, will be sold low for cash, or exchanged for improved farms near this city. The lands were selected with great care, and are believed to be of first rate quality. Taxes are all paid.

N. E. quarter sec. 2, T. 10, N. R. 1 E. Knox Co. 161 83-100 acres.

W. half of N. E. quarter sec. 5, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of S. E. quarter sec. 17, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. W. quarter sec. 19, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. E. quarter sec. 23, T. 2, S. R. 3 W. Brown Co. 80 acres.

W. half of N. E. quarter sec. 7, T. 11, N. R. 2 E. Warren Co. 299 acres.

W. half of N. E. quarter sec. 6, T. 10, N. R. 1 W., and N. W. quarter of N. E. sec. 30, T. 10, N. R. 1 W. Warren Co. 434 12-100 acres.

W. half of N. W. quarter sec. 5, T. 10, N. R. W. Warren Co. 73 40-100 acres.

N. E. quarter of N. W. quarter sec. 6, T. 10, N. R. 1 W. Warren Co. 151 12-100 acres.

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Nebuchadnezer's Dream, \$1,00 per doz.

O. Pratt on finding the Plates of the Book of Mormon, \$1,00 per doz.

Books of Mormon for sale at this office \$1,00 per copy.

PROPHETIC ALMANAC for 1846, by Orson Pratt, A. M., is now published and for sale at this office, at \$4 per hundred, or 50 cts per dozen. Calculated for the Eastern, Western, and Middle States.

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Their express continues as usual to leave their office for Boston and Philadelphia, and places intermediate and beyond every day.

HARDEN & Co.

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New-York July 15, 1845.

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REUBEN HEDLOCK, Passenger Broker, 36 Chapel Street, Liverpool, begs respectfully to inform the Public that he continues to forward Emigrants to NEW ORLEANS, and other parts of America, on the most reasonable and advantageous terms. List of provisions supplied to each steerage passenger from Liverpool to New Orleans:

Biscuit,	35 lbs	Oatmeal,	10 lbs.	Potatoes,	90 lbs.
Flour,	14 do.	Barley	4 do.	Rice,	4 do.
Peas,	2 do.	Best's park,	14 do.	Sugar,	4 do.
Butter,	5 do.	Cheese	3 do.	Tracle,	3 do.
Tea,	1-2 do.	Coffee,	2 do.	Water,	3 Quarts

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Persons wishing to go to the western states, viz. Buffalo, Oswego, Rochester, or St. Louis, or Nauvoo, via Philadelphia, Pittsburg, and all intermediate places can obtain tickets, and correct information at the Messenger office, No. 7, Spruce st.

S. BRANNAN, Agent.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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'NEW-YORK MESSENGER'

(Continuation of the Prophet.)

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PHILADELPHIA, CORNER OF THIRD AND DOCK.

AT TWO DOLLARS PER ANNUM,

[All communications should be sent (Post Paid,) to
S. BRANNAN, No 7, Spruce street.

Who is my Neighbor?

Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching heart and burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door;
Go thou and succor him.

Thy neighbor! 'Tis the weary man,
Whose years are at the brim,
Bent low with sickness, cares, and pain;
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphans helpless left;
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb,
Whose thoughts are all beyond the grave;
Go thou and ransom him.

When'er thou meet'st a human form,
Less favored than thine own—
Remember, 'tis thy neighbor worm,
Thy brother, or thy son.

O pass not, pass not, heedless by;
Perhaps thou canst redeem
The breaking heart with misery;
Go share thy lot with him.

CALIFORNIA.

Chapter 6.

The Indian population, as I before stated, amounts to about twenty thousand most of whom, are found in the interior and mountainous region, yet they are found in greater or less numbers, in all the different valleys.—They are usually found congregated in villages, in many of which there are frequently, many hundreds, and even thousands, who occupy small huts of most singular construction. These huts consist of mere conical elevations of earth, about eight or ten feet in height, and about twenty feet in diameter, with a small aperture of about two feet in diameter in the top of each; besides which there is also an entrance at the side of each, near the surface of the earth. In each of these villages, there are usually from ten to fifty of this kind of primitive buildings, which are capable of accommodating from ten to twenty persons.—They have the external appearance of being constructed entirely of earth, but upon entering them

they are found to be constructed, internally of timbers, which sustain the earthen covering.—The Indians of this country are not migratory, but it is seen that they have in numerous instances, abandoned their old haunts, and re-established in other portions of the country, but for what cause, it is difficult to ascertain, with any degree of certainty, for the sites which have thus been abandoned, appear in many instances to possess advantages much superior to those which have been subsequently selected. As far as can be ascertained, the desolating ravages of war have been the chief causes of these repeated removals for villages of fifty, or even a hundred of these huts are frequently seen, which have the appearance of having been their ancient haunts, but which are now abandoned, the ground at and around which, is covered with human skulls.—Upon examining several of these huts of these abandoned villages, I very readily found that whatever the cause of this mortality might have been, it was evidently inflicted on them when within their huts, for the earth of the external covering of the huts having fallen in, was extensively intermixed with skulls and other human bones. At the villages which they occupy, there are no apparent evidences of that extensive mortality, which formerly prevailed to such an alarming extent among them, at their abandoned villages. All of the various tribes of this country are found in their aboriginal state of barbarism, as perfectly wild and timid, as the herds of beasts with which they are surrounded. Upon approaching one of their villages without their previous knowledge, a scene of most extraordinary confusion and noisy clamor is presented; all scudding at once into their earthen houses, not a human soul is to be seen, excepting those who present their heads through the aperture at the apex of each of the huts, and who are in a most clamorous and confused manner, drawing upon your humanity and mercy, and begging you to spare them, collectively and individually. The nearer you approach their village, the more boisterous and clamorous they become, in their loud and confused appeals to all the better feelings of your nature, to spare their tribe from the dire calamity of extermination, or at all events, to save their village, from which they may be re-peopled. After having remained a few minutes, amid their loud lamentations, furious cries, frantic yells and wild gesticulations, your pity and sympathy are excited, and sure enough you conclude to spare their village, at least, and leave them making the very heavens resound, with their loud clamorous shouts of exultation and joy.—These Indians are much more advanced in civilization, than any others found in this country, with the exception of those who have been connected with the missions, or those who have become Mexicans, which by the by, is a very slight transition.

In many other portions of the country, they do not even build huts, nor do they wear any kind of clothing; being mere children of nature. Nothing whatever is attached to their persons, excepting, perhaps, a few feathers, which are attached to the head of the chiefs, by means of the hair, and which are designed to designate their rank; but when they are about to engage in some

extraordinary chase, they also tie either a bark or grape vine around their waists, drawing it so tight as almost to sever their bodies. When going to war they also tie a vine or bark around their waists, in addition to which, they besmeer their faces, and their bodies generally, with the white clay before alluded to, which having done and having provided themselves, either with a kind of a rude bow, or equally as rude a war-club, they are prepared for any warlike emergency. Many of these tribes, which are found far in the interior, and in the mountainous regions, subsist almost entirely upon edible roots, grass seed, oats, acorns, and insects, such as crickets and grasshoppers, the former furnishing them a substitute for bread, and the latter for meat. In those portions of the interior, where they subsist mostly upon insects, such insects as crickets and grasshoppers are extremely numerous; so numerous, in fact, that it is not unusual to see fifty or sixty bushels, at one of these villages, which are dried and prepared for food. In order to take these insects, fire is set to the dried vegetation, which in many places is literally covered with them, and which, as it burns, leaves them upon the ground partially burned, when, without waiting for the command to 'arise, slay and eat,' they all, old and young, male and female, with their rude baskets, and whatever else they happen to possess, now go forth to the in-gathering of the rich harvest. In this manner many bushels are soon gathered, which are exposed to the rays of the sun until they are perfectly dried, when they are laid up in store for their future necessities. The wildness and timidity of these tribes, is such that upon the appearance of white persons at their villages, all of the males, both old and young, immediately flee in the utmost confusion, to the surrounding hills and mountains, while the females remain; and as you advance, they commence a most doleful mourning and crying, and at the same time persist in offering you such food as they have collected. It would excite both your curiosity and your compassion, in passing their villages which have been thus abandoned by the males, to hear the mournful lamentation, and the piteous crying of the timid women, and the deafening screaming, and wild clamor of the frightened children, and to see the females cautiously approaching, upon the right and left, with rude dishes, containing insects, which they are now offering you, with a view of appeasing your wrath, and thereby, averting the awful calamity, which evidently awaits them, and all their insectile neighbors. In passing through the extreme interior of this country, I have often suddenly come upon several hundred of these wild, naked creatures, when, like the wild beasts of the forest; they would leap and scud away, plunging into the river, and swimming across, they would soon be lost to our sight, in the vast plains, upon the opposite shore. Those of the tribes which build huts, are usually found upon, and in the vicinity of the streams; they subsist chiefly on fish, which they are able to take at any season of the year, and as many of them have bows of a very superior kind, they are also able to kill much game. Many of these tribes take the salmon, and other fish, not only in quantities sufficient for their own purposes, but they also, supply all

the different settlements with an ample abundance, for the most trivial compensation. Most of the tribes are entirely friendly, and they are of the greatest service to the various settlers, who are able to perform all the labor on their farms, by the aid of the Indians, with very little expense and with very little trouble or inconvenience to themselves.

The government of California being the government of one military chieftain, whose will is the law of the land may be defined to be a military despotism. The present Executive is Manuel Michetorena, who is also commander in chief of the militia of both Californias. He resides at Monterey, where he arrived in the autumn of 1843, when he was very favorably received, although there had been much opposition to his appointment. He was appointed by the Government of Mexico, to fill a vacancy occasioned by the removal of one Juan Baptiste Alvarado, who was elevated to that station, by the people in 1836, in opposition to the government, the previous Governor, Echusandra, having been forcibly deposed, by the Mexicans and foreigners combined. This was the result of the revolution of 1836, in which the Mexicans and foreigners succeeded, in a very few days, not only in acquiring complete possession of the country, and establishing an independent government, but they also succeeded in shipping the whole crew of Mexican officers, 'in good order,' for Matatlan, on their way to the city of Mexico, and thus the country was rid of a horde of governmental robbers. When the government of Mexico became advised of the course pursued by the Californians, and that the Mexicans and foreigners had combined to accomplish their purposes, it proceeded immediately, though very reluctantly, to ratify the revolutionary act of the Californians, by issuing a proclamation to the 'rebel' governor, by which he was authorized to hold the office which he had thus acquired by his treasonable intrigue. The chief cause of the government's so readily recalling its rejected governor, and confirming the act of the 'rebels,' was, that it was now fully advised that the foreigners had determined to adhere to the revolutionists. This course they had been persuaded to pursue, by the 'rebel' governor, and several other influential Californians, who pledged themselves to the foreigners, that upon their succeeding, the government should be declared independent of Mexico, and that they should be entitled to all the privileges and immunities of citizens. These, with numerous other inducements were held out to the foreigners, in order to induce them to aid in the pending revolution, which they did, and which resulted, as before stated, in the elevation of this Alvarado to the governorship, and as they thought, in the acquisition of their independence of Mexico, but this Alvarado, a libel on the human race, accepted the appointment from the Mexican Government, and commenced a series of indiscriminate insult and oppression upon all foreigners within his inhuman grasp; but the foreigners, not being inclined to submit tamely to this repeated wrong and outrage, were now in feeling, at least, in formidable and hostile opposition to his supreme highness, the rebel governor. His insignificant excellency, continued his insult, cruelty and oppression, from day to day, and from month to month, but finally, after a lapse of about three years, perceiving that he was receiving his just deserts, the disapprobation and supreme contempt of all foreigners, as well as that of all the better class of the Mexicans, now determined to make one last, desperate effort to redeem his lost character.

After consulting his own black heart, and those of his comrades, in disgraceful, cowardly oppression, he determined to adopt some means, which

might terminate either in the extermination, either in the termination or expulsion of all the foreigners from California, and in order to accomplish his fiendish purpose, he now commenced his unheard of cruelties and barbarous oppressions, with renewed vigor and malignancy. His extremely and justly deserved unpopularity, had a great tendency, to prevent his desired success in infamy and crime, until the autumn of 1840, when, by the aid of others more skilled in low treachery and black villainy, he finally fell upon a scheme, which to some extent, effected his sinful and criminal purpose. The course fixed upon, was to report among all the Mexicans, that the foreigners had combined for the purpose of revolutionizing the Government, and establishing a republic, and that all the preliminary measures, preparatory to the accomplishment of that object, were already adopted. All this he well knew to be absolutely false, yet he also knew that the credulous and suspicious Mexicans would very readily credit it, especially as it came from so creditable a source, but notwithstanding the high source from which it was derived, he took particular care to have it well confirmed, by three or four other malicious villains. Lest the falsity of this base and murderous intrigue might be seen, even by the benighted rabble, his criminal excellency, was extremely cautious to enjoin upon every Mexican to whom he reported this bare falsehood, that he keep the whole matter a profound secret, and above all things, that he should not divulge to any foreigner, although he might be his most intimate friend, or even closely allied by the ties of affinity or consanguinity. This injunction of secrecy he well knew to be highly essential to his cowardly purpose, for he was not ignorant of the fact, that there were many of the foreigners whom he had implicated in the treasonable schemes alluded to, whose words simply, would be entitled to greater weight, than the solemn oath of himself, and his whole fraternity; nor was he ignorant of the fact, that if the foreigners should acquire, the least knowledge of his infamous designs, his excellency would soon, cease to exist as Governor, or in any other manner. The whole matter, was therefore kept a profound secret, as far as the foreigners were concerned, for there was not one of them in the entire country, who had the least intimation that any thing more than usual was in contemplation.

His ungrateful and black hearted excellency, having accomplished his unholy preliminaries, now dispatched a few of his niggardly hirelings, in the dead of the night, to the residences of most of the foreigners throughout the country, with orders to bring them in irons before his supremely contemptible excellency.

Nothing could have been more congenial to the feelings of this pusillanimous crew, than the base and cowardly enterprise in which they were about to engage; that of attacking innocent, unoffending men, under cover of night; without giving them the least intimation of their despicable designs, and that too, after having treated them but the day before, with all the apparent kindness, and affected politeness at the command of their hypocritical natures. Contemptible cowards; base midnight assassins! In most instances, the first notice which the foreigners had of their approach was a volley of musket balls poured in upon them, through their windows and doors, as they were reposing upon their couches, with their families, in deep, midnight slumber. Many of them most manfully resisted this unceremonious attack, but being finally overcome by numbers, forty of them were taken, put in irons, taken to Monterey, and delivered to that demon in human form, his more than criminal excellency, Alvarado. Here these brave Anglo Saxons were dragged about from place to place

during all the following day, many of them suffering most intensely from the wounds they had received the night before, and others from the sore galls of their ponderous shackles. Among them was one, Graham, who suffered extremely; for having fought bravely and desperately, upon the night previous, he had received several very severe wounds from musket balls, the breeches of muskets, and from swords; but he endured it all with the fortitude of an American, which he is by birth; a brave, determined American! These unfortunate men, still loaded with irons, were now thrown into dungeons, where they were confined several days, suffering the most exquisite torture, from the continual galling of their massive fetters, parching thirst, and gnawing hunger. But to heighten their sufferings, they were all thrown together, in a little narrow, filthy dungeon, the floor of which was the wet, muddy ground, and into which the air was admitted only at a small aperture, at which, scarcely sufficient could be received to sustain life. Under this cruel and oppressive treatment, many of them were rapidly sinking; and had become so far exhausted that they were no longer able to stand at the little aperture, to avail themselves of the oxygen, essential to the support of life, but were actually fast declining, under the influence of the carbonic acid gas, which occupied the bottom of the deep, dark, and wet cell. Their companions now seeing their exhausted condition, immediately took them to the aperture spoken of, where, after inhaling the atmospheric air for a few minutes, they were partially revived, and thus, for several days, those who were able, going frequently to this aperture, and those who were not able to stand, being carried to it, they were able to aid respiration and to sustain life, though with the greatest possible difficulty and most intense suffering.

Having thus satiated his more than barbarous revenge, this heartless, soulless wretch, alias governor, now ordered his helpless and almost lifeless victims to be loaded with additional irons, and to be shipped for Matatlan, and to be taken thence to the city of Mexico, there, to be dealt with as the supreme authorities might direct. Arrangements were accordingly made, and these now pale, emaciated and dejected men were dragged from their dungeons, torn from their families and friends, loaded with massive fetters and chains, and thrown on board the vessel, by which they were to be conveyed to Matatlan, or the grave, they knew not which, nor had they much solicitude as to the result. So violent was the suffering of these unfortunate men, that one or two of them sunk under it, and died before reaching Mexico, while many others suffered under severe illness, not only during their confinement, but also for months after their release, and all were reduced to an extreme state of feebleness and emaciation. Upon arriving at the city of Mexico, an investigation was instituted, not only by the Mexican authorities, but also by the foreign ministers, the result of which was, that they were all, at once released, with a tender of a small amount of money, as a remuneration for the insults and injuries which they had thus wrongfully sustained. Some of them received the trivial remuneration which was offered them, while others refused absolutely, to receive so trivial a remuneration, and hence, have not to this day, received a farthing. And is not this a gross neglect of our government, thus to permit her citizens to be chained and dragged in irons, under the most cruel and barbarous treatment, suffering every thing but death, and even death itself, and that too without the slightest cause, without a shadow of provocation? The result of all this affair, as far as the base tyrant, the governor, is concerned is all very well, but by no means as he had antic-

ipated. As before remarked, he acquired his ascendancy forcibly, and against the will of Mexico and the only reason of Mexico's suffering such an outrage upon her rights, was her dread of the foreigners, who adhered to him in his treasonable elevation. But now, finding that the foreigners had abandoned him, and were most bitterly opposed to him, the government availed itself of this opposition of the foreigners, and unconsciously removed this ungrateful, cowardly oppressor, and appointed the present governor in his stead. And now, being thus supplanted, as the Fatos will have it, and 'plane uti, factum oportuit,' just as it ought to be, he is every where looked upon with the most indignant contempt, not only by the foreigners, but also by the Mexicans, for he has proved equally treacherous to both, and has shown himself unworthy of the confidence of either; the consequence of which is, that he is now to be seen wandering about like a 'discontented ghost,' having neither talent, worth nor power, sufficient to attract the attention of any human soul, he drags droanishly from place to place, unobserving and unobserved.

Notwithstanding the complete prostration, in public opinion, of the treacherous monster of whom I have just spoken, the present governor had many misgivings as to the propriety and safety of his attempting to enter upon this discharge of his gubernatorial duties in California, without a competent military force to ensure his protection. Having advised the proper authorities of Mexico, of his fears and doubts, and some of the grounds upon which they were predicated one thousand criminals were extracted from the various prisons, and committed to his charge.—With this formidable band of cut-throats, as their brands and cropped ears showed them to be, he set out upon his march to the Californias, where he arrived in the fall of 1842, remaining in the extreme southern part of upper California, until the fall of 1843, when he collected sufficient courage to enable him to advance to the seat of government. The timorous movements of the governor, and especially the fact of his being unwilling to venture among the Californians without an armed force for his protection, created much dissatisfaction, among them, which at one time, became so general, that they determined to interpose their omnipotence, to prevent his excellency from marching his omnifarious troops to the seat of government. But before I left that country, his generalship was permitted to march northward, and was in full possession of the chief town, there to be seen marching and parading his cropped and branded troops about the streets, with all imaginable pomposity. Disease and dissortion had reduced these troops to two hundred, before they arrived in California, but there were quite enough left to afford some of the rarest specimens of humanity that I ever beheld. They were indeed a motley crew; some were cropped, and some were branded; some were without shoes, and others without shirts; some had guns, others had spears, others lances, and others nothing; and the latter were equally as well armed as the former, for those who had guns had no ammunition. Thus armed and equipped, this omnifarious soldiery is prepared to meet, in mortal combat, even a Cæsar, a Hannibal, a Bonaparte or a Washington, but they cannot be induced to meet a Jones. These soldiers, like all others of Mexico, are mere Indians, many of whom are as perfectly wild and untutored, as the most barbarous savages of the forest; yet it is with these wild, shirtless, earless, and heartless savages, headed by a few timid, soulless, brainless officers, that these semi-barbarians intend to hold this delightful region as it were, against the civilized world.

The judiciary of this government is extremely simple; it is divested of all that complexity pe-

culiar to our judiciary system. The Judicial officers consist simply of a few alcaldes, or justices of the peace, who are appointed for each town and settlement throughout the country, and who have unlimited jurisdiction in the precinct for which they are appointed. The chief duties of these alcaldes are merely to adjudge all trivial difficulties which arise among the people and to issue passports for those who wish to pass from one precinct to another, and prohibit their passing without them. A passport issued by the alcalde is a mere written authority given you to pass on, and from such places as are designated, without limiting you to any particular time, though they always contain the words valid for the time necessary, or other words of similar import, and a request of the alcalde to the civil and military authorities to permit you to pass unmolested. The officers are latterly, very inattentive to that branch of their duty, for it is very seldom now, that a foreigner is interrogated in reference to his passport; perhaps it is never the case, unless the foreigner is an entire stranger, and the officers have some good reason to apprehend some improper conduct. In passing from place, to place no Mexican even spoke of my passport, unless it was when I applied for its renewal, which I sometimes did as I passed from one precinct to another, although it was not strictly necessary. Upon one occasion when I applied for a passport, I remember to have spoken to the 'commandant' in reference to the propriety of being thus required like slaves to obtain a permission to go to a place, when he remarked, that the authorities were not as strict with foreigners in that respect, as they had formerly been, for instance, he remarked, that if I should pass through the entire country, the question would never be asked whether I had obtained a passport. The reason of this great difference in this respect, he said was, that from the long residence of foreigners among them they were satisfied that they were not as evilly disposed as they had formerly been supposed to be; but the true reason is, that they have, not the balance of power in their favor as they formerly had, which if they had, all their former hostility and barbarity would be renewed with infinite pleasure. The foreigners are annually increasing in numbers and power, the inevitable tendency of which is clearly seen and understood, even by the Mexicans, hence it is that foreigners are now treated with the utmost respect, kindness, and hospitality. The bombardment of Vera Cruz, the triumph of Texas, and the impromptu conquest of California by Com. Jones, have long since taught them the propriety of respecting the rights of foreigners.

Now instead of that inhuman oppression which was formerly inflicted upon foreigners without measure and without mercy, they are treated with all the deceptive kindness imaginable, and instead of that hostile opposition which formerly existed to the emigration of foreigners to that country every inducement is held out to encourage foreign emigration. Large grants of land are given to each emigrant, averaging from one to eleven square leagues, the quantity depending upon the number of members composing the applicants family, and his means of improving by building fencing or otherwise. In order to obtain a grant of land, it becomes necessary for a foreigner, first to make an application for naturalization, then to present a petition to the governor, praying for a grant of the land which he may have selected, and of which he, at the same time, presents a general map, representing its extent and surface. This being done, he is entitled to the possession of his land, and when the process of his naturalization is accomplished, he is entitled to his deed, which is made by the government of California, under the hand and seal of

the governor. Although the quantity of land usually granted is from one to eleven square leagues, yet is seldom that either extreme is taken, perhaps there are no instances of any individuals having obtained but one league, though there are some instances of their having obtained eleven square leagues. There also several grants of twenty or thirty square leagues; among these extensive grants, is Captain Sutters's, which contains thirty square leagues, or two hundred and twenty square miles. Grants of this extent, are given only upon the condition that the grantees settle a certain number of families upon it within a certain number of years, according to the provisions of the colonization law, which, law, however, it is said, has recently been repealed. Any person arriving in that country, is at liberty to take any lands which are not taken, or which have not been applied for, even without making any application for that purpose, but in such case he is liable to be dispossessed at any time, by the lands being regularly applied for by another. All those who emigrated to that country with me, settled in that manner, and made some extensive improvements without having made an application for a title. Yet they all designed to make their applications in due time. The reason of their not making their application immediately upon their arrival, was, that it was at that time rumored that foreigners would be enabled to obtain their titles without becoming citizens, which they all very much preferred, if it could be accomplished. I am aware that a certain high functionary at Washington, city, who represents the government of Mexico, insists that foreigners can obtain lands in California, merely by becoming citizens, but their obtaining lands, depends entirely upon the option of the governor of California. Now how this may be, I do not pretend to say, but I do say that the only prerequisites required are those just stated, and in reference to this matter, I speak from my own personal knowledge, as I called upon the governor with a view of applying for the grant of a certain tract of land, when he informed me as above stated. But as I did not think proper to become a Mexican citizen, I did not obtain my title, and as I am fully determined never to become a Mexican citizen, the presumption is, that I shall never obtain a title to the lands for which I applied, especially if it is the destiny of Mexico forever to retain possession of the Californias. In reference to the option of the governor to grant lands or not, as contended by the Mexican functionary alluded to, it is not at all material, more especially as it happens to be his preference, or at least his practice, to grant lands to all foreigners who make application in conformity with the requisitions before stated. And should his preference suggest a different course, I am inclined to the opinion that his excellency would still find it much more conducive, both in public policy and peace, to grant lands upon the same terms, to all who make application for that purpose; and thus avoid creating distinctions and prejudices between native and naturalized citizens,

(to be continued).

The Truth.

As a people, the saints have always asked the privilege of being let-alone long enough to see what they could do, in industry and improvement. For nearly six month since the charter was repealed, with a little exception, they have been let alone, and the country around, and Nauvoo looks like a garden; the Temple is rising; the Nauvoo house goes ahead, and every thing the saints set their hands to prospers. 'It was always so; when they go for a governor he comes, and when they go for a president, he comes. The reason is, they know the truth.—Neighbor.

Locofoco Legislation.

The legislation of Missouri has never appropriated the first dollar to internal improvements, to support education, or to sustain any useful or humane institution. It has never constructed a single mile of canal, turnpike, or railroad, nor a single bridge, lock or dam. It has never improved a road or a river; it has never endowed a school, academy, college or institution of learning of any kind; it has never built a school house of any description; it has never built or endowed any asylum for the insane or the blind; nor has it ever established a hospital of any kind. The road and canal fund, the saline fund, and the school funds received from the United States, it has mismanaged and rendered comparatively useless. Such are some of the beauties of locofoco legislation in Missouri.—St. Louis New Era.

But there is one thing she has done, and that is, her governor has issued an exterminating order, for the very citizens who would have produced the above works, to leave the state on the pain of death. And its legislature passed a bill appropriating \$200,000 to defray the expenses of those he called upon to execute it. Dare the St. Louis New Era insert that in his columns, No, never!

Good Men.

The following letter of Mr. John A. Forgeus who is a leading Rigdonite, was thrown in our way, and we are disposed to give it publicity that all may see that these notorious apostates and defamers, 'under the name of reformers' have passed a just and righteous sentence of condemnation upon their own head. 'Out of thine own mouth will I judge thee thou wicked servant.'

Mr. Forgeus was dealing largely in lottery tickets in the city Philadelphia about that time, which accounts for the small fortune he had hopes to gain. But his prizes proved to be blanks, and we guess that he and Rigdon will both learn ere long, that they have drawn blanks instead of prizes in their warfare against the church of God.

Nauvoo, Hancock Co. Ill. July 20, 1844.

DEAR BROTHER LUTZ:—

I take this opportunity of writing a few lines to you, informing you that we arrived at Nauvoo on the night of the 10th of July inst and found all quiet, after the great excitement that has been here for some days past. The dreadful act of murdering the brethren, Joseph and Hyrum, has excited the feelings of the brethren to such an extent that I will say they are ready to keep quiet or do the other thing, just as the wisdom of God may dictate, and at present, (the troubles not having returned) there is no order, nor regulation, but expect things to be going on right, although there are some few cowards, you may know them generally, by their running away from Nauvoo; and when you hear any man or women, say they are afraid that the affairs of the church will not be governed in righteousness because the twelve are corrupt men or at least some of them, then you may look out for a hypocrite, and one that will soon make shipwreck of the little faith they pretend to have. You may expect to hear from me in the course of a few weeks, when I shall be able to give you some further and probably interesting news. Be faithful and fast, and pray for the church, that the Lord will give us the victory over all our en-

emies and the Lord direct and counsel us aright in all things.

I have not yet received a letter from you. I expect the mail may have been detained, I hope to receive it to morrow, and with it the news of a small fortune. I wish you to write to me immediately on the receipt of this letter and tell me how things are going on in Philadelphia; what effect has the death of the Prophets upon the saints, true and half hearted? What upon the world? what say the editors? You will please direct your next letter to Montrose P. Office Lee county, Iowa, to my address, and to the care of Morris Whitesides. You will please send the numbers as requested, on the slip of paper. Write immediately.

JOHN A. FORGEUS.

Removal of the Hodges.

By a unanimous vote of the citizens of Nauvoo, the Hodges are to be removed from the grave yard of the saints, to a place to be especially purchased for that purpose.—Neighbor.

A Letter from Elder Orson Hyde.

BROTHER BRANNAM.—

If the Lord permit, I will preach to the saints in New-York on Sunday the 17 inst. at your usual hours of meeting. At brother Ackersley's Hempstead L. I. on Wednesday the 20 inst. in the afternoon or evening as may best suit their convenience. In Boston on Sunday the 24 inst. In Salem on Monday the 25th. At brother Holme's in Georgetown, on Tuesday the 26. In Peterborough on Thursday the 28.

There are other places that have a claim on my attention, and I should be highly gratified to call and see them, and did not business, and the circumstances, under which I am placed, require speed, I should certainly do myself the pleasure of paying them a visit.

That my business may be understood by all the saints, I will herewith send you the copy of a letter to the saints abroad, indited by the Council in Nauvoo:

Nauvoo, June 17, 1845.

TO THE SAINTS ABROAD GREETING:—

The walls of our Temple are completed and the roof is nearly on. Through the liberality of the brethren; that building is in a rapid state of advancement. But it will only accommodate a small portion of our congregation when completed.

Pursuant to the counsel of Joseph Smith, given previous to his martyrdom, we now intend to erect a Tabernacle for the congregation, made of canvass. It will take about 4000 yds, which with other fixtures, will cost between one and two thousand dollars.

We have appointed Elder Orson Hyde one of our own quorums, a faithful, trusty, and competent man of God, to go forth and raise all the necessary funds for the above purpose—to procure the materials, and return with them to this place as soon as possible.

Elder O. Hyde is authorized to raise the necessary funds by loan, by contribution, or titling or donation; If by loan, the church here will refund the same in lands, at a low rate, or in cash as soon as we can command it; and any contract that he may make in relation to the above, the church will be responsible for.

It is hoped that no brother or sister who has funds that he or she can spare for a season will withhold them from brother Hyde, for it is the aid that he seeks for us. Also we hope that the

saints will be liberal in their donations, and every other person that wishes well to the Temple of God and to the Tabernacle of the congregation in Zion. May God bless all that feel interested in the matter.

Signed

Your brother in Christ.

BRIGHAM YOUNG, Pres't.

WILLARD RICHARDS, Clerk.

I hope the elders residing in the different branches where I have made appointments, will take the earliest opportunity of laying this before the people that they may be in readiness to make me a witness of their liberality for the cause sake. Should any brother or sister, or branch of the church feel disposed to show their liberality on this occasion, and not have the opportunity of seeing me personally, they can address me through the post at the Messenger office, No. 7 Spruce-street, New-York, enclosing whatever they may be disposed to give on their titling or otherwise, and it shall be faithfully entered to their credit on 'the book of the law of the Lord.'

Should a greater sum be raised than will be needful to purchase the canvass for the tabernacle, it will be applied towards completing the Temple.

I am very respectfully,

Your brother in Christ.

ORSON HYDE.

Philadelphia, Aug. 12, 1845.

BROTHER BRANNAM.—

On Friday last, I baptized eight persons in this city, all new members save one, who had been somewhat ensnared with Rigdonism. On Sunday I attended a large meeting in Chester County, one baptized, and many more honorable men and women stand trembling on the waters edge.

Numbers are making their calculations to emigrate to Nauvoo this Fall. There will undoubtedly, be great accession to the city of the saints this season. The cause is onward and truth will prevail. Our opponents cannot accomplish their designs though strengthened by all the apostates from G. M. Hinkle to Sidney Rigdon. It only wants faithful and wise men in the field to ensure prosperity to the cause, and a triumph of the gospel of the Son of God.

When Elders can be procured, and humble enough to teach what they are sent to teach, and nothing else, they may expect an endowment; but when they run away with their own notions and abuse the confidence reposed in them, stooping to folly, and things that are neither wise nor convenient, they may calculate to be shorn of their homes and suffer an irreparable loss. In none does folly appear more loathsome than in him that hath age, experience, and gray hairs; and in none is it more censurable. Whenever we see it we are led to exclaim: "What is man that thou art mindful of him, or the son of man that thou visitest him!"

Very respectfully

Your brother in Christ.

ORSON HYDE.

True self knowledge always produces humility.

A Valuable Discovery in Africa.

It is stated in a letter recently published in the columns of the National Intelligencer, that a new race of people have been discovered near the mission established by the American Board at Seboon, who are described as being far superior to any upon the coast, and whose language is represented as one of the most perfect and harmonious in all the world; who have among them a tradition that some two centuries ago a stranger came to their country and instructed them in their duties; who are acquainted with the facts and truths of the Holy Scriptures, and who are remarkably prepared for the reception of further knowledge. They are at present removing from the interior towards the coast.—Olive Branch.

NEW-YORK MESSENGER.

SATURDAY, AUGUST 16, 1845.

Post Office Law for Publishers.

OUR SUBSCRIBERS ARE REQUESTED TO FORWARD THEIR SUBSCRIPTIONS BY PLACING IT INTO THE HANDS OF THE POST MASTER, AND TAKE A RECEIPT FOR IT. THIS IS THE SAFEST MODE OF CONVEYANCE.

Aerial Navigation.

Muzzi's Aerial Locomotive was exhibited in this city on last Tuesday evening, at Palmo's Saloon. The maddle machine passed around the large building in every direction, proving to the satisfaction of the audience, that aerial navigation is altogether practicable upon the plan discovered by Signor Muzzi. The object of the exhibition was to give the public a correct idea of the invention.

Extensive preparations are now being made by the government, for a war with Mexico. Soldiers, arms, and ammunition, are being conveyed to the south and Texas in great abundance.

"Lightning has been unusually destructive of life and property this season," says the old "Snn."

We would inform the Rev. Moses that the LIES published in his paper last season, and for several years past, have been as destructive of life and property, as the above. And as his holiness recommends for the preservation of life and property from lightning, conductors, procured for one dollar. We would recommend him to make a petition to heaven for the spirit of truth to attend him in his dealings with the character of the Saints, lest the prophets under the altar require their blood at his hands.

The Anti-Renters, are still carrying on the war of resistance to the laws of this state, they are determined not to yield, under any circumstances. The sheriff of Delaware county, was inhumanly shot down by the Indians, as they are called, in an attempt of his to execute some property, which has created much excitement throughout the state.

The Steam Ship Great Britain arrived here last Sunday, fifteen days from Liverpool. She is the first Iron Steamer of her class, ever crossed the Atlantic, and is 3,500 tons burthen, carries six masts, and propelled by a screw keel.

The more we know of ourselves, the more useful we are like to be in those stations of life, in which providence has fixed us.

Elder Bray's subscription came safe to hand.

The Remarkable fulfilment of the Predictions of the Ancient Prophets, Concerning the destruction of Tyre.

TYRE was the most celebrated city of Phoenicia, and the ancient emporium of the world.—Its colonies were numerous and extensive. "It was the theatre of an immense commerce and navigation, the nursery of arts and science, and the city of perhaps the most industrious and active people ever known." In the period of their greatest splendour and perfect independence, Tyre stood at the head of the Phoenician cities. The kingdom of Carthage, the rival of Rome, was one of the colonies of Tyre. While this mart of nations was in the height of its opulence and power, and at least one hundred and twenty five years before the destruction of old Tyre, Isaiah pronounced its irrevocable fall. Tyre on the island succeeded to the more ancient city on the continent: and—being inhabited by the same people, retaining the same name, being removed but a little space, and occupying in part the same ground; the fate of both is included in the prophecy. The pride and wickedness of the Tyrians, the exultation over the calamities of the Israelites, and their cruelty in selling them to slavery, are assigned as the reasons of the judgments that were to overtake them, or as the causes of the revelation of the destiny of their city. And the whole fate of Tyre was foretold.

Ezekiel's description of the commerce, riches, pride of Tyre, the ancient Queen of the Ocean, is designated by Volney, a valuable historical fragment: and he cites the words, as he terms it, "in all their prophetic enthusiasm." But the prophet denounced its doom before he described its splendour and power; and he traced its future history, with all the precision of truth, till the city that was perfect in beauty became a place whereon fishers spread their nets, till the stones and timber of its superb dwellings were cast into the midst of the waters, and the very dust was scraped from off the place where the princely merchants gloried in their pride, and heaped up their silver and their gold. The marvellous facts which Ezekiel and other prophets foretold, gave to unobservant minds, the semblance of enthusiasm to their unerring words. And confessedly

faithful to the facts, as was 'the historical fragment,' so also is the prophecy which contrasts, with it, as exhibiting the entire reversal of Tyrian magnificence: and prophetic history of the downfall and ruin of Tyre may be read more fully and clearly in the words of Ezekiel, than its history, prior to its celebrated siege by Alexander the Great, has been recorded in the extant works of profane writers.

Ezekiel's 'historical fragment' begins by declaring,

"The word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste. Therefore thus saith the Lord God, behold I am come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God; and it shall become a spoil to the nations, &c. Ezek. xvi. 1-5.

The first of the MANY NATIONS that came up against Tyre was the Chaldeans or Babylonians, under Nebuchadnezzar. History without explicitly recording the facts of the result of the siege, relates little else than its duration for thirteen years; a defect which the possible (and lately reported) discovery of the lost works of Sancho-niathon, would in all likelihood supply. The length alone of the siege accords with the historical narration given by Ezekiel at a subsequent period, that Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus, till every head was bald and every shoulder was peeled; yet had he no wages nor his army for Tyrus, for the service that he had served against it:

The vision of the prophet 'tarried,' but did not fail. It reached with equal clearness, throughout all future ages. And the time is not yet come respecting which Tyre is finally spoken of in the word of the Lord. But from the height of its dignity, to the depth of its abasement, a 'fragment' of the book of the prophetic scriptures marked out its fate. The confederate Greeks, under their 'great king,' came up against Tyrus, at an interval of two hundred and seventy years, after its siege by Nebuchadnezzar. And restricting the illustration of the prophecies to recorded and indisputable facts, which are notorious in history, the most unexceptionable testimony is supplied by Arrian and Quintus Curtius, whose names are associated with the history of Alexander and the siege of Tyre, as those of Herodotus and Xenophon with that of Cyrus and the capture of Babylon.

One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander the Great. Irritated that a single city should alone oppose his victorious march, enraged at the murder of some of his soldiers, and fearful for his fame—even his army's despairing of success, could not deter him from the siege. And Tyre was taken in a manner, the success of which was more wonderful than the design was daring: for it was surrounded by a wall one hundred and fifty feet in height, and sit-

uated on an island half a mile distant from the shore. A mound was formed from the continent to the island; and the ruins of old Tyre, afforded ready materials for the purpose. Such was the work, that the attempt at first defeated the power of an Alexander. The enemy consumed and the storm destroyed it. But its remains, buried beneath the water, formed a barrier which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror, who afterwards failed in raising again any of the ruins of Babylon, cast those of Tyre into the sea, and took her very dust from off her. He left not the remnant of a ruin; and the site of ancient Tyre is now unknown. Who then taught the prophet to say of Tyre—

"They shall lay the stones and thy timber, and thy dust, in the midst of the water. I will also scrape her dust from her. I will make the a terror, and thou shalt be no more. Thou shalt be sought for, yet thou shalt never be found again."—Ezek. 24: 4, 12, 21.

After the capture of Tyre, the conqueror ordered it to be set on fire. Fifteen thousand of the Tyrians escaped in ships. And exclusive of multitudes that were cruelly slain, thirty thousand were sold into slavery. Each of these facts had been announced for centuries:—

"Behold the Lord will cast her out; he will smite her power in the sea, and she shall be devoured with fire.—I will bring forth a fire from the midst of thee; I will bring thee and thee upon the earth. Pass ye over to Tarshish; Pass over to Chittim. The isles that are in the sea shall be troubled at thy departure.—Thou shalt die the death of them that are slain in the midst of the sea. The children of Israel also, and the children of Judah have ye sold; I will return the recompense upon your own head."

But it was also prophesied of the greatest commercial city of the world, whose merchants were princes, whose traffickers were the honourable of the earth:—

"I will make thee like the top of a rock. Thou shalt be a place to spread nets upon."—Ezek. 24: 14.

The same prediction is repeated with an assurance of its truth.—

"I will make her like the top of a rock: it shall be a place for the spreading of nets in the midst of the sea, for I have spoken it."—Ezek. 24: 4, 5.

Tyre, though deprived of its former inhabitants, soon revived as a city, and greatly regained its commerce. It was populous and flourishing at the beginning of the Christian era. It contained many disciples of Jesus, in the days of the apostles. An elegant temple and many churches were afterwards built there. It was the see of the first archbishop under the patriarch of Jerusalem. Her merchandise and her hire, according to the prophecy, were holiness to the Lord. In the seventh century Tyre was taken by the Saracens; in the twelfth by the Crusaders, at which period it was a great commercial city. The Mamelukes succeeded as its masters; and it remained for three hundred years in the possession of the Turks. But it was not excluded from among the multitude of cities and of countries whose ruin and devastation, as accomplished by the cruelties and ravages of Turkish barbarity and despotism, were foretold nearly two thousand years before the existence of that

nation of plunderers. And although it has more lately by a brief respite from the greatest oppression; risen somewhat from its ruins, the last of the predictions respecting it has been literally fulfilled, according to the testimony of many witnesses. But that of Maundrell, Shaw, Volney, and Bruce, may suffice.

"You find here no similitude of that glory for which it was so renowned in ancient times. You see nothing here but a mere Babel of broken walls, pillars, vaults, &c. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by divine providence, as a visible argument how God hath fulfilled his word concerning Tyre." "The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted." And even Volney, after quoting the description of the destruction of the city, and the annihilation of its commerce acknowledges that "the vicissitudes of time, or rather the barbarism of the Greeks of the Lower Empire and the Mahometans have accomplished this prediction. Instead of the ancient commerce, so active and so extensive, Sonr (Tyre), reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton; nor any merchant but a single Greek factor, in the service of the French of Saïda, who scarcely makes sufficient profit to maintain his family." But though he overlooks the fulfillment of minuter prophecies, he relates facts more valuable than any opinion, and more corroborative of their truth:—"The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a trifling fishery. The house, which they occupy are no longer as in the time of Strabo, edifices of three or four stories high; but wretched huts, ready to crumble into ruins." Bruce describes Tyre as "a rock whereon fishers dry their nets."

It matters not by what means these prophecies have been verified; for the means were as inscrutable, and as impossible to have been foreseen by man, as the event. The fact is beyond a doubt that they have been literally fulfilled, and therefore the PROPHECIES ARE TRUE. They may be overlooked, but no ingenuity can pervert them. No facts could have been more unlikely or striking, and no predictions respecting them could have been more clear.

We hope the Waynesville branch will pardon us for our neglect, in not forwarding their papers. We should be glad to hear from Eldes Crispin again.

The Pope has prohibited the formation of railways in the papal states. He views them with suspicion, like the Trojan horse, as an occult way of introducing Protestantism into the patrimony of St. Peter.

From the Nauvoo Neigebor.

To the Public.

Nauvoo, Ill., July 17, 1845.

As an American, a patriot, a lover of liberty, a traveller, an investigator and a reporter, I feel myself called upon as an honest man, to give a correct report concerning the Mormons and their city, (Nauvoo.) Previous to nearing this large city I was taught to believe that the inhabitants were thieves, robbers and murderers; that Nauvoo was a general reservoir for all villains and desperadoes, who would adopt the name of Mormon; that they believed in all turning in as common stock; that they were quarrelsome among themselves, and others, that they were fanatics, &c.—but I here state that these teachings, applied to the Mormons as a mass, were totally false.

I have travelled in the states of New York, Connecticut, New Jersey, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, Missouri, and the Territory of Iowa, but I have never found in either of them, so well organized a community as the Mormons in the city of Joseph, Ill., (commonly called Nauvoo.)

In the first place, they have no law of their own to govern themselves, nor do they need any for they believe in a God who rules the universe—gives life with earthly blessings to enjoy it, and they believe that God has given them laws and examples to be guided by.

The first law they endeavor to obey, is to do to others as they would reasonably wish others to do to them; To live long and do good; to seek knowledge, and when found, to lay hold of it.—They believe that as God has given them laws to observe, he will see those protected who obey, and those punished who do wickedly to the saints of God.

My business is such that it requires me to converse freely with all within the bounds of the city, and I have not heard any family of persons dispute on any point whatever, in an angry tone or air. I have not seen any man intoxicated or one in the habit of drinking ardent spirits. They trust in God for the righting of wrongs, difficulties and disputes which may occur between them and their enemies, and for all knowledge which will be required of them to secure an everlasting inheritance with their God.

I never saw so benevolent a neighborly neighborhood as they are. They have no use for justices of the peace. Though there are two, I believe, who were elected by the people of the precincts. Those justices by having no litigants to decide for, have to work for their livelihood, as honest men ought to.

They are wonderful eager to obtain the most improved sciences of the day, and consider money (compared to knowledge) as dust on their feet.

The city of Joseph is situated in the western part of Illinois, on the Mississippi river. It is bounded on three sides by the river, and on the other by a prairie about 40 miles long and 15 wide. To look at the town from the bluff, on the Iowa side of the river, it presents a magnificent view, the buildings being very scattering, and the spaces filled up with vegetables and grain. When standing upon their magnificent Temple, I have a view of every part of the town, and the prairie, which is rich and thickly settled. There are about 20,000 inhabitants in the city and suburbs, and the houses are, (as it were,) factories. They manufacture hats, caps, bonnets shoes, and many other commodities. Although I am not a Mormon, and never expect to be, neither do I believe a letter of their spiritual doctrines, yet I must say I have been better treated (as a stranger,) by the Mormons, than I have by the citizens of any town of the same size in the Union. It well pays a traveller for stopping a week or so to visit this town. M. B. HOBART.

Extract from the Book of Mormon

CHAPTER VII, FIRST BOOK OF NEPHI.

And now it came to pass that after I Nephi, had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me, what meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit, and not the flesh. And I, Nephi, said unto them, behold, they were manifest unto the prophet, by the voice of the spirit; for by the spirit are all things made known unto the prophets, which shall come upon the children of men according to the flesh. Wherefore, the things of which I have read, are things pertaining to things both temporal and spiritual; for it appears that the house of Israel, sooner or later, will be scattered over all the face of the earth, and also among all nations, and behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are, none of us knoweth, save that we know that they have been led away. And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the holy One of Israel; for against him will they harden their hearts; wherefore they shall be scattered among all nations, and shall be hated of all men. Nevertheless, after they shall be nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold, these things of which are spoken, are temporal, for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel. And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land and by them shall our seed be scattered. And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles, and being carried in their arms, and upon their shoulders. And it shall also be of worth unto the Gentiles; and not only unto the Gentiles, but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying, in thy seed shall all the kindreds of the earth be blessed. And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed, unless he shall make bare his arm in the eyes of the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity, and out of darkness; and they shall know that the Lord is their Saviour and their Redeemer, the mighty one of Israel. And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads: for they shall war among themselves, and the sword of their own hand shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight

against Zion, shall be destroyed. And that great whore, who hath perverted the right ways of the Lord: yea that great and abominable church, shall tumble to the dust, and great shall be the fall of it. For, behold, saith the prophets, the time cometh speedily, that satan shall have no more power over the hearts of the children of men; for the day soon cometh, that all the proud, and they who do wickedly, shall be as stubble, and the day cometh that they must be burned.

For the time soon cometh, that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear: for thus saith the prophet, they shall be saved, even if it to be as by fire. Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they will harden their hearts against the Holy One of Israel: for behold, the righteous shall not perish; for the time surely must come, that all they who fight against Zion, shall be cut off. And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear the prophet, shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel; wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh; for the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble: and this is according to the words of the prophet. And the time cometh speedily, that the righteous must be led up as calves of the stall, and the Holy one of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth; and he numbereth his sheep and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture. And because of the righteousness of his people, satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth. And now behold, I, Nephi, say unto you, that all these things must come according to the flesh. But, behold, all nations, kindreds, tongues, and people, shall dwell safely in the Holy One of Israel, if it so be that they will repent.

And now I, Nephi, make an end; for I durst not speak further as yet, concerning these things, wherefore my brethren, I would that ye should

consider that the things which have been written upon the plates of brass, are true; and they testify that a man must be obedient to the commandments of God. Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day. And thus it is. Amen.

A General Idea of Priestcraft.

Personal interests associate themselves with the idea of personal rights—and it is to influence interest and ambition that we can trace almost all the errors and vices of the priesthood of every age since the days of the Apostles. The sacerdotal office is assumed from selfish, interested motives, in this country as well as in all others; and if clerical ambition and interest have not produced the same effects here as elsewhere, it is not because its evil tendency is less, but because of superior laws and the freedom of the press.

The clergy throughout the world have generally treated the subject of religion as if they had a private, personal, exclusive right to trade and traffic therein. Hence, religious instruction in all countries hath become a trade, and religion itself merchandise.—and hence the sectarian priesthood have trafficked in virtue and vice, and sold the right to every species of criminality—hence they have identified their own faith and practice with the doctrines and morals of a holy religion—hence their vanity and over-meaning conduct of themselves, and their endeavors to be deemed sacred by their ignorant multitude—hence their peevishness of temper, and the extreme impatience with which they hear contradiction, and a furious and implacable spirit of persecution—hence the innumerable pious frauds, and, in fine, it is from the interest and ambition of the popular clergy, that we are to ascribe all the crimes with which they have been disgraced, whether they have proceeded from violence or fraud.

It is not to be expected that any of us should be exempt from ambition and the most worthy men that ever lived have not been esteemed such from their not possessing ambition, but from their having an ambition only to do good; but the ambition of the priests has most frequently led them to promote ignorance and superstition, and an implicit belief in their doctrines, for the purpose of extending their influence and authority. Are they not revered most by the ignorant? and is not their authority greatest where the authority of the people is least? and are not their revenues great in proportion to the extent of their influence and authority?

These considerations are obvious, and strike the mind forcibly, and are generally too strong for humanity—and hence there is no class of men with whom ambition is so dangerous as the clergy. In despotic governments, they have always been found to league with the oppressors, and have been themselves both instruments and objects of oppression. In free governments, the ambitious class of the hiring priesthood (and I speak of no other) having gained pre-eminence over their fellows will take that course with relation to the government which will best promote their own interests, and if they are ever found to support a popular government, it is not from a regard to its principles, but with a view to conciliate favor, and thus expect to be paid in legal privileges for the support they afford. Not content with authority which they always possess, they will attempt to persuade them that it is necessary for the security of the State to build up the Church, and to secure the interests of religion with obligatory and penal laws. If an absolute Church establishment cannot be obtained, they will accept of a qualified one; and where

there is too much wisdom in the people to grant them even this, they will not fail in their efforts to obtain the grant of sundry petitions, giving them extensive powers.

The clergy of one denomination in a state will always be united, and form but one body, which will be animated by one soul, and like all other class of men, they are governed by interest and ambition. And hence an ambitious priesthood, that are seeking to build up their own temporal interests, (and all for the glory of God) are a class peculiarly dangerous in a free country. That their influence is great, cannot be doubted, and that this influence is exerted to advance the interests of their own order, is equally certain, which leads them to promote superstitious doctrines, and solicit implicit belief in the same. They argue from types, anti-types, parables, metaphors, allegories, allusions, inferences, patterns, resemblances, figures, shadows; and by such means can fetch every thing out of every thing.

For the Messenger.
The Martyrs of Nauvoo.
BY WILLARD KNOW.

Hoar, oh ye heavens, ye seraphs give ear,
To the cries of the saints who are left weeping here,
For their Prophet, the seer and his brother too,
Who died as they lived, for the saints at Nauvoo.

When their cup of affliction was full to the brim
With the malice of devils, combined with men,
For the death of two Prophets the world never knew,
No, not even the saints in the city, Nauvoo.

'Now listen,' cries Joseph, 'my spirit is free,
Both calm and serene as fair morning can be,
We will go, my dear brother, but how shall we go,
Like Lambs to the slaughter, to save dear Nauvoo.'

Oh Warsaw and Carthage, it surely was you,
Who approved of the treason, yet swore to be true,
You have murdered those men in cold blood it is so,
Their blood stained your streets, for the saints at Nauvoo.

Woe is me, cries the earth, the mother of men,
I am pain'd with the blood of the martyrs again;
'How long, oh how long, holy Lord, just and true,'
Dost thou not avenge the spilt blood of Nauvoo.

In life both were lovely, in death they were one,
And followed their fathers when their work was done,
To the mansions on high, those abodes far to view,
And plead in those councils, for lovely Nauvoo.

Though their spirits are gone to their peaceful abodes,
Where they feel not our sorrows nor we hear their words,
And earth lauds their fame, with eternity too,
We will mourn for our friends who were slain for Nauvoo.

While under the altar, with souls that were slain,
For the pure testimony of Jesus again,
You may mingle in mourning as they have for you,
Who now have, 'as they were,' been slain for you.

During the two great fires in Quebec, 2,932 buildings were burnt, and 15 blown up. 20,000 persons were left destitute. By the great fire in London, in 1666, property was destroyed to the amount of about \$50,000,000; in Hamburg in 1842, of about \$20,000,000, leaving 30,000 persons destitute, out of a population of 150,000.

Notice.

Elder O. Hyde will address the Saints in New York, on the 17th inst. In Hempstead, L. I. at Br. Akerly's on the 20th. In Boston on Sunday the 24th. In Salem on Monday the 25th. At Br. Holmes' in Georgetown, on Tuesday the 26th. In Peterboro' N. H. on Thursday the 28th inst.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hour—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway). Also a lecture every Thursday evening.

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Memon Hall.

AGENTS FOR THE MESSENGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorized Agent.

EROS TURNER of Boston, No. 16 Boylston Square, is our authorized Agent,

ROBERT REED of St. Louis, Mo. is our authorized Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

FOR SALE By the subscriber, three hundred and twenty acres of Land, situated one mile and a half from the town of Montrose opposite of Nauvoo, Ill. Also, eighty acres the same distance, prairie and timber land, with a house on it, and One Hundred and Sixty acres not located.

Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or eastern property. For information apply to

SAMUEL PARKER
No. 34, Thirteenth st. New York.
Or at this office.

FOR SALE OR EXCHANGE—LANDS in Knox, Brown and Warren Counties, Illinois, will be sold low for cash, or exchanged for improved farms near this city. The lands were selected with great care, and are believed to be of first rate quality. Taxes are all paid.

N. E. quarter sec. 2, T. 10, N. R. 1 E. Knox Co. 161 88-100 acres.

W. half of N. E. quarter sec. 5, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of S. E. quarter sec. 17, T. 2, S. R. 3 W. Brown Co. 80 acres.

E. half of N. W. quarter sec. 19, T. 2, S. R. 3 W. Brown Co. 80 acres.

E. half of N. E. quarter sec. 23, T. 2, S. R. 3 W. Brown Co. 80 acres.

W. half of N. E. quarter sec. 7, T. 11, N. R. 2 E. Warren Co. 299 acres.

W. half of N. E. quarter sec. 6, T. 10, N. R. 1 W., and N. W. quarter of N. E. sec. 30, 10, N. R. 1 W. Warren Co. 434 12-100 acres.

W. half of N. W. quarter sec. 5, T. 10, N. R. W, Warren Co. 73 40-100 acres.

N. E. quarter of N. W. quarter sec. 6, T. 10, N. R. 1 W. Warren Co. 151 12-100 acres.

Apply to EDWARD WILLIS,
75 Cedar street, New York.

BOOKS FOR SALE, At this office at the lowest Cash Price.

First Vol. of the Millennium Star, neatly bound, \$4.80 cts. per doz.

Missouri Persecution, neatly bound, \$1.50 per doz.

Carthage Massacre, \$1.50 per doz. postage 1 1-2 cts.

Grant's Rigdon, \$1.50 per doz.

Sidney Rigdon by O. Hyde \$1.00 per doz.

Nebuchadnezer's Dream, \$1.00 per doz.

O. Pratt on finding the Plates of the Book of Mormon, \$1.00 per doz.

Books of Mormon for sale at this office \$1.00 per copy.

HARNDEN & CO.

The subscribers continue their passenger arrangements with much increased facilities for bringing out passengers from Europe every week. Those wishing to send for their friends, can procure passage tickets upon the most favorable terms.

Persons wishing to go to the western states or Canada, viz, Philadelphia and Pittsburgh, and intermediate places, can obtain tickets and correct information,

Bills on England, Scotland or Ireland, from £1 upwards, at sight,

EXPRESS.

Their express continues as usual to leave their office for Boston and Philadelphia, and places intermediate and beyond every day,

HARNDEN & Co.
No. 6 Wall st, New-York.
No. 8 State st. Boston.

New-York July 15, 1845.

Emigration to all parts of America.

REUBEN HEDLOCK, Passenger Broker, 36 Chapel Street, Liverpool, begs respectfully to inform the public that he continues to forward Emigrants to New Orleans, and other parts of America, on the most reasonable and advantageous terms. List of provisions supplied to each steerage passenger from Liverpool to New Orleans:

Biscuit,	35 lbs	Oatmeal,	10 lbs.	Potatoes,	90 lbs.
Flour,	14 do.	Barley	4 do.	Rice,	4 do.
Peas,	2 do.	Beef & pork,	14 do.	Sugar,	4 do.
Butter,	5 do.	Cheese	3 do.	Treracle,	3 do.
Ten,	1-2 do.	Coffee,	2 do.	Water,	3 Quarts

per Day. Fuel supplied for Cooking.

TERMS.

Adult,.....£4 4 0

Under fourteen years of age,.....2 2 0

Under twelve months,.....FREE.

Emigrants who may entrust themselves to our care, may rest assured that the most convenient and best ships will be engaged; and that every arrangement will be made that can possibly conduce to the comfort of the passengers.

A President, Counsellor, and Committee, are appointed in all our ships, to preserve cleanliness and order, and to superintend the regular distribution of the water and provisions.

Hospital, or head-money, payable at New Orleans, is included in the charge of Four Guineas, and is paid by us previous to the ship leaving port.

Though infants have a free passage, their names are required the same as others, to be entered in the lists.

Emigrants find their own beds and cooking utensils. Families or parties can be furnished with state rooms, with the additional expense incurred in the fitting up of the same.

Emigrants forwarding one pound each, per post, addressed to Reuben Hedlock, (post paid) will thereby secure a berth.

Every information relative to the Western States of America, route, necessities for a voyage, together with implements of husbandry, tools, &c., will be given by a Native of the States, and one who has repeatedly travelled through the same. Address (post paid), as above.

N. B. A supply of excellent tin ware, for the use of emigrants at sea, constantly on hand for sale.

FREE ADMITTANCE to FOWLER'S PHRENOLOGICAL CABINET, in Clinton Hall, No. 131 Nassau street, New York, where may be seen specimens of Human Nature in a greater variety than can be found elsewhere. The collection consists of casts, skulls, busts, &c. of different distinguished characters, from the most elevated to the most degraded; such as statesmen, poets, orators and divines; thieves, murderers, robbers, pirates, &c. Also where may be obtained books of all kinds, appertaining to the Sciences of Phrenology and physiognomy, including the American Phrenological Journal, published at monthly in pamphlet form, of 32 pages each, for one dollar per year, in advance. This work has a very extensive circulation, and will be found highly instructive and useful. Samples will be sent gratis if ordered. Professional examinations by Fowler & Wells, at the above Cabinet, with directions for self improvement and most suitable occupations. 6

NOTICE.

Persons wishing to go to the western states, viz, Buffalo, Oswego, Rochester, or St. Louis, or Nauvoo, viz, Philadelphia, Pittsburgh, and all intermediate places can obtain tickets, and correct information at the Messenger office, No. 7, Spruce st.

S. BRANNAN, Agent.

PROPHETIC ALMANAC for 1846, by Orson Pratt, A. M., is now published and for sale at this office, at \$4 per hundred, or 50 cts. per dozen. Calculated for the Eastern, Western, and Middle States.

New-York Messenger.

A. S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[R. P. PRATT, EDITOR.]

Vol. II—No. 8.

NEW YORK, BOSTON, PHILADELPHIA, AUGUST 23, 1845.

Whole No. 60.

NEW-YORK MESSENGER

(Continuation of the Prophet.)

IS PUBLISHED EVERY SATURDAY

AT NO. 7 SPRUCE STREET N. Y.

BOSTON, NO. 16, BOYLSTONSQUARE.

PHILADELPHIA, CORNER OF THIRD AND DOCK.

AT TWO DOLLARS PER ANNUM,

[All communications should be sent (Post Paid,) to
S. BRANNAN, No 7, Spruce street.

CALIFORNIA.

Chapter 7.

Manners and customs. Lower classes; their huts; mode of constructing of. Second class; their houses; their furniture; their apparel. The higher class; their houses and furniture; their apparel. A Mexican dinner. Oxen used for the draught. A Mexican yoke. A California plough. Saddle horses used for the draught. Mexicans going to market. Method of travelling. Alcade's court. Suits at law; how conducted. A foreigner defeated at law. Pandangos. Cock-fights; how conducted. Bull-fights; interesting scenes at. Bear-fights; how conducted. Market. Value of cattle; of horses; of sheep; of hogs; The staples; of what consisting. Trade; extent of. Amount of duties. Labor; value of. Service of Indians. A species of slavery in Mexico. Commerce; extent of. Ships of war. Merchant vessels; time of arrival and departure. Whale ships. Present and future commerce. Superior advantages of California.

The Mexicans, here are a peculiar people, not only in reference to their intelligence, government, and all other particulars before mentioned, but also in reference to their manners and customs. The lower order of them live in mere huts, the walls of which are constructed of poles which are set upright, side by side, one end being permanently fixed in the ground; the other ends are attached with raw hide ropes to a pole, which is placed horizontally on each side of the walls thus constructed, and about six or seven feet from the ground. The four walls being thus erected, poles are then placed transversely from one wall to the other, which are covered either with hay, flags, or cornstalks, constituting the roof, when the hut is completed, having neither floor or chimney. The second and higher orders such buildings as those which have been described upon a former page, most of which are also without chimneys or floors. No furniture is generally found in or about the houses of the lower orders, excepting here and there a raw bullock's hide spread upon the ground, which together with a blanket or two, constitute their beds and bedding. Their clothing generally consists of nothing more than a shirt and pair of pantaloons, yet some of them also have a kind of rude, primitive hat and sandals. The chase and servitude to the higher orders, furnish them a livelihood; they subsist almost entirely upon meat fish, oats and edible roots. Those of the second and higher orders, who reside in the interior, although they have "adobe," houses, yet they generally have neither beds, chairs tables, nor any other furniture, excepting such beds as those before described, and a raw hide bullock's

heads, which answer as chairs. Their apparel consists of a shirt, a pair of pantaloons, some kind of a hat, and shoes or sandals, in addition to which, some have a pair of breeches and a blanket, with a perforation in the middle, through which they put their heads, and thus form, as they think, a very convenient coat or cloak. Meat fish, beans, bread and fruit, constitute their food. But they subsist chiefly upon the former, as a matter of preference. Should you call at the residence of one of these Mexicans, even of the highest class residing in the interior, you would not only be received very kindly, but, you would also be annoyed with continued proffers of all the luxuries which they possess. And should you remain until noon, a large quantity of beef will be roasted before the fire, which when done will be attached to a few sticks, which are driven into the ground for that purpose, in the middle of the room, when you are invited to sit down with them and partake of the rich repast; at the same time you are offered a stool of beef's head as a substitute for a chair, if there happen to be one convenient, if not you are expected to sit upon the ground. Being thus located, you now commence the dissection and mastication of the half or a quarter of beef, as the case may be, with which you are now confronted; but in this operation, you labor under the disadvantage of having none of the ordinary instruments used upon such occasions; hence you are under the necessity of using your pocket knife, or such other knife as you may chance to have in your possession. Among some of these people, in addition to the roasted beef, you would also be furnished with a little bean soup, and perhaps some bread; but they all view plates, knives and forks and the like, as mere useless appendages. Should you call upon those of the lower order, with the view of obtaining a dinner, the presumption is, that the whole affair would result in a disgusting failure, if not on their part, in an attempt to procure something for you to eat, at least upon your part, in your attempt to eat what they have succeeded in procuring; but whatever they have, they will readily offer you, with much apparent anxiety to accommodate. The higher order of those who reside in the different towns, and at the missions generally live very well, much, in fact, as the foreigners do who are equally as abundantly supplied with all the necessities and luxuries of life, as citizens of our own country, or those of any other. All classes of the Mexicans are unusually kind and hospitable to foreigners, as far as it relates to their reception and treatment as guests. Whatever attention and kindness you may receive at their hands, while guests, and however long you may remain, with them, they will receive no compensation but to your proposition to remunerate them, they invariably reply, "God will pay."

Labor of all kinds is performed by the Indians, and the lowest order of the Mexicans, but those who are not bound in servitude to others, labor very little, as a competency of food and raiment is readily acquired with very little exertion. Among all classes, oxen are principally used for the draught, drawing by their horns, instead of their necks, as in the ordinary manner; a strong piece of timber about as large

as an ordinary yoke, is placed upon the necks of the oxen, just back of the horns, to which it is permanently attached by means of a raw hide rope. To the middle of this new fashioned yoke a strong raw-hide rope is affixed, to which the cart, plough, or whatever else is to be drawn, is attached, when all is in readiness for actual service. Those oxen yoked in this manner, draw extremely large draughts, but by no means as large draughts as they could draw, if yoked in the ordinary manner. The plough which is in use among the Mexicans, is certainly among the most simply constructed, and cheapest of farming utensils, being generally, a mere forked stick, one prong of which being pointed, answers as the share, and the other having a notch cut at the end, to which a rope may be attached, constitutes the beam, while the main stalk extending back a few feet from the union of the two prongs, constitutes the handle. This is the California plough, which is in general use, throughout the entire country; but as an improvement upon this plough, some of the Mexicans construct one in a different manner, though with the same regard to cheapness, being of two sticks of timber, so attached as to form a plough very much like that just described, and designed only as a substitute for that, when a natural fork cannot be conveniently found. Horses are seldom used otherwise than as saddle horses, but we frequently see large draughts drawn by them, instead of being harnessed in the ordinary manner are put under the saddle, the girth of which is drawn extremely tight, when one end of a strong raw-hide rope is attached to the stone, wood, or whatever else is to be drawn, while the other end is firmly attached to the pommel of the saddle. Every thing being thus arranged, the Mexican with his heels loaded down with ponderous, ginglyng spurs, now mounts his steed, to whose side he places his heels with such pointed exactness, such force and confused ginglyng, that as the only alternative, he leaps and darts away with his immense load, notwithstanding its great ponderosity. With horses harnessed in this manner; it is quite common to see Mexicans on their way to market, their vehicles being a dry bullock's hide, to which one end of a long raw-hide rope is attached, the other end of which is attached to the pommel of the saddle, of their riding horses. Upon this hide thus dragging upon the ground, are heaped vegetables, fowls and whatever else they may have in readiness for the market, as well as two or three women and children, which from all appearances are not designed for the market, or at all events, it would seem that they would not sell to a very good advantage, without the preparatory expense of a thorough scouring. Upon arriving in market, I have frequently seen these inventive geniuses with their strange omnibuses, and omnifarious loading, passing about from place to place, until they have disposed of all their load, excepting that part of it which partook somewhat of humanity, when they also disposed of their extraordinary vehicle, and returned to their homes as they best could, some on horseback, some on foot and others I know not how, unless by "steam," to raise which, they appeared to be making some efforts, which I thought would most likely suc-

ceed. These are the vehicles in common use among the Mexicans, but many of the foreigners as well as some of the higher order of the Mexicans, have carts, waggons, and even carriages, but these are very seldom seen, and especially the latter; as travelling is as yet almost entirely on horseback and by water, the former of which methods, is however, much the most generally adopted both by the Mexicans and foreigners.

As we are passing, perhaps the reader would be pleased to notice the proceedings of a Mexican *alcade's* court. An individual, wishing to institute proceedings in one of their courts, for the recovery of a demand, applies to the *alcade* for that purpose, who, instead of issuing a summons, despatches a servant post haste, to the residence of the defendant, informing him, that his attendance at the *alcade's* office will be required on a certain day, to answer the complaint of the plaintiff, and that if he do not appear at the time and place designated, the *alcade* will proceed to the determination of the matter ex parte. The day thus fixed upon arrives, and the parties appearing, his honor now interrogates the defendant in reference to his delinquency, when he proceeds to offer such excuses as may occur to him, setting forth his reasons for not having made payment previously, or he commences to curse his antagonist most vociferously, and insulting him to every extent, declaring absolutely that he will not pay him, which is the "general issue" in California. According to the rules of practice in the *alcade's* court, the plaintiff is now entitled to the floor, which he takes with the greatest eagerness, when he commences to answer all the excuses and arguments of the defendant, or to repel his insults, by more direct and more numerous insults, as well as by more vehement, and more profane cursing. If the proceedings have taken the latter course, his honor has nothing to do, but to weigh the insult and profanity, and give his judgment according to the preponderance, as it may be found in favor of the plaintiff or the defendant; but if they have taken the former course, his honor proceeds to determine as to the weight and validity of the defendant's excuses, which are thrown into the Mexican's scales of justice, with the plaintiff's demand; and as before, the decision is according to the preponderance. In weighing and determining causes as above, much, less depends upon the quantum of insult, profane cursing, the validity of the excuse, or the justness of the demand than upon the weights which are employed, which are usually of gold, sometimes, however, they are of silver, but when those of the latter metal are used, they are made much heavier, the proportion between those of the latter and former metal, being nearly as sixteen to one. These weights are always employed upon such occasions, and they are furnished for that purpose, either by the party himself, or by a friend; in English they are called bribes, and it is now reduced, by experience, to an absolute certainty, that he that will not bribe, cannot succeed at law, in a Mexican *alcade's* court. At law, I say, I mean the game above alluded to, which, perhaps partakes as little of law as it does of divinity.

A foreigner of respectability, informed me that he found it necessary in one instance, to resort to the law for the recovery of a demand, which he held against a farmer, who was amply able to pay him at any time, if he was so disposed. In order therefore, to regulate his disposition, this gentleman applied to an *alcade*; who immediately issued his warrant, (an athletic servant,) and soon the delinquent was ushered in to the *alcade's* august presence, where he commenced to offer his numerous excuses, the principal of which was, that his cattle were not sufficiently fattened for the slaughter house, and con-

sequently, to kill them, then would subject him to a very great loss. The kind hearted lenient judge, now appeared to sympathize greatly with the defendant, which, however, was the effect of the golden weights, which had already been thrown into the scales, which were now evidently preponderating in the defendant's favor. The magnanimous judge pausing a few moments, but finding no disposition on the part of the foreign gentleman to apply either the golden or silver weights, now asks the defendant, when his cattle will be so fattened as to enable him to kill them and discharge the plaintiff's demand, to which the defendant replies, that he thinks they will be amply fattened in about twelve months, "very good," replies the *alcade*, let the cause stand continued until next autumn. The parties now severally, returned to their homes, the defendant much elated with his triumphant success at law, and the plaintiff laboring under the sting of his unexpected defeat, is perfectly disgusted with every thing that bears the name of law, *alcade*, or defendant. But the year soon rolls around, and the parties again appear before his honor, the dignified and bribed *alcade*, who immediately proceeds to propound the same questions to the defendant, as before, in reference to the fitness of his cattle for the slaughter house. Although the defendant did not give the same answer as before, yet he gave one, which more clearly exhibited the beseness, and contemptible meanness of both himself and the perjured *alcade*, which was, that his cattle were sufficiently fattened, but that he was unable to procure sufficient laborers: The parties now again returned to their respective homes, the defendant rejoicing in the "glorious uncertainties of the law," and the plaintiff more fully than ever, convinced of its tendency to obstruct justice, and to promote villainy and crime; and hence more fully than ever, determined to have no more to do with either law, *alcades*, or defendants.

The chief amusements of the Mexicans, are their fandangoes or balls, cock-fights, and bull and bear-fights. The fandangoes or balls, are conducted among these people, much in the same manner, that they are elsewhere, or so nearly so at least, that there is nothing connected with them, which I shall particularly notice, although there are many very extraordinary and interesting scenes, that occur upon these occasions, which might be so described, as to afford some amusement, yet as their description would afford no important information I pass them unnoticed. The cock-fights are always attended by large concourses of people, especially upon the sabbath, when not only the common people, but also the officers of the government, as well as the priests, all of whom march in solemn procession directly from the church, after divine service, to the cockpit where they anticipate much from the approaching exhibition of inhuman cruelty. Various opinions are now entertained and expressed, as to the probable success of the various game cocks; and all is high joy, noisy merriment, among the priests and all others the latter of whom are frequently heard to utter the most vehement, exulting, and triumphant shouts of acclamation and joy, with repeated and vehement outcries of "huzza for the priest's cock!" The bull-fights are much the more common amusements, and it is almost incredible, with what ardor and zeal, the citizens of all classes, and of both sexes crowd together, at these inhuman scenes of cruelty and blood. In the vicinity of every town of any importance, there is a vast arena in the form of an amphitheatre, designed for sports of this kind, which is circumscribed by a strong post-and-rail or board fence, around the exterior of which, are successive circular seats rising one above another to the height of fifteen

or twenty feet, and of sufficient extent, to accommodate several thousand persons. Timely notice is always given of these bull-fights, and a general attendance universally follows; savoring so strongly of barbarity, cruelty and indolence, it could not fail to attract the attention of the admiring thousands of those semi-barbarians. The governor with all the principal officers, together with the priests, always occupies the highest seats upon such occasions; and their smiling approbation, especially of the priests, whether drunk or sober, is always considered a much higher encomium, than the thundering plaudits of all the surrounding multitude. And the priests are quite certain to laugh, whether there is any thing to laugh at or not, especially if their merriment had been sufficiently excited by the enlivening and inebriating draughts to which they are accustomed. Upon these occasions you will frequently see one fourth of all the Mexican population present, occupying the various seats before described, which when thus occupied, are covered with an extensive awning. Being thus arranged and accompanied by a band of music, or rather of noise, and the bull fighters having marched into the arena, the signal is given, and the bull is loosed, when the fight commences. Some of the bull fighters are on foot, others are on horseback, the latter being well trained in equestrian exercises, and all being armed with swords, spears, or lances, they now commence action, either on the offensive or defensive, but generally, on the defensive; for usually, the moment the bull is turned loose he makes a most furious charge, either upon the footmen or horseman, when he receives repeated lacerations from both spears and lances. If he attacks a horseman his repeated assaults are resisted by the horseman until a footman comes to his aid, who thrusts a spear or lance into him from behind, and at the same time exhibits a red flag, and thus his attention is diverted from the horseman, who would otherwise have been an easy prey. His attention is now turned to the footman, who is in a similar manner, relieved by a horseman or by another footman. This scene is repeated from time to time, and until the fatigued and wounded bull moves slowly away to one side of the arena as if desirous of avoiding further conflict, when a most tremendous burst of applause resounds through the air, amid which the priests are heard loudly exclaiming, "non potest fieri melius! non potest fieri melius!" as well as heart could wish! as well as heart could wish!

These continued and repeated plaudits, excite the pride and renew the energies of the tormentors who proceed to the renewal of the bloody scene, but the indisposition of the bull to renew the contest, appears to afford a serious obstacle; yet the ingenuity of these cruel tormentors, readily invents the means of arousing his last and dying energies. Hundreds of squibs and crackers, are now brought, which are attached to one end of wires, the other ends of which are pointed and bearded, which are then thrust into the neck shoulders and back of the sinking animal; but he is so far exhausted, that he entirely disregards them, until fire is applied to them, when the incessant cracking, hissing smoking and blazing arouse all his declining vigor. He now shakes his head most furiously amid the firing, smoking confusion, then bellowing aloud, and distending his tongue, as if calling into requisition all his powers he plunges and leaps at his antagonist, and striking the horse, prostrates him, rider and all upon the ground, amid the deafening shouts of the multitude, and the vociferous exultations of the priests, who are heard above all others, loudly exclaiming, "prospero procedit opus! prospero procedit opus!" the business goes on well! the business goes on well! But in the mean

time, the bull is goring and lacerating his fallen victim, with the greatest fury; and soon it is found that the horse is dead, and the rider from the fall of the horse upon one of his legs, and the successive blows of the bull's head and horns upon the other, is unable to maintain an upright position; but by the aid of a few of his brave comrades, he makes good his retreat, when the very heavens resound with thundering shouts and vociferous peals of laughter from the excited multitude, who appear to be entirely indifferent which of the animals succeeds, whether quadruped or human form.

This scene is also enjoyed to every extent by the priests, who are now heard exclaiming most vociferously, "exitus acta probat," all is well that ends well, which they repeat time after time, not only with the view of evincing their extreme delight, but also with a view of exhibiting some proofs of their more than ordinary learning. The attention of all is again turned towards the offending bull, upon which repeated assaults are made both in front and rear, and he is soon dispatched, when one end of several strong ropes is attached to his hinder legs, and the other to the pommels of the saddles, and he is soon dragged out of the arena. But soon another bullock is brought in, and the same inhuman scene is again performed, which is followed by similar circumstances, and so on continuously, until five or six bulls have been thus inhumanly tortured and slain, when the whole multitude disperses amid the most indescribable confusion, and return to their respective places of abode, with ample topics of conversation for many months to come.

[To be continued.]

From the Neighbor.

Correspondence.

We present our readers this week with the following correspondence, for the estimation of the men whose names are to it! they are worthy, though the carcass they speak of, is so putrid that if the fire fails to purify it, public opinion will assume the charity to bury it.

Mr. Foster of Pittsburgh, is not a Mormon, but a gentleman in every sense of the word, and Elder Page, though he fussed over the Guinea fowls' eggs as an experiment, is a man of merit called and chosen to help carry salvation and the kingdom of Christ to all the world, and honest men will honor him; so we let the 'cat jump.'

Pittsburgh, July 5, 1845.

MR. J. E. PAGE:—

Dear sir, I have proposed for sometime addressing you a few lines to let you know how the 'cat jumps' in Pittsburgh; but some how or other I delayed it until now. 'Things are not now as they used to was,' here in the holy city. We have been used up and salted down, by the late fire, together with other disasters, until there is hardly a greese spot left of us. And alas! for your 'nest' eggs, chickens and all have gone over Rigdonism. The last of the Mohegans—I mean the Mormons renounced 'spiritual wifism,' as they call it, and went over body and breeches the other night. This was Mrs. Agent, your firm friend. They said all along that they would not have her on account of having two husbands living in this city, but on her making satisfaction to his Holiness Elder Rigdon, for some ungentle remarks, she was received and immersed and the door of heaven again opened to her, which was shut against her individually last winter by him who holds the 'keys of David.' He prophesied that she would never be buried, and that her bones should whiten in the street, and that herself and her infant then dead, should never enter the gates of the celestial city. This malediction was pronounced against her because she

said she did not believe he had authority to lead the church. But now she is a very proper person!! Mrs. Hamilton and Mary Reed, are also Rigdonites, so is Mathews and his wife.

Rigdon said in his prophecy that the Temple would never be built, and his followers here are strong in the belief that it will prove true. These things I suppose you are better prepared to answer than many people here, I did see in a Philadelphia paper, that the Temple was finished. But the Mermons here say it is not true. I hope you will write to me and give me all the information relative to the Temple and Nauvoo that you can, so that I can show it to the saints.

Rigdonism is not flourishing here, but they always say that it is going ahead elsewhere; of this I don't know. I don't think the society is larger than when you were here, notwithstanding the four hundred that 'was to come from Nauvoo' and the three hundred that was to come from divers other places. Rigdon said that when he came back from Nauvoo the second time that he did not know the 'spiritual wife' system was carried on there until he went back from Pittsburgh! Bah! we are not green here. Elder Hardy in his pamphlet lately published, says: 'The spiritual wife men are now no longer found denying the charge. But strenuously advocating the doctrine, in fact says he, no one who has lived in Nauvoo any length of time can deny it, unless he is a consummate scoundrel or wofully ignorant.' A hard lick that, for his friend Rigdon who lay so sick five years in Nauvoo, that he could neither hear, see, or smell (?) Alas! alas! save me from my friends!

P. S. July 7, Mrs. Hamilton is dead. she was buried to-day; disease, cancer in the breast;—final mortification. Not faith enough to live to the coming of Christ, as all Rigdonites expect.

I conclude with sending you my kind regard.

A. J. FOSTER.

P. S. I saw a letter sent by you to Mrs. Whitmore sometime last winter, in the which you sent your respects to me: I read the letter at that time, but don't recollect much of its contents now. Mrs. Whitmore (I suppose you know) married Elder Devine. I was at the wedding on Christmas night. They soon after applied for membership in the Rigdon church; but they would not receive them unless they would separate until Mrs. D. could get lawfully divorced from her other husband who is still living. This they agreed to do, and were admitted. Devine had a singular dream. He thought he was in the woods and Elder Rigdon was preaching to a large audience, when he exclaimed, run for your lives or the bears will be upon you. A great many 'believed not' that the bears would come, and so were devoured; whilst Elder D. believing, clambered up a tree and was saved together with Rigdon, who climbed up also, and took a coffee pot of summert with him to refresh him while he would be on his roost. This being conclusive evidence that Elder R. was the man to lead the church, elder D. could 'sustain the Twelve no longer, and forthwith joined Rigdonism. When Devine came here he said the spiritual wife doctrine was not practised in Nauvoo at all and that B. Young was a lovely man, one that he would stand between and the cannon's mouth. 'But lo! when he turned, the same Brigham Young wanted to swap him two women for his two daughters for spiritual wives! Thus his memory was wonderfully refreshed so soon as he united with Rigdon. I could say a great deal concerning the 'sayings and doings' of the saints in these parts; but must conclude my letter for want of room to say more. Suffice it to say Rigdon's absurdities are no go here, save with the few who follow him. And strange as it may seem, they do.

I hope you will not neglect writing to me, as I feel very desirous to hear from you. Our crops in this part of the country are not so good as usual this season; consequently things are somewhat higher, but aside from this we get along as well as common.

Yours truly,

A. J. F.

Nauvoo, Ill., July 28-1845.

DEAR SIR:—

Your favor of the 5th inst., came to hand very agreeably, and after consulting my friends, it seemed advisable (and I think you will pardon me for the same,) to make the contents public, that 'the saints' as we are styled in Nauvoo, may know of the 'ups and downs' of Rigdonism. Here in Nauvoo, the '400,' the '300,' or even the 'odd' regular built Rigdonite, is not easier to be found than a white blackbird. The old magicians, seers, Priests of Baal, or modern nincompoops, of Phantasmagoria, like Millerism, and perfectionists hold a more conspicuous place among 'all sorts' of people, than to do the peculiar doctrines inculcated by the servants of him who pretendeth to carry on his shoulder the 'key of David.'

I am pleased with your candor in giving the 'devil his due,' and it cannot be amiss to say, to 'do good and communicate, forget not.' You will see by the course that the church of Jesus Christ of Latter Day Saints take that they do not consider Rigdon or his followers, of the value of the ashes of a tow string, or a burnt sheet of paper:—then the burning is over what will be left?

As to Nauvoo, it goes ahead with union, communion and power. The Temple is finishing as far as possible. The roof is on and a steeple to the belfry 130 feet from the ground, is up. All the hands that can conveniently labor are busy, and a blessed season they have, tho' Nauvoo and its vicinity, looks like a sea of gardens and grainfields. The Nauvoo House is going on rapidly. In fact, as a stranger observed the other day:—'It is easy to observe where the power is, for whatever the real Latter Day Saints set their hands to, goes ahead and God blesses the work.' So Mr. Foster I can bear testimony to the fact, it goes ahead and God prospers it. And having taken the liberty to publish your letter, I have concluded it would be no harm to let my answer follow it praying the Lord of the whole earth, to bless whatever in either may tend to better the condition of man, not thinking Rigdonism of any more consequence than the fog of the morning, which a light breeze scatters, or a warm sun dries up, leaving not even the 'egg shell.' The latter Day Saints have every thing to rejoice them, and Almighty God to sustain them, and who can ask more?

Respectfully yours

J. E. PAGE.

MR. A. J. FOSTER.

P. S. I forgot to say, that we have one of the most fruitful seasons I ever witnessed almost a double crop. Even the rumbling of Rigdonism at as great a distance as Pittsburgh, garnished with the old musty flowers of 'spiritual wifery' with the thorns pricking through the frail covering, with all that terrible litter of Guinea fow chickens from my; old nest to cry 'o do'ent! o do'ent they'r pi'en! they'r pi'en!'—has not influenced the Lord to turn away his goodness from his people; and so we have the Rigdonites a fair chance to go one full Rig-don, halloo before this generation, that they manifest their own shame, and fester their own folly.

S. E. P.

"Why say ye, Lord, Lord, and keep not my commandments," tything, gathering, etc.

For the Messenger.

A few Hints to Candidates for the Celestial Kingdom.

DEAR BRETHREN—

The present period of our existence as a religious community, is an important one. Our struggles for conquest over the powers of darkness, have been severe and unremitting; and though our enemies, by the aid of some apostates, have endeavored to cast over us the dark clouds of guilt and crime, and thereby urge on to deeds of blood and extermination, an ignorant and infuriated rabble against the people of Heaven's choice, still our hands are above the water, and as the lightnings of heaven are the more conspicuous upon the face of a dark thunder cloud; so also is the truth which God has communicated to us displayed with more brilliancy and glory, when bursting from warm and affectionate hearts, and playing upon those imaginary wrongs and evils which hands stained with innocent blood, have penned and published against us.

A blind man can see darkness where there is none, but he cannot see the light when it shines, so this blind generation can see and proclaim our darkness, but not our light. 'Behold; the light shineth in darkness, and the darkness comprehendeth it not!' Our prophets have been slain, and few lay it to heart. Our Government winks at the cold blooded and murderous deed, and turn a deaf ear to our cries and prayers for the redress of wrongs and losses sustained in Missouri, but the Lord God hath spoken from heaven, and commanded that we should importune at the feet of the Judge for redress; and if he would not hear us, we should importune at the feet of the Governor; and if the Governor would not hear us, we should importune at the feet of the President, and if the President would not hear us, then, he says, 'will I, the Lord, come out of my hiding place and vex the nation in my sore displeasure.' With this commandment we have fully complied, and a sufficient time has elapsed to afford opportunity to the government to do something for us, had it been disposed. Now, therefore, all ye Latter Day Saints, know ye, that God is about to come out of his hiding place and vex the nation in his sore displeasure—to make inquisition for blood, and bring down high and exalted looks to weeping, lamentation and woe! And never! no, never! will our nation flourish and prosper again until Mormon wrongs have been redressed, and the blood of our noble and martyred heroes be avenged by the government that have winked at the cowardly and treacherous deed.

There is one material error existing among the saints, and that is this: In my travels through the country, I have found that many have lent their money to individuals out of the church, and also to banking institutions. These have no interest in building up the church and kingdom of God. And now, if the hearts of our members are in the church, let them place their treasure there, for where the treasure is there the heart will be also. If their treasure is in the bank, or out of the church, their hearts will be where the treasure is. If men have money, and have love for the church and wish to see it prosper, let them loan their money to the church, and thus help it in the days of its infancy, that it may become strong; and then in its manhood it will be able and willing to succor its early supporters, and repay the whole, with good interest. After this I shall look upon every man as a hypocrite, who loans his money to any but the church of God, and at the same time profess love for the church. He proves to me that he loves his money more than his soul; for he will trust his soul in the church, but he thinks so much more of his money than his soul, that he will not trust it there. We want all such members to apostatize forthwith and go away

from us; for they are only in the way, and are increasing condemnation upon their own heads. Men who will say to me that they would be glad to pay their tithing and help the church if they possibly could, and at the same time have some thousands of dollars deposited in the bank, or elsewhere, which they could draw out by check at any time they were disposed, are certainly very hypocritical, and are kindling a fire about them that will burn and eat as doth a canker,—and they must be associates with Annanias and Sapphira. Let the gold and the silver of such stand as a witness against them in the day when God shall reward those who have become poor for his sake. A candidate for a celestial crown will never loan his money out of the church for fear of losing it if he lend it to the church. A purely celestial spirit will never say to me, when he has money loaned out, that he can command at any time he chooses, 'I would be glad to pay my tithing and help the church, if I had any money, but I have none, and am very sorry that it is so.' This kind of dealing may be justified in the world, and pass without censure, but not in the kingdom of God. The man or woman who does it brings a curse upon himself and his posterity also, if any they have. If our church is worth any thing, it is worth every thing, and if it is worth every thing, why shall we not be willing to make a whole sacrifice for it? But if it is not worth every thing, it is worth nothing, and why dabble with it at all? 'Eat, drink, and be merry, for to-morrow we die.' On the shoulders of the Twelve lies the responsibility of building up the kingdom of God in all the world, and now if the rich will look on and see us strain every nerve, muscle and sinew, to execute the commandments of God, and they not put forth a liberal hand to help us; if to us the keys of the kingdom have been given, they will have the opportunity of proving the truth of one saying of our Lord, which is this: 'It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.'

A celestial spirit will not keep his money in his chest, for this would be placing the talent in a napkin and hiding it in the earth: but he will lend it or give it to the church, that it may be used to advance the cause of God, and he will have the honor of being a pillar in the Temple of his God, and shall go no more out. He shall not apostatize!

May the Lord bless the frank and generous hearted, and bring them victorious to His celestial hill.

Your brother in Christ,
ORSON HYDE.

The Power of Truth.

Among all the great signs and wonders of the world, from the beginning till now, not one has left so lasting and incontrovertible a witness as truth. The wisdom of ages, the inventions of thousands, and the majesty of authority, combined with the pomp, circumstance, eclat and ecyphany of cozening millions, have passed in their time, like the shining meteor or trackless wind, into the region of forgetfulness, or into space, where there is no clerk to minute their greatness—and all is vacant.

Not so with truth; she possesses a power to persevere and continue—*ad infinitum*. Nor are her votaries less vigilant to keep the faith, the pledge, and never failing assurance, than herself.

An Abel though dead, yet speaketh. The prophets one after another, would die for the sake of the truth; and the evidence of their constancy, like the sun in his inimitable career, came in with the year, and went out with it, and no man, no mob, no king or potentate has been able to blot it out.

So Mormonism, which, emphatically, is eternal truth, cannot be conquered. Drive her peaceable subjects at the point of the bayonet, from Missouri; murder her innocent men, women and children; murder her prophet and patriarch in cold blood; taint the mind of the populace, and fire the hearts of wicked men, with the stench of false brethren, and the torch of apostates; rob the church of the benefice of legislative enactments; and blow the fury of

wild imagination into a blaze of "utter extermination," as tried the Egyptians, the Philistines, the Babylonians, &c. and still the true Mormon spirit moves forward, as if God was at the helm. And so he is; and he is the power of truth that cannot be conquered. Who fights against the Lord? He that fights against the Church of Jesus Christ of Latter Day Saints. As to the apostates, they have their reward;

"Who would be a traitor knave?

Who's base as he a slave?

Who would fill a coward's grave?

"Let him turn and flee!"

NEW-YORK MESSENGER.



SATURDAY, AUGUST 23, 1845.

Post Office Law for Publishers.

OUR SUBSCRIBERS ARE REQUESTED TO FORWARD THEIR SUBSCRIPTIONS BY PLACING IT INTO THE HANDS OF THE POST MASTER, AND TAKE A RECEIPT FOR IT. THIS IS THE SAFEST MODE OF CONVEYANCE.

From Nauvoo.

The news from Nauvoo still continues favorable as usual. The Temple and the Nauvoo House, is still going rapidly on to the honor and glory of Israel's God, and to the joy and satisfaction of his people. We rejoice to hear it we can receive it into our houses and bid it God's speed. It never gets stale by being often repeated. The height of the Temple as given by the Neighbor is calculated as follows.

"From the ground to the top of the eaves"	60 feet;
"From the eaves to the top of the attic story,	16 1-2 do;
Tower,	12 1-2 do;
Belfry,	20 do;
Clock section,	10 do;
Observatory,	16 do;
Dome,	13 1-2 do;
Bells and rod,	10 do;
Total	158 1-2 feet,
130' feet of which is now raised."	

Elder Orson Pratt has arrived in this city to take the Presidency of the Eastern Churches, in the place of Elder P. P. Pratt who has returned to Nauvoo. All letters for him will be addressed to this office No. 7 Spruce street.

Fifty copies of the Book of Doctrine and Covenants for sale at this office.

Plans are now secretly in operation to establish an independent government in Oregon.

Sunday Morning in Nauvoo.

The following is a sketch of a morning walk of the editor of the Nauvoo Neighbor. We hope Abraham will not forget his cousin Lott. "The oil and wine" still survives the dead.

"On Sunday morning last, we step'd out about seven to observe the beautiful prospect around, and see what was going on. Being near the foot of the Main street, we saw an elder going into the Mississippi to baptize a person. He commenced his service with—"Having authority from Jesus Christ,"—well, said we, no sectarianism in that. At this instant a most mellow strain from a female voice struck our ears:

"Cease ye mourners, cease to languish,

"O'er the grave of those you love;

"Pain and death, and night and anguish,

"Enter not the world above."

There was not a cloud in the sky, nor a drunkard in the streets; the hum of business is hushed, and if ever there was a time when the glory of God covered the heavens, and the earth was full of his blessings, it was in Nauvoo now.

Those going west this month, will not forget that the 29th is the day appointed for the company to leave this city, at 7 o'clock in the evening. They will take passage by the northern route. We have received letters from those who have gone that way, giving a very high description of its superiority to the Pittsburgh route. The fare to Nauvoo will be about thirteen dollars. Brethren wishing to join the company, must make their arrangements to arrive here on the morning of the 29th, they will be on no expence but leave the same day in the evening.

We hope that our brethren will not be unmindful of Elder O. Hyde's request in our last paper. If you have a thousand dollars, do not only send five or ten, but send an hundred, or more if you can. The church needs it now, and let not his call be in vain. Will you come up to the law of thyng? Enclose it by post to O. Hyde, No. 7, Spruce street, N. Y.

Our visit to Easton on last Sabbath, was a very pleasant one, we had the pleasure of addressing an audience of about three hundred, the majority of whom walked two miles from town on to a very high mountain near the Labi river, and seated themselves, male and female, on the ground in the woods, for about two hours and a half, to listen to us tell them, of what was to come upon the inhabitants of the earth and how they should make their escape. None appeared to manifest any feelings of dissatisfaction to what was said, but openly avowed their intention to give it an investigation by taking about forty books which we had with us. Elder Glover is labouring in that section, and the cause without doubt will advance under his present wise and persevering course,

We would inform the presiding elders of the Eastern Churches, that for ten dollars they can procure one thousand copies of the proclamation of the twelve. When elder Pratt was about starting for the west, he instructed us to print and circulate all we could and get others to do

the same. If the presiding elders will lay the matter before their respective branches, and send us ten dollars we will forward them 1000 copies, and they can circulate them gratis throughout their section of the country. Let us hear from you as soon as convenient.

Look to the Future.

The following extract we copy from a work published in this city, called 'the Crisis.' It reminds us of the legs of the Image which Daniel saw, 'part iron, and part clay,' it will not cleave together. What is to be the end, when we see such a malignant spirit planted, at the very foundation of all the political and religious institutions of this country. This breach must grow wider and wider, until one or the other is overthrown. Last week we visited a meeting of the Young Native Americans, at the American Republican Hall, all composed of boys not over sixteen years of age, pledging themselves to carry out the Native principles as soon as they should be allowed to take part in the elections. One of them addressed the assembly very spiritedly, by saying the time was not far distant when they would have to appeal to the sword. In this we can witness in the rising generation, a spirit of dissolution, which will terminate in death and mourning.

'A startling evidence, among others, of the nature of foreign influence, associations and prejudice, is the combination of foreigners to prevent American mechanics from obtaining employment. The numerous public school houses which, under the present Roman Catholic school law, yet without being called for by the public necessity, and only to clutch at power to gratify foreign ambition, to establish political religion, and to repudiate the use of the Bible, were erected by them to the almost total exclusion of Americans. On some, contracted for by foreigners, we are told not an American was allowed to work. An American mason obtained work on a building in this city, the other day, the hands on which were all Irish. But he had not worked more than an hour, when the rest of the workmen ordered him, as being an American, to quit work! On appealing to the foremen, the Irish workmen threatened to break off and leave the building, if the American was not immediately discharged, which was done forthwith. 'Upon questioning him,' continues the relator, a most respectable citizen, 'I found that he and four others had, the day previously been discharged from the culvert now in course of building for the Long Island Rail Road Company, for the same cause, and by the same means! This American mechanic was then advised to get employment on another job, in another part of the city. 'On proceeding there he was immediately informed by the director of the work that it was of no use; that if an American went to work on the building, the other hands, (all Irishmen) would immediately quit work!—this needs no comment. We will, however add the remarks of a public paper on the subject:

'There can no longer be a doubt that a regular and systematic organization at this moment exists among the combined hordes of Irish laborers, to prevent every American citizen from obtaining employment in the departments of work monopolized by themselves!'

War! War! War!

The following we extract from the New York Herald, casting a shadow of truth on things to come.

The next news from Mexico will be very interesting. It will be received by the way of New Orleans, by the 'Water Witch,' which was to have sailed from Vera Cruz about the first inst. It will be recollected our last dates brought the news down to the 22d of July from Mexico. On the day after, the Secretary of State, or Secretary of War, according to recent documents published a few days since, was to send in a communication to Congress, equivalent to a declaration of war. Now the question is, how long will Congress take to deliberate on such a communication? Will they close upon it at once, or will they allow it to lay over under consideration? It is highly probable that it will be passed upon at once by both Houses of Congress, and the whole power given to the Executive to make war in the best way he can. If a delay of a few days, however, takes place, common sense and common prejudice may lead to an entirely different result. But the chances are in favor of war. The state of parties in Mexico, is such as to induce the belief that every faction will be fierce for war.

It will seem from this brief view, that the next news from Mexico will be deeply interesting, and will, in all probability, be conclusive of peace or war. If war takes place, it is indeed hard to say when or where it may end. It may produce a general war throughout the civilized world, and in accordance with this opinion we find the following in the London Times of the 31st of July last:

'Texas, independent and protected, might have been as a wall of brass between the ambitious encroachments of the north, and the feverish disorders of Central America. It may now be the battle field of two nations, two characters. It may be the scene of a piratical and predatory warfare between one nation most unprincipled in its aims, and another more reckless in its revenge. The cupidity and license of all nations, sick of peace and order, may gather under the two hostile flags, and make Texas the point of their horrible collision. Should such be the lamentable result it will prove the wilfulness of the Texan decision, as well as the wisdom of the European mediators.'

No doubt there is much truth in this view of the case. War between the United States and Mexico on this Texas question, in connection with California and Oregon, may lead to a general war amongst the nations of the world, which may last for half a century, and not terminate till an entirely new order of things be introduced in the governments of Europe.

From the Times and Seasons.

Mystery.—Babylon the Great, the Mother of Harlots and Abominations of the Earth.

As there is such a vast difference of opinion concerning all the prevailing religions of the day, we have thought that a few ideas of our own, and a few extracts of what some of the sects think of themselves, might throw some light upon the dark subject. Our caption is a description of what one of the seven angles showed to John the Revelator, and in all reason and wisdom, is about as near the truth, as to the name of all the religions, which have agitated and devastated the earth since Nimrod commenced the system of climbing up to heaven some other way as any that can be found, except the pure.

There are many very peculiar sayings about Babel, Babylon, the beast mother of harlots, and abominations upon the earth, which, when rightly understood by the Saints, according to revelation, means the church, or kingdom of the devil: for revelation saith there are but two: the church of God, and the church of Satan. How

shall we discern between the two? 'By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?'

To commence the matter fairly, then, we will let John tell the story. He says:

'And there came one of the seven angels which had the seven vials, and talked with me saying unto me, come hither; I will show unto thee the great whore that sitteth upon many waters;

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest, was, and is not and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is."

It will readily be perceived in the foregoing extract, that John had no more reference to the Roman Catholic, and Protestant churches, who had a form of godliness, denying the power, than he had to all Babylon from Nimrod down. The old woman, Satan's wife, was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," and the account actually includes all, "whose names were not written in the book of life, from the foundation of the world."

They, then, that killed the Saints in Egypt; they that tormented Israel; cast them into the furnace; into lion's dens, and boiled them in pans, are included in what John saw. Besides the plainness of this scripture, other prophets have said many things of Babylon: Isaiah holds this remarkable language:

"That thou shalt take up this proverb against the king of Babylon, and say; how hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked and the sceptre of the rulers,

He who smote the people in wrath with a continued stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

For I will rise up against them; saith the Lord of hosts, and cut off from Babylon the name and remnant, and son and nephew saith the Lord.

I will also make it a possession for the bitter and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts."

Again we read in Jeremiah that "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad."

Babylon literally understood, is the gay world; spiritual wickedness, the golden city, and the glory of the world; The priests of Egypt, who

received a portion gratis from Pharaoh; the priests of Baal, and the Pharisees and Sadducees with their 'long robes,' among the Jews, are equally included in their mother's family, with the Roman Catholics, Protestants, and all that have not had the keys of the kingdom and power thereof, according to the ordinances of God.

In all these things there is according to what John saw, 'mystery.' Among the various denominations, that have endeavored to guide the destinies of souls on earth many, very many gracious men with seeming goodness have filled the pulpit with solemn awe; but alas! where they prophets and apostles?—They lacked the all important—"thus saith the Lord."

To bring this matter right before the people, let us quote the following from a foreign journal.

The New Religious Movement in Germany.

A new religious movement has started in Germany, which, taken in consideration with the philosophical and philanthropic movements of the age, and arising in the midst of these movements may lead to important results.

Last August in the cathedral of Treves, the tunic of Christ was shown, and its sight and touch, it was declared, would heal the sick and perform various miracles. Tens of thousands flocked to see, and once more in the middle of the nineteenth century, amidst populations enlightened by the positive sciences, a childish scene of the middle ages was enacted over again, but enacted unfortunately, not by children, but by beings full of the perversity of perverted, fanatical and superstitious manhood. This scene excited the indignation of many honest and devoted hearts, and at length a Catholic priest, by the name of Ronge protested openly and powerfully against this act of the church of Rome, and called upon his countrymen, who rejected these acts and scenes of a by-gone age to unite with him in the condemnation, and to form a German Catholic Church. This proposition met a wide response, and this movement, undertaken by an obscure individual in the Catholic hierarchy, has in a few months awakened among the Germans a new series of religious discussions, and a new spirit. Political questions have been put aside by the press, and the most important political events give way to the interest; excited by this new religious movement.

A strange fact is to be remarked in this new movement. While the enlightened Catholics of Germany sustain and encourage this religious reform, it is attacked with violence by the priests who are strictly orthodox Protestants, and who correspond to the Presbyterians and methodists, &c. of this country. The reason of this is that while Ronge has protested against what he conceived abuses in the Roman Catholic Church, he has also protested against the whole policy of these religionists, who would make of religion a means of government, of personal interest, of the maintenance of what now exists, with all that is false and anti-christian in it, for the benefit of those who are now in place and power. Protestantism is far more closely connected with government in Germany than in this country, and hence the selfishly conservative spirit reigns in it, as it does in its opponent, the church of Rome.

The truth is, that the new religious movement of Ronge in political and social in its nature, as well as religious, borrowing a part of its ideas from Fourier and Owen. The idea of a better practical state of things on this earth, to be produced by Christian charity and philanthropy by those grand doctrines of fraternity, justice

equality, and brotherhood, given to the world by Christ, could not have failed to enter into a movement of this kind, because that idea is now living everywhere in society, and has obtained a positive existence in the world. Ronge with his idea of a Universal church, which shall unite all classes of society, connecting the rich and poor in the name of Christian charity, and establishing a brotherhood in the place of the war of castes and clans, of the privileged and oppressed, is a political and social, as well as a religious reformer; and this has aroused against him those who would maintain privilege, usurpation, and injustice in the world, whether Protestant or Catholic.

In his last manifesto, addressed to the secondary clergy, Ronge says:—

"The mission of the Universal Catholic church was to realize the brotherhood of the whole human race, to harmonize the most heterogeneous elements to fill up and bridge over all glaring social inequalities. She has failed in this sublime object, by her hypocrisy, her Jesuitism, and selfishness. She has even corrupted the divine source from which she emanated. She it is who has caused the civil wars of the past and present times; and in testimony, look at the presents state of Switzerland. She it is, who disunites society, and divides it into classes, of the rich and poor, the wise and ignorant, the privileged and the subjugated. Her hour is come. It is time to enter into the divine domain of light, of truth, of love, which is the only and 'true kingdom, of Christ.'"

This view of Ronge, attributing to Catholicism, the disunion of society and an up-building of privilege, is one-sided and to a considerable extent erroneous; like other elements of the social compact—the political &c.—it has done its part in establishing, in past ages of anarchy, ignorance and brutality, a false and oppressive order—perhaps the only one possible, but its error is still to uphold this order, in ages when humanity by its progressive development, refinement and intelligence, is capable of something better.

But Ronge is declaring war against social injustice, inequality, oppression and privilege, no matter whether he mistake the source from which they emanate, has struck a chord that will vibrate deeply in the conscience of humanity, and bring up the grand question of the elevation of the race—a question as much political and social as it is religious—and to which will be given that enthusiasm and impetus which comes from a deep religious sentiment, the love of God and the love of neighbor.

This subject suggests new views upon the means and measures which religious bodies, in these modern ages, are taking to spread Christianity, and the political and social results which it carries with it, and the spirit which animates Christian propagation in general. We will reserve them for another article.

At the end of his manifesto, Ronge invites the secondary clergy, who compose the lower order of the clergy, who are poor and much oppressed, in all nations, to make common cause with him and to aid in the pacification, and in securing the moral and material happiness of all mankind. The last article of faith, adopted by the new German Catholic church, is thus expressed; it is remarkable.

"These articles of faith can in no manner bind the generations which are to come. The fundamental principles of your religion are the love and progress of humanity. Every Christian sentiment must have its source in love, personified by our Saviour Jesus Christ."

This declaration of love and the progress of humanity, which will make Christianity operate directly upon the practical affairs of the world, is a step taken in advance of that Protest-

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tantism which has become petrified in theological controversies, and the discussion and propagation of mere speculative dogmas, which are separated from the divine warmth and efficiency of love. For this reason many Protestants are uniting with Rome. We watch with great interest this new social and religious movement in Germany.

A. B. C.

The foregoing shows how easily the people can be deceived without revelation, and that Babylon, when not 'literally understood,' means confusion.

While in the way of quoting from foreign journals we will give the following:—

Aspect of Popery in England.

In England, Romanism wears its most courtly dress, and speaks in most gentle accents. All that can ensnare a fastidious taste, or charm generous disposition, is brought forward; tales of ancient faith and holy martyrdom are told in winning words, and every thing that is graceful in antiquity claimed as an integral element in the constitution of the Romish Church. Charity is the phrase that is ever on her lips, and she would fain persuade men that it is with a breaking heart she seeks them, that the erring children may be restored to a suffering mother; but to him who in the first impulse of a confiding nature, has listened to her voice and believed her testimony, how sad and startling is the conviction which a closer acquaintance with the reality must ever bring? Ancient faith and holy martyrdom were in the days when Romanism was unknown; persecution and cruelty have marked her way since she came into existence, and the martyrs who have fallen have suffered at her hands; she has been no sharer of her Lord's sorrow, but a despiser of his grief, and a smiter of his children. She has seized upon the intellectual faculties and genius of every age through which she has passed, as appliances of her regal state and the tribute to her worldly dignity; she has enriched herself with the merchandise of souls, which she has sold into darkness, that she might revel in wealth and earthly grandeur. Let any man who would put faith in her professions of charity and maternal love, cast his eye over the records of the Inquisition; let him remember the years of persecution to which she has submitted the children of God, and the blood she has shed; let him reckon up the anathemas of the Council of Trent; let him steadily consider every indication which the present century has afforded of the unchangeable nature of her spirit, and let him judge, how far she who speaks of charity can feel it—how far she with the word of love in her mouth, and the blow of cruelty in her hand, can ever have humanity at heart. Men may talk as they will of schism and heresy. Where can more be found than those which Rome has harbored? Men may mourn with madulin sentiment over the evils of the Reformation, and cast their small censure upon the mighty spirits who, under God brought it to pass. What would Christendom been without the Reformation, but a corrupting mass of spiritual wickedness and abomination? And it will become those who breathe the atmosphere of Christian liberty, and intellectual freedom, to despise the men who purchased the privilege they enjoy with their own life's blood and labor. If men will know what Romanism is, let them not learn it from the hollow phrases and scholastic epiphanies of Os cott theses, or of Oxford tracts; but let them look at it in the face of Rome: let them mark it in the full exercise of its degrading influence in Belgium; let them gather it from the trash which the Jesuits sell, and the debasing doctrines which the many of the ecclesiastical dignitaries

of France sanction.—Church of England Quarterly Review.

We feel confident that when our readers have followed us thus far upon the subject, they will begin to see the words of the Apostles made plain relative to the 'son of perdition.'

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way;

And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders;

Taking the divisions of the churches of the United States into the general account, with what we have above shown the 'mystery' of iniquity doth already work, and they that have eyes to see, can visibly discover the woman, which John saw figuratively, to be the 'great city, which reigneth over the kings of the earth.'

We might carry this great subject to any extent: for on looking back through ages that have filled up almost six thousand years, we can discover, that the majority of men, through the cunning of Satan, have been deceived; and that the scheme by which he has cozened them into a belief of an eternal hereafter, has been, is yet, and to them, (unless redeemed,) will forever be, a mystery. Truly said the Saviour to his disciples, 'To you it is given to know the mysteries,' not to those without.

Well may we rejoice; well did our forefathers rejoice, and gloriously will all of us again rejoice when we find that by faith, diligence and perseverance in the commandments of God, we have come up through much tribulation, when the mystery is revealed, having escaped under the continual strokes of 'the great hammer of the whole earth.'

Peoria and Nauvoo.

Rumors reach us of murders in Hancock county, amongst both the Mormons and anti-Mormons. The transactions in that county in the past year are a disgrace to civilization. From the information we can obtain, the whole county is in a state of anarchy. We have been written to by persons at the east whose friends have become proselytes to the Mormon faith, requesting us to dissuade them from going to Nauvoo. We are sorry to say that we know families who are distinguished for industry and piety have joined this deluded sect. These will probably be the greatest sufferers by the villainy of some of the members.

We believe however, there are many good citizens in that county, both in and out of the Mormon church. Who could if they would attempt it, check this anarchy, and restore peace and quiet, still leaving the mormons to worship God according to the dictates of their own conscience.

We cannot but believe that there are a large portion of these deluded people who are virtuous and honest, and our sympathies for them is awakened by outrages which have been committed by their opponents, which can find no justification.—Peoria Register.

Such dreadful good articles never have

benefited the Mormons or the world. Sheriff Deming shot a man in his own defence at Carthage, and a man by the name of Hodges was murdered in Nauvoo, by some of his own clan for fear of disclosures, as is most probable, as he was going to his residence at Mechanicsville, from the trial at Burlington; and from the best information the Register can obtain the whole county is in a 'perfect state of anarchy.' We know not what the county at large is in, but we know that Nauvoo, is in a 'perfect, state of peace.'

If the surrounding country had been as 'jealous' for the 'honor' of the state, when the Smiths were martyred at Carthage last summer, as they pretended to be for the blood of nobody knows who, now, some of the disgrace that sticks out so prominent at the 'sixteen mile point' and other places might have been wiped off and the wrath of God stayes: 'rumors' would have rotted in their nest.

As to the Register's belief that a large portion of these deluded Mormons are virtuous and honest, we will go his bail for that, and he may rate the portion at 99 3-3 of the real Mormons in 100. The Mormons are always ready to show virtue, test honesty, prove religion, watch reputation, try skill, compare cities, vote alike, and promote peace with any righteous people on the earth.

But dissuading the Mormons from going to Nauvoo is a great scheme. It would be about as easy to 'dissuade the fire from burning up towns and cities, and tell God to stop pouring out upon this generation, as to lay an embargo upon the gathering of Israel in the last days, God who never errs, manages that matter, and so, as the 'sixteen mile pointer' says the 'Gentiles blow away.' The sheep know the voice of the shepherd, and a wolf they will not follow. Isn't that curious?—A Neighbor.

See! Hear! Weep!

"The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone from his place to make the land desolate; and thy cities shall be laid waste, without an inhabitant.—Jer. 4: 7."

We observe that the "Gazette" of St. Louis is laboring to make capital out of the 'fires and floods' which have been troublesome in various places in our country the past season, charging all, to Mormon faith and works, founded upon prophecy delivered since the martyrdom of Gen. Smith.

We think the last fire in New York is a complete rebuff to such monstrosities; however, to set the matter of prophecy in its proper light, and disabuse the public ear, we shall be obliged to give the foundation of all this bluster!

On the 18 page of the "Voice of Truth," Gen. Smith said:—Remember the Lord Almighty will avenge the blood of his saint, that now crimson the skirts of Missouri." How far calamity for the last year, has met the case, we leave the people to decide. On the 19 page of the same pamphlet Gen. Smith, after bringing up the question of persecution in a masterly manner, thus spake: "Let the red hot wrath of an offended God purify the nation of such sinks of corruption!" In the explosion of steamboat boilers and gas factories, and other calamities, the hand of God is as plainly manifested as upon Pharaoh in Egypt, so let that prophecy tally for itself.

The next allusion of Gen. Smith to trouble, is on the 33 page of said pamphlet, and reads thus; "No honest man can doubt for a moment, but the glory of American liberty is on the wane; and that calamity and confusion will sooner or later, destroy the peace of the people." All that need be said upon this paragraph is, let the Gazette and all other papers chronicle the vexatious 'ca-

lamities and confusion,' that are constantly wasting the nation, and the people can judge.

The Mormons or Letter Day Saints, have made no prophecies since the murder of Joseph Smith, and all the speculation of the Gazette and all other papers, is the mere bile of a ses of wicked and corrupt men.

As to the fires, God who never errs, has manifested them according to his own will and no Mormon has had any agency, in them, either directly or indirectly, more than to pray that the will of the Father of all spirits might be done, and those wicked men know it.

Our elders have labored diligently for fourteen or fifteen years to prepare the people to meet such events, as are now transpiring, and have constantly told the inhabitants of America, Europe and Asia, that trouble was at the door. When they cease to warn the world, God has promised through Joseph Smith, to the elders as follows; And after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also the testimony of the thunders, and the voice of lightnings and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God saying; prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come; behold and lo the bridegroom cometh, go ye out to meet him.

So the inhabitants of the earth may prepare for a second company of preachers in the form of "earthquakes" thunders and lightnings &c.

There seems to be some hard hearted people in the world trying to fire the indignation of ungodly men against the Latter Day Saints, but he that sits in the heavens, puts hooks in their noses and leads them into the pit they had dug for their neighbor. So knowing that there are other judgments in store for the whole earth, so we will venture a prediction, and that it shall be storm and hail enough to cause a famine, and show the inhabitants of the earth, that Jesus Christ and not the Mormons, that vexes the nations. Enough of the present generation shall see hear and feel it, to be witnesses that the servants of God tell the truth.

Watch, for you know not the hour, nor the day, and you cannot accuse the Mormons of making hail; so watch! for the hail, the earthquakes, and war shall come and vex all nations.—Neighbor.

The Mystery doth already work.

The New York Packet, a new paper just started in this city, makes the following developments, but gives no authority:

It does not appear to be generally known that there is a very dangerous secret organization existing in this city, and extending its ramifications to several surrounding towns, whose objects, if they were revealed to the public, would startle the least timid with horror. Their members are chiefly to be distinguished by a dull, heavy blue ring, generally worn on the middle finger on the left hand, as it indicates the station of a private member while some are worn on the different digits, according to the rank of the party in the society. Though they have heretofore succeeded in maintaining a profound secrecy in relation to their diabolical designs,—it transpired that they have banded together since the commencement of the threatening aspect of our foreign relations, and their object is, in case of a war between the

United States and a foreign power, to lend our enemies a secret assistance, by poisoning the wells of the country, and fomenting insurrections among the blacks.

All of them wear concealed weapons, whose blades are tipped with a subtle and penetrative poison, and many of them likewise carry compact combustible materials, for the purpose of covering their operations by the confusion of midnight conflagrations.

The great fire of last month, it is shrewdly suspected, originated from this secret body of conspirators against the social welfare.

For the purpose of covering their existence and operations still farther, they have established in different parts of the city, to sell a trinket similar in appearance, and most dangerous in its properties, which they call 'galvanic rings'—assuming that they have a medical effect in cases of rheumatism. The object of this, however, is that it may confound a number of honest citizens with themselves, and thus against all chances of detection.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway).

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

AGENTS FOR THE MESSEGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent.

ROBERT REED of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

FOR SALE By the subscriber, three hundred and twenty acres of Land, situated one mile and a half from the town of Montrose opposite of Nauvoo, Ill. Also, eighty acres the same distance, prairie and timber land, with a house on it, and One Hundred and Sixty acres not located.

Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or eastern property. For information apply to

SAMUEL PARKER
No. 34, Thirtieth st. New York.
Or at this office.

FOR SALE OR EXCHANGE.—LANDS in Knox, Brown and Warren Counties, Illinois, will be sold low for cash, or exchanged for improved farms near this city. The lands were selected with great care, and are believed to be of first rate quality. Taxes are all paid.

N. E. quarter sec. 2, T. 10, N. R. 1 E. Knox Co. 161 88-100 acres.

W. half of N. E. quarter sec. 5, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of S. E. quarter sec. 17, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. W. quarter sec. 19, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. E. quarter sec. 23, T. 2, S. R. 3 W. Brown Co. 80 acres.

W. half of N. E. quarter sec. 7, T. 11, N. R. 2 E. Warren Co. 299 acres.

W. half of N. E. quarter sec. 6, T. 10, N. R. 1 W., and N. W. quarter of N. E. sec. 30, 10, N. R. 1 W. Warren Co. 434 12-100 acres.

W. half of N. W. quarter sec. 5, T. 10, N. R. W, Warren Co. 73 40-100 acres.

N. E. quarter of N. W. quarter sec. 6, T. 10, N. R. 1 W. Warren Co. 151 12-100 acres.

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The subscribers continue their passenger arrangements with much increased facilities for bringing out passengers from Europe every week. Those wishing to send for their friends, can procure passage tickets upon the most favorable terms.

Persons wishing to go to the western states or Canada, viz., Philadelphia and Pittsburg, and intermediate places, can obtain tickets and correct information, Bills on England, Scotland or Ireland, from £1 upwards, at sight,

EXPRESS.

Their express continues as usual to leave their office for Boston and Philadelphia, and places intermediate and beyond every day,

HARDEN & Co.
No. 6 Wall st, New-York.
No. 8 State st. Boston.

New-York July 15, 1845.

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REUBEN HEDLOCK, Passenger Broker, 36 Chapel Street, Liverpool, begs respectfully to inform the public that he continues to forward Emigrants to New Orleans, and other parts of America, on the most reasonable and advantageous terms. List of provisions supplied to each steerage passenger from Liverpool to New Orleans:

Biscuit,	35 lbs	Oatmeal,	10 lbs.	Potatoes,	90 lbs.
Flour,	14 do.	Barley	4 do.	Rice,	4 do.
Peas,	2 do.	Beef & pork,	14 do.	Sugar,	4 do.
Butter,	5 do.	Cheese	3 do.	Tea,	3 do.
Tea,	1-2 do.	Coffee,	2 do.	Water,	3 Quarts

per Day. Fuel supplied for Cooking.

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Emigrants who may entrust themselves to our care, may rest assured that the most convenient and best ships will be engaged; and that every arrangement will be made that can possibly conduce to the comfort of the passengers.

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N. B. A supply of excellent tin ware, for the use of emigrants at sea, constantly on hand for sale. 6

FREE ADMITTANCE to FOWLER'S PHRENOLOGICAL CABINET, in Clinton Hall, No. 131 Nassau street, New York, where may be seen specimens of Human Nature in a greater variety than can be found elsewhere. The collection consists of casts, skulls, busts, &c. of different distinguished characters, from the most elevated to the most degraded; such as statesmen, poets, orators and divines; thieves, murderers, robbers, pirates, &c., &c. Also where may be obtained books of all kinds, appertaining to the Sciences of Phrenology and physiognomy, including the American Phrenological Journal, published monthly in pamphlet form, of 32 pages each, for one dollar per year, in advance. This work has a very extensive circulation, and will be found highly instructive and useful. Samples will be sent gratis if ordered. Professional examinations by Fowler & Wells, at the above Cabinet, with directions for self improvement and most suitable occupations. 6

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

VOL. II—No. 9.

NEW YORK, BOSTON, PHILADELPHIA, AUGUST 30, 1845.

WHOLE No. 61.

NEW-YORK MESSENGER

(Continuation of the Prophet.)

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CALIFORNIA.

Chapter 8.

The market, trade, and commerce, will now be briefly noticed. When I shall have done with California. There is at this time, an ample market in all the various portions of this country for all the surplus products of whatever kind; and this market is certain and uniform, being subject to none of those fluctuations to which our market, in all portions of the states is subject. Wheat has uniformly sold in all parts of this country for about one dollar per bushel, which it is now worth: corn is now worth fifty cents per bushel; beans one dollar per bushel; and potatoes fifty cents per bushel; cattle are worth from one to five dollars per head; horses from three to ten dollars; sheep from one to two dollars; and hogs from one to three dollars; hides are worth from one to two dollars each; tallow from two to five cents per pound; beef from one to three cents per pound butter from five to twenty cents per pound; and flour from five to eight dollars per barrel; which prices with very few exceptions, have remained the same for successive years. The Hudson's Bay Company, and the Russians, at present afford an ample market for all the wheat which is as yet grown in this country; and they, as well as the American merchants, afford an extensive market for the furs, hides, and tallow, as well as much of the beef, butter and vegetables, yet for the latter, especially the beef, butter and vegetables, the ships of war and the whale ships, afford the most extensive and valuable market. The increasing emigration, however, will afford an extensive market for most of the surplus grain, as well as for many cattle and horses, sheep and hogs, for many years to come; yet the market, for all the products of the country, will be ultimately found in the South American States, the various islands of the Pacific, the Russian settlements, China and England. The very great variety of productions, will require a variety of markets, producing the tropical productions, it requires a northern market; and as it produces the northern productions, it requires a southern market. The staples will eventually be beef, pork, fish, various kinds of grain, flour wool, hides, tallow, furs, lumber, cotton, tobacco; rice, sugar and coffee, as well as coal, iron, and various other minerals. This very great variety of productions will afford the people of this region, all the means of subsistence within their own country, will vastly enhance its wealth, and add in an eminent degree, to the prosperity and happiness of the people.

The trade of this country is chiefly carried on at the different towns, were considering the ex-

trement newness and unsettled state of the country, it is already very extensive. At each of the towns before enumerated, there are several stores at which an extensive business, is daily transacted which is found to be very lucrative. All kinds of dry goods, groceries, hardware, and cutlery, are much dearer here, than they are either in Oregon or the States, being sold here at prices about five hundred per cent higher, than they are in either of those countries, which is owing to the imposition of excessive, and unparalleled duties upon imports. The enormous amount of duties, that is annually received, by the government, or rather the prodigal officers of the government, notwithstanding the innumerable leaks, is estimated at two hundred thousand dollars. Wages of labor both for mechanics and ordinary hands, are very high, those of the former being from two to five dollars per day. The cause of wages being so very high, is attributable to the fact, of their being so very few mechanics in the country, and the great aversion to industrial pursuits, which has heretofore existed in that country. This aversion to industry, evidently arose from the fact of their being no apparent necessity to labor, or in other words, from the unparalleled facilities, which here exist for acquiring a competency, and even a superfluity, by the easy process of doing nothing. Indians are readily employed, and in any numbers, at the trifling expense of merely furnishing them such clothing as a coarse tow shirt, and a pair of pantaloons of similar cloth, and with such food as meat alone or whatever else you may feel disposed to furnish them; for any thing which you might feel disposed to provide for them, would be preferable to the crickets and grasshoppers, upon which they have formerly subsisted. There are several foreigners who have from one to four hundred of them employed upon these terms; and when thus employed, should they leave their employer, without just cause, he is authorized to re-take them wherever he may find them, in whose ever service they may be engaged. It is usually understood, that slavery does not exist in any form, in any portion of the Mexican dominions, yet the natives both in California, and several other portions of that country, and in truth in all portions of it, are in a state of absolute vassalage, even more degrading, and more oppressive than that of our slaves in the south. Whether slavery will eventually, be tolerated in this country, in any form, I do not pretend to say, but it is quite certain, that the labor of Indians will for many years be as little expensive to the farmers of that country, as slave labor, being procured for a mere nominal consideration.

Considering the very short space of time which has elapsed, since the different governments have turned their attentions to this country, and the very little which is as yet, known in reference to it, its present commerce is scarcely paralleled; some conception of which may be drawn from what has been said upon a former page, in reference to its extensive imports and duties. Fifteen or twenty vessels are not unfrequently, seen in many of the various ports at the same time, the national flags of all the principal powers of the world. Merchant vessels of the United States, England, France, Russia,

and Mexico, as well as the ships of war, and the whale ships of the four governments, are to be seen at almost any time, in the different ports of this country, and of all of which there are frequent arrivals and departures. The ships of war, which cruise in the Pacific, touch very frequently at the various ports of this country for the purpose of obtaining fresh supplies of water and provisions, and maintaining the rights of their respective governments, as well as for the purpose of capturing now and then, a small town, or seizing here and there, upon an island of the Pacific. The merchant vessels are much the most numerous, and are chiefly those of the United States, which arrive in this country each spring, and depart for the States every autumn or winter. Arriving in the spring, they are engaged in the coasting trade, until the latter part of the fall or the early part of the winter, when they depart for the States, with cargoes of hides, tallow or furs, which have been collected during the previous year. About one half of the merchant vessels engaged in this trade, always remain in the country, while the residue return to the States, England, or France, for the purpose of renewing their stock of goods. Several of these vessels usually belong to the same houses, either of Boston or New York, which always keep a number in the country, while they employ others constantly in exporting the products of California, and importing goods for that trade, which they dispose of at most extraordinary prices. The whale ships touch at the various ports, for the purpose of obtaining supplies of provisions and water, and also for the purpose of trade with the inhabitants. Besides the ships and vessels above enumerated, there are numerous others, as well as various barques and brigs which annually touch at the various ports of this country, not only from the States, England, France and Russia, but also from the Sandwich Islands, the Russian settlements and China.

The foregoing will enable us to form very correct conclusions, in reference to the present and future commerce of this infant country, the former, of which, considering the newness of the country and the sparseness of the population is scarcely equalled, and if the present may be considered as a prelude to the future, the latter, is destined in a very few years, to exceed by far, that of any other country of the same extent and population, in any portion of the known world. We are necessarily driven to this conclusion, when we consider the vast extent of its plains and valleys, of unequalled fertility and exuberance; the extraordinary variety and abundance of its productions its unheard of uniformity, and salubrity of climate; In fine, its unexhausted and inexhaustible resources, as well as its increasing emigration, which is annually swelling its population from hundreds to thousands, and which is destined at no distant day, to revolutionize the whole commercial, political, and moral aspect of all that highly important and delightful country. In a word I will remark that in my opinion, there is no country in the known world, possessing a soil so fertile and productive, with such varied and inexhaustible resources, and a climate of such mildness, uniformity and salubrity; nor is there a country in my opinion, now known, which is so

eminently calculated by nature herself, in all respects, to promote the unbounded happiness and prosperity of civilized and enlightened man.

Chapter 9.

A Description of the different routes.

The different routes; number of. Route between Brown's and Hooker's peaks. Route through the southern pass; description of. Excrement of buffalo used for fuel. Buffaloes, where first found; in what numbers seen. The Pawnees, hostility of. The Cumanches and Sioux were found. Forts Larimie and John; description of; extent of trade at. The Black hills; singularity of. Independence rock; description of; celebration of the Fourth of July at. Difficulty of taking waggon to Oregon; ease of taking them to California. Nearest route to California. Distance from the Independence to the Pacific. Comparative eligibility of the California route. Santa Fe route; partial importance of. Route by Vovra Cruz; description of. Dangers to which travellers are exposed; not permitted to carry arms. Foreigners frequently killed. Insecurity against robbers. Armed escort; cowardice and treachery of. Unmeaning religious ceremonies; dangers from not conforming to. A foreigner killed in the city of Mexico. The route by sea. facilities for travelling by. Comparative advantages and disadvantages of the different routes. Route through the southern pass preferred.

Having perused the foregoing pages the reader may have determined to emigrate to the one or the other of these countries, if so his next inquiry is, in reference to the routes, the equipment supplies, and the method of travelling, all of which will now be noticed, in their proper order. In all there are eight distinct routes to these countries, six of which lie through the different passes mentioned upon a former page; one of the remaining two is that by the way of New Orleans, Vera Cruz, the city of Mexico, and Matatlan; and the other is the route by sea, by the way of Cape Horn. There are but five of the above routes, which are worthy of a particular notice, all of which, I will now proceed briefly, to describe. The most northern of them, is that lying through the great gap, between Brown's and Hooker's Peaks, through which the Canadian emigrants and the fur traders of the Hudson's Bay Company, annually pass in their journeying from Canada to the lower settlements in Oregon. As this route is very seldom if ever, traveled by citizens of the United States, it is not deemed important to enlarge in its description. I shall therefore proceed to the description of that lying through the great southern pass, near 42 degrees north. Upon this route the emigrant sets out from Independence, Mo., and travels thence, five or six days, in a direction, about west by north, to the Kansas or Kaw river, crossing which he proceeds thence northwest, about five days, to the Platte river, thence continuing up the Platte, upon the south side to the junction of its north and south forks, thence up the south fork on the side, one day, to the usual ford, where crossing the river, and continuing thence in a direction about northwest by north, three days, to the north fork; thence up the north fork about four days, to Fort Larimie, and Fort John. Leaving these forts, the emigrant pursues a course about west by north, over the Black hills, seven days to Sweet-water near Independence rock; thence up Sweet-water, nine days, to Little Sandy, thence west by north four days, to Green river, or the Colorado of the west. Crossing Green river and continuing thence down it three days; thence west one day to Ham's fork, which is a branch of Green river; thence up Ham's fork, three days; thence west by north, one day to Muddy river, which is a branch of Bear river; thence down Muddy and Bear rivers, three days to the Soda springs; thence northwest up the

valley, two days; and thence west over the high lands one day, to Fort Hall. From this fort those who go to Oregon, continue down Lewis' river, fifteen days, to Fort Wallawalla; and thence down the Columbia, ten days, to the lower settlement in Oregon. Those who go to California travel from Fort Hall, west southwest about fifteen days, to the northern pass in the California mountains, thence three days, to the Sacramento, and thence seven days, down the Sacramento, to the bay of St. Francisco in California. The former part of this route, is but one vast concatenation of plains and prairies of almost unbounded extent. The entire country from Independence to Fort Larimie, is a vast plain, entirely destitute of timber, with the exception of the small portions occasionally found upon and in the immediate vicinity of the streams. No scarcity of timber for fuel is experienced, until you arrive upon the Platte when for the first time, you are reduced to the necessity of substituting the excrement of the Buffalo for fuel, which you are, under the necessity of doing, the greater part of the distance this side of the mountains, and for a considerable distance after crossing the mountains. From Independence to Fort Larimie, no serious obstructions are found; as upon all this part of the route, you cross neither mountains nor unfordable streams. The Kansas and the south fork of the Platte, are the only streams of any importance, which are crossed upon this portion of the route, and they are always very readily forded at the season of the year at which emigrants pass through that region. The Buffalo are usually seen upon this portion of the route, about fifteen days drive from the States; but they are also found some seasons within ten days drive from the States, while at other seasons they are not found within twenty days drive. This, however, depends much upon the forwardness, or backwardness of the season, and the fact of their having been hunted by the Indians, who inhabit that region. If the season is backward, they will not have migrated from the south, as early as the season, at which emigrants pass through that country; and if they have come out upon their northern migratory tour, in time for the emigrants, it frequently happens that the Indians of that section hunt them to such an extent, that they are completely dispersed from all that region. The buffalo are also generally found upon all portions of this route, from the Platte to the Rocky mountains, and even for several hundred miles west of the Rocky mountains, both in Oregon and California; and wherever they are found, they are always seen in the greatest abundance, and are killed with the greatest facility. The only hostile Indians, that are seen between the States and Fort Larimie, are the Pawnees, who are a powerful and warlike tribe and who are generally, very troublesome to the emigrants; yet they are generally south of this route at the season, at which emigrants pass through that portion of the country. The Cumanches, and the Sioux sometimes visit this region, but they are very seldom here met by emigrants; yet there are several other tribes, inhabiting and visiting this portion of the country which although much less powerful and warlike, are at times very troublesome to emigrants and others.

Fort Larimie is situated on Larimie's fork of the Platte, about seven hundred miles from Independence. About one mile south from this fort, there is another fort which is called Fort John, and which is situated near the same river. These forts are constructed in a manner quite similar to Fort Hall, which has been before described; and they are occupied by traders and trappers, for similar purposes. The trade at these forts is entirely with the Indians, which consists in the

exchange of dry goods, provisions, guns, ammunition, blankets, and whiskey, for furs, buffalo robes, buffalo beef, and horses; in which both of these establishments appear to be doing a very extensive and lucrative business. The gentlemen of these forts are the first white persons with whom the emigrants meet after leaving the States, unless they chance to meet with companies of traders and trappers, on their way to the States.

From those forts, to Fort Hall, a distance of about six hundred miles, the country through which the route lies, is generally very hilly and mountainous. The former part of this portion, includes that section of country, denominated the Black hills, which present a very extraordinary appearance. When viewed from an elevated position, they present one interminous succession of treeless, shrubless, rolling swells and hills, which much resemble the rolling billows of a tempestuous ocean. Travelling over these hills is attended with much inconvenience and fatigue, as it is but one continued scene of alternate ascension and descension, from morning until night, for several days in succession, and until we arrive at Independence rock, which from its peculiarity and notoriety, requires a passing notice. It is situated near Sweet-water, about one hundred rods from the ordinary encampment upon that stream. It is composed of solid granite, covering an area of about five acres, and rising in conical form about four hundred feet above the level of the surrounding country; it is seen at a great distance, and hence serves as a land mark both for the mountaineer and the emigrant. Many portions of this extraordinary rock, present an extensive, perpendicular, smooth surface, upon which the various trappers and others, who passed through that region, have inscribed their names, the numbers of their parties, and the date of their passing. The first party which noticed this singular rock, in this manner, was a party of American trappers, who chanced to pass that way upon the fourth day of July, when wishing to be Americans even in that secluded region of aboriginal barbarism, they proceeded to celebrate that great day which gave birth to human liberty. This they did by a succession of mountain revelings, festivities, and hilarities, which having been concluded, they all inscribed their names, together with the word "Independence," upon the most prominent and conspicuous portion of the rock; hence its name and notoriety, which are as firmly established by that act, as that rock of ages itself. Independence rock thus consecrated, is destined in all coming time to stand forth as an enduring monument to civil liberty, and American Independence!

A great part of the distance from Independence rock to Green river, is comparatively level and affords a very eligible waggon way; but from that river to Fort Hall, is the most broken and mountainous portion of the entire route. All this portion of the route, from Fort Larimie to Fort Hall, like that east of Fort Larimie, is usually entirely destitute of timber, but as a general thing, sufficient is found for fuel. On this portion of the route buffalo are very seldom found west of Green river, but they are very abundant between that river and Fort Larimie, especially upon Sweet-water and in the vicinity of Independence rock; and they are also very numerous off of the route west of Green river, and even west of Fort Hall, both in Oregon and California. The only hostile Indians, with whom emigrants meet upon this portion of the route is Sioux, the Shyanes, and Eutaws, yet these are not called hostile by the mountaineers; of this, however, the reader will be enabled to judge for himself from what has been said upon a former

page. The Sioux, particularly, can scarcely be called friendly, if we judge them by their acts; the making of myself and Mr. Lovejoy, prisoners of war, and the robbing of our hunters, whenever an opportunity presented, to say the least were not very strong indications of friendship.

[To be continued.]

News to England.

New-York, Aug. 20, 1845.

ELDER REUBEN HEDLOCK:—

"Dear sir.—I have just arrived in this city from Nauvoo, being sent by the council of the twelve to preside over the affairs of the church in the Eastern and Middle states. President P. P. Pratt, by the sanction of the Twelve, returned some two weeks since to his family and friends in the West. Under his administration, as Pres. in the East, he has acquired honor to himself and to the people over whom he presided. By his counsel all things seemed to have prospered as if touched by the finger of the Almighty. The churches are left in a flourishing condition; faith and knowledge have increased; peace and union prevail; the order, power, authority, greatness, peace, and glory of the kingdom are more perfectly understood and appreciated; the utmost confidence and love are manifested towards the presiding authorities; the law of the Lord in relation to tithing, is complied with, with the greatest willingness; every exertion is being made to arrange their temporal affairs, and gather unto the name of the Lord, and to his Holy Temple in the west; and in short, Pres. Pratt has labored indefatigably for the welfare of the saints to their entire satisfaction, and has returned with the prayers and good wishes of thousands who have been greatly strengthened and enlightened by the words of truth and knowledge which have been poured forth with such burning eloquence both from his mouth and pen.

All things are in a flourishing condition in the city of the Saints. The Temple is progressing rapidly.—When I left, the roof was on, the principal timbers of the tower were raised; the stone for the baptismal font were all cut, with the exception of the oxen, and the most of them placed in their proper position. The stone oxen were in a state of forwardness, and will soon be completed; the window frames and ash were ready to be set in their proper position; the glass and nails have been purchased; the doors and much of the inside work are ready to be put together.

Lumber, brick and other materials, have been obtained, in part, for the erection of the 'Nauvoo House.' It is intended by the Nauvoo House Committee to erect and enclose that building the coming Autumn.

Emigrants have continued unceasingly to flow into Nauvoo; every house is occupied, and new buildings are being erected in every part of the city.

The season has been remarkably fruitful in the west. Of wheat, corn, and other crops, there will be not only an abundance for the sustenance of man and beast, but a great overplus. The season has been unusually healthy up to the period of my departure for the east.

Tons of thousands of dollars of tithing both in money and goods, have poured into the hands of the legal agents and authorities of the church, for the building of the Temple, and for other purposes specified in the revelations of God. The Church generally, with but few exceptions, seem to consider and duly appreciate the revelation which says: "Blessed are they that are turned for they shall not be burned."

The love, peace, union and oneness of the saints in the west, have never been surpassed

since the rise of this kingdom. So great is their love for the presiding authorities, and confidence in their counsel and teaching, that if required, they would give not only their property to the last farthing, but their lives also, to rescue ours. The spirit and power and wisdom, and judgment, and noble feelings that inspired the bosom of our martyred prophet, now inspires the bosom of Pres. Young. He is highly distinguished for his quickness of apprehension—his penetrating judgment—his wisdom in counsel, and for the great decision of character dignifying all his presidential acts. In him, it may truly be said, are combined all those noble and heaven-born principles so essential to one occupying the high and responsible station to which he has been called and chosen. Every thing flourishes and prospers under his administration.

It is expected that the servants of the Most High will soon have the privilege of entering into the sacred and holy places of the Temple to receive in the proper place ordained of God, the washings, and anointings, ordinations, and keys of celestial power, together with sealing blessings and ordinances, kept secret from man from before the foundation of the world, but ordained and appointed by the legal powers of heaven, to be revealed and conferred upon the chosen sons and daughters of God in the dispensation of the fulness of times; that they may be prepared with the necessary keys and knowledge to prevail and triumph over all beings and worlds not redeemed and sanctified by a celestial law, and arise themselves with their progenitors and children, to sit upon thrones of power and sway a sceptre of righteousness over worlds under their dominion.

Pres. Orson Hyde by the counsel of the Twelve, is now in the east. His mission is to collect tithing for the purpose of purchasing 4000 yards of canvass in this city. It is intended to erect a tabernacle of canvass in front of, and joining the Temple on the west. The form of this tabernacle will be that of an ellipse; its longer axis running north and south, parallel to the front of the Temple. Its height will be 75 feet in the centre; its sides sloping at an angle of 45 degrees. The area of its base will be sufficient to contain eight or ten thousand persons; its seats will gradually rise one above another in the form of an amphitheatre. This will be intended for preaching to the vast congregation; while the temple will be used for the meeting of councils and quorums, and the administrations of ordinances and blessings, and preaching to smaller congregations, &c.

The "PROPHET", has become the "New-York MESSENGER." seven or eight numbers of which have been already issued. Its prospects at present are flattering.

Five thousand copies of the Prophetic almanac for the year 1846, have been issued from the press, many of which are already in circulation; the reading matter is very interesting. I wish you to make some inquiries in relation to the publishing of an almanac for England, Wales, Scotland and Ireland. If the prospects and circumstances should be sufficiently encouraging, I will calculate a calendar adapted to these countries, and send the manuscripts to your office for publication.

Your very interesting letter of May 18, has been duly received, and for the information of the saints, has been published in the Messenger.

With regard to the forwarding and commission business being established by us at those places mentioned in your letter, we think it would be rather difficult for us at present to engage in it, so as to make it profitable to the church.

I shall be pleased to hold frequent correspond-

ences with you; Direct your communications to me No. 7 Spruce st., N. Y.

I remain dear brother,
your unwavering friend
and fellow-laborer

In the everlasting covenant.
ORSON PRATT.

RUBEN HEDLOCK.

From Nauvoo.

To the Editor of the Messenger.

City of Joseph, Aug. 6, 1845.

In my present letter, I design giving you a description of the Temple, together with a few general remarks upon our beautiful city. Last evening I took a survey of the Temple, and from the notes I took, assisted by the architect of the building himself, I have written the following description which I send for publication, that through the medium of your valuable paper the people of the eastern land may form some conception of the most curious and interesting building that now exists in the world.

Let us commence with the basement story. This is divided off into thirteen rooms; the one in the centre is one hundred feet in length from east to west, and fifty feet wide. In the centre of this room, stands the base of the baptismal font; it is of hewn stone, and the surface of it is in the shape of an egg divided in the middle from end to end. Its dimensions are fifteen by eleven feet and a half wide on the outside. Strewn over the floor is pieces of massive stone, ready hewn to complete it. When completed it will be supported by twelve oxen hewn from solid stone, which will be represented as being sunk to the knees in a floor of Roman cement. The font will be entered by a flight of steps in an arch form at each end. The whole will be surrounded by an iron railing to protect it from the soiling hand of the curious visitor. It will be an interesting and costly work when entirely completed. Large piles of ornamental carpenter work is heaped in different parts of the room designed for the finishing of different parts of the Temple. Curious devices or emblems are wrought or carved upon many of the different pieces.

Now let us examine what is properly called the first story, or the story that commences with the surface of the ground. We enter this at the west end, passing through either of three large open doors or arched pass-ways, each of which is nine feet seven inches wide and twenty one feet high. Passing through these we are standing in a large outer court, forty-three feet by seventeen feet wide. At each end of this is two large doors, passing through which, we are in the first story. The floor is not laid except with loose plank, for the convenience of carpenters, forty or fifty of whom were now to work upon this floor. This story as well as the second, will be divided off into fifteen rooms. The large rooms running through the centre of each floor, will be one hundred feet long, from east to west, and fifty feet wide, at each side of which will be a room, or smaller rooms, of different sizes constructed. At the east end of these large rooms pulpits will be erected, being abundantly lighted

at the back by large windows nine feet seven inches wide and fifteen feet high.

Now we ascend a ladder that carries us into the second story. Here is nothing particularly worthy of notice, except that the floor of the large room will be seventeen feet longer than the floor in the first story, in consequence of running out over the outer court. Here is formed a stone arch of forty-one feet span, which supports the tower. Looking down into the basement several children are seen at play, who, from the extreme distance below, look like mere specks or atoms crawling over the ground. I have watched them until my head swims, a queen feeling steals over me, convincing me that I never will do for a sailor; so I will cling tightly to the ladder and gain the third story. Here are several workmen. This cannot properly be called more than a half story, the roof on each side not being sufficiently high near the eaves, for a person of six feet, to stand erect. But through the centre, from east to west, will be furnished a room the same size of that in the first story. At the east end of this room, is already constructed the frame of a window twenty and a half feet in the span, which forms four gothic windows, and three irregular triangles which partake of the elliptic and gothic. At each side of this room will also be constructed a row of smaller rooms.

Now we enter the attic story. This story is eighty by forty feet, and is placed upon the west end of the main building. This will be done off into a number of rooms for the use of the higher order of priesthood.

Now climbing over a large beam, not daring in the mean time to look down through the many pieces of timber into the great distance below, we stand upon the top of the building, or deck, in which is constructed six octagon sky-lights through which light will be reached into the large room below. The deck is finished in the same manner that some of our eastern rooms is ceiled; or in other words in ceiling form, perfectly water tight. At each side of the deck is a roof made of pine shingles perfectly matched and laid in the neatest manner. In each of these roofs, is six square sky-lights through which, light will be reached into the small rooms immediately below. Here are also, two elegant ornamental chimneys of hewn stone, running through each roof.

Now let us go to the top of the attic story, which is sixteen and a half feet high from the eaves, and the eaves are sixty feet from the ground. This has not yet been shingled, and we have to stand upon some loose plank. This is a massive pine frame, from the centre of the roof of which rises the tower which is twelve and a half feet high. At that height it is lessened into the belfry which is twenty feet high. This is as far as the steeple is now completed. Above the belfry will come the clock section, ten feet high; next above that will be the observatory sixteen feet high; then the dome, thirteen and a half feet high, from which the balls and rod will run ten feet higher, making the distance from the surface

of the ground to the top of the steeple, one hundred fifty-eight and a half feet.

The wall is ornamented with thirty pilasters having upon the base of each, the representation of a half moon with the crescent downwards. Along the edge of the crescent is carved the representation of the chin, mouth, nose and forehead of the human face. Upon the capitals of the pilasters, is carved a perfect view of the human face; which seems to represent some kind of personage emerging out of a cloud, having a trumpet in each hand. A short distance above these are large stars, with five spangles or rays, below which is cut some beautiful drops or masonic emblems.

In all, there is forty-seven main windows, the tops of which is in a half circle, or oval form. Between the two rows of main windows, is a row of circular or round windows, twenty-two in number. Above the pilaster capitals, is a row of smaller circular or round windows. The basement story is lighted by twenty-two windows in the form of a half circle.

Round the eaves runs a large beautiful cornice, ornamented on the lower side with large stars. The eave troughs hold thirty barrels of water, and are sheeted with sixty-five hundred pounds of lead. The water will be let off from these troughs into a large reservoir at the east end of the building, from which the baptismal fount will be supplied with water.

I have gained the top of the attic story, and have given a description of the building as minutely as I could, as I passed along. I am now left to gaze for a moment, upon the grand and majestic scenery that spreads itself below and around me. I seem translated to some upper atmosphere where I can look down upon a world where mortals are 'born to wail, to sin, and to die.' On either side is spread a wide unbounded landscape of surpassing beauty that grows less and less visible in the distance, and at last mellowing itself into a faint blue rim in the far-off horizon. The scene is rendered highly picturesque by being interspersed with large rolling prairies, and relieved here and there, with groves of green wood, and tracts of woodland. Westward spreads the flat all over which looms up the massive walls of hundreds of residences, through the most magnificent of which sweeps Main street, crossed here and there, by numerous in their regular course through the city plot. Around the flat circles the majestic Mississippi, in horse-shoe form, and runs away through the distant scenery far down to the left, its bright clear waters being visible for miles below. Yonder is a majestic steamer toiling up the broad current, breaking the stillness of nature and lending a new interest to the scene. Beyond the river spreads the wood lands of Iowa, sprinkled here and there, with farm houses and cultivated fields. The little village of Montrose clusters upon the opposite bank, which was once occupied as a military post by the troops of the United States. Green islands bespangled the river, and here and there, darts a skiff freighted with some party of pleasure. Behind me runs Mulholland street

from east to west, being thickly built up on either side with houses for the distance of a mile or more, over a beautiful tract of prairie, where swine peeps over swell, and scattering houses shine brightly in the warm and setting sun. On my right and left, the scene is rather more broken; but all around wheresoever I turn, house-towers beyond house, and gardens and grainfields waive their green mantles in the passing breeze. The cars of general commerce jostle through the streets, and the waggon of the husbandman groans under ponderous loads of ripened grain.

I looked and contemplated until my feelings were elevated to the highest pitch of gladness, and my heart gave thanks to the God of heaven that I had the privilege of standing upon this holy Temple, and feasting my mind upon the luxury of so much glowing beauty and contemplating the many blessings which He has showered down this season, upon the saints of the last days. In fact, it seemed that the curse had in part, been removed from the earth, so sumptuously did it yield its increase.

The setting sun admonishing me that night would soon hover over the scene, and spread her sable mantle over all nature's loveliness, I carefully descended from my dangerous height and once more found my feet securely planted on terra firma.

If the people of the east will 'come and see' they will return to tell their neighbors that the half had not been told them.

I forgot to mention that the Temple is one hundred and eighty feet by eighty-eight.

Respectfully,

L. O. LITTLEFIELD.

The following extract we copy from the Tribune's Washington correspondence, of August 25th.

It is believed that the proposition of the Mexican Executive authorities for a loan, will be adopted with modifications which will not materially affect it for the purposes for which it is required. The active preparations of our government, the shipping of troops, munitions of war, &c., the daily orders treading on the heels of each other, as they are issued from the War and Navy Departments, and the air of solemn profundity which invests the countenance of every member of the Cabinet, afford strong proof that our Administration incline to the belief that Mexico will not entirely waste her energies in empty vaunts and idle demonstrations. An intelligent friend of the Administration admitted much this morning in conversation with me on the subject.

"I am afraid," said he, "that this affair is going to cost us a vast amount of expenditure in money and in life. We have somehow or other, begun the business wrong, and I don't see how we are to get right."

I have an impression that such also is the opinion of those who are at the head of affairs. Still there can be nothing decisive until we can get the final action of the Mexican Congress—and for this we are looking with much interest, not unmingled with some anxiety.

Br. Carpenters twenty dollars from Schenectada, for the Tabernacle came safe to hand.

Next week will close our description of California.

NEW-YORK MESSENGER.



SATURDAY, AUGUST 30, 1845.

Post Office Law for Publishers.

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We Still Look for war.**IMPORTANT MOVEMENT OF TROOPS—REQUISITION FOR MEN ON THE GOV. OF LOUISIANA.**

The War fever is still raging, but at the same time many doubts and fears exist in the minds of many, whether Mexico will really show fight or not, but the clouds are getting blacker and blacker, every news from the south brings some additional movement. Gen. Gaines, commanding the southern military division of the United States, has made a demand on Gov. Mouton of Louisiana, for one thousand men or more for the national service, "and the Governor promptly made a requisition on Gen. Lewis, commanding the first division of the Louisiana militia, for the required force, viz.:"

Two regiments of volunteers, of ten companies each—one of them to consist of musketeers and one of riflemen, and two companies of artillery with eight field pieces. The requisition is to be put forthwith into execution. There is one very bad omen on the part of public opinion in this country, and that is her John Bull manner of boasting of victory in unfaught battles, and altogether trusting in their own strength: if they had a prophet of God on the earth, like Israel of old, to say "go up to battle, for I will give the enemy into thine hand," then their boasting and confidence would be a mark of their faith in the mighty arm of Jehovah, and he would tand some chance to share some of the glory, but as it is, we have not the least idea if the United States should annex one half of the world, and successfully defend herself against the other half, that God would get any share of the glory whatever. In our opinion she has much to fear, for her garments are stained with innocent blood, still crying from the ground for justice.

The cause of this movement of Gen. Gaines, is said to be in consequence of authentic information of the advance of 10,000 Mexican troops to a point within eight days march of Gen. Taylor's command.

The following appears in the U. S. Journal of Monday evening:—

The President called a meeting of the Cabinet at a very late hour last (Sunday) evening.

The same Journal says:—

Will there be war? It is with sickening disgust, with loathing and contempt, that we once more attempt to reply to the above question which we see is yet asked by the brainless ninnyes who disgrace the American press. We once more re-affirm the incontrovertible fact, that there never has been a period within the last ten years, when a war between this country and any civilized nation upon the face of the earth, was either a probability or even possible. and yet how very frequently have the old women in men's clothes, been almost frightened into convulsions at its near approach.

And again:

Once more we tell the old ladies to keep cool—there will be more ink than blood shed—There will be no war with Mexico.

Three Cheers.

The Neighbor comes to hand just as our paper is going to press, bearing to us the gladsome news that the last SHINGLE has been laid upon the roof of the Temple; it may now be said to be enclosed, the sash and window frames having been previously made ready. We can now imagine with what energy the hand of the busy workmen is applied in the inside for the completion of its courts. May their arms not slacken for the want of succor. What will be the feelings and mortification of that man, that goes to Nauvoo and finds the Temple finished complete, and his reflections remind him that there stands a monument of the faith and works of the saints in their most trying hour and, I have not one farthing's interest in it; where is my endowment? my conscience hurts me!

The anti-rent difficulties in this state, are still in vogue. Sixty-seven persons are now under arrest. This war is occasioned, by a national violation of one of the LAWS of God. "The LAND shall not be SOLD forever." And as long as men continue to manufacture laws, in opposition to the laws of God, we may look for nothing else, but war and bloodshed. "Ye make make voids the law by your traditions," says our Saviour to the Jews, which is the case now with the Gentiles, they cry Lord, Lord, but obey neither law nor gospel. Let them remember Paul to the Romans:—"If he spared not the natural branches, beware lest he spare not thee." This was a national saying, not a personal one, and if true, as the gentile world profess it is, how plain do we read the fate of nations.

Elder Brown.

We copy the following extract of a letter from Elder Pelatiah Brown, who is now laboring in the state of Connecticut.

"Last week and week before I visited the churches in Hartford, Mansfield, and Winsor, the Winsor branch, mostly thick of starting for Nauvoo about the middle of next month; the Mansfield branch have had a good deal of trouble in consequence of the wicked conduct of a man by the name of Godfrey, who has made a

division for a long time past, but latterly he has come out against the twelve in favor of Sidney Rigdon, his followers have left him except three one man and two women, he has left and I have not heard of his whereabouts." The branch now numbers twenty in good standing, and there are some that have been cut off that intend going to Nauvoo and join the church there."

The Fulfillment of Prophecy concerning the Arabs.

The history of the Arabs, so opposite in many respects to that of the Jews, but as singular as theirs, was consisely and clearly foretold. It was prophesied concerning Ishmael—"He will be a wild man; his hand will be against every man, and every man's hand will be against him: and he shall dwell in the presence of all his brethren. I will make him fruitful, and multiply him exceedingly; and I will make him a great nation." Gen. xvi. 12; xvii. 20. The fate of Ishmael is here identified with that of his descendants; and the same character is common to them both.—The historical evidence of the fact, the universal tradition, and constant boast of the Arabs themselves, their language, and preservation for many ages of an original rite, derived from him as their primogenitor, confirm the truth of their descent from Ishmael. The fulfilment of the prediction is obvious. Even Gibbon, while he attempts from the exceptions which he specifies to evade the force of the fact, that the Arabs have maintained a perpetual independence, acknowledges that these exceptions are temporary and local; that the body of the nation has escaped the yoke of the most powerful monarchies; and that "the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia." But even the exceptions which he specifies, though they are justly stated, and though not coupled with such admissions as invalidate them, would not detract from the truth of the prophecy. The independence of the Arabs was proverbial in ancient, as well as in modern times; and the present existence, as a free and independent nation, of a people who derive their descent from so high antiquity, demonstrates that they have never been wholly subdued, as all the nations around them have unquestionably been; and that they have ever dwelt in the presence of their brethren. They not only subsist unconquered to this day, but the prophesied and primitive wildness of their race, and their hostility to all, remained unsubdued and unaltered. "They are a wild people; their hand is against every man; and every man's hand is against them." In the words of Gibbon, which strikingly assimilate with those of the prophecy, they are "ARABED against mankind." Plundering is their profession. Their alliance is never courted, and can never be obtained; and all that the Turks, or Persians, or any of their neighbors, can stipulate for from them, is a partial and purchased forbearance. Even the British, who have established a residence in almost every country, have entered the territories of the descendants of Ishmael to accomplish only the promedicated destruction of a fort, and to retire. It cannot be alleged with truth, that their peculiar character and manner,

and its interrupted permanency, are the necessary results of the nature of their country. They have continued wild and uncivilized, and have retained their habits of hostility towards all the rest of the human race, though they possessed for three hundred years countries the most opposite in their nature from the mountains of Arabia. The greatest part of the temperate zone was included within the limits of the Arabian conquests; and their empire extended from the confines of India to the shores of the Atlantic, and embrace a wider range of territory than ever was passed by the Romans, those boasted masters of the world. The period of their conquest and dominion was sufficient, under such circumstances, to have changed the manners of any people: but, whether in the land of Shina or in the valleys of Spain, on the banks of the Tigris, or the Tegos, in Araby the blessed or Araby the barren, the posterity of Ishmael have ever maintained their prophetic character; they have remained, under every change of condition, a wild people; their hand has still been against every man, and every man's hand against them.

The natural reflection of a recent traveller, on examining the peculiarities of an Arab tribe, of which he was an eye-witness, may suffice, without any art of controversy, for the illustration of this prophecy.—'On the smallest computation, such must have been the manners of those people for more than three thousand years: thus in all things verifying the prediction given of Ishmael at his birth, that he, in his posterity, should be a wild man, and always continue to be so, though they shall dwell for ever in the presence of their brethren. And that an acute and active people, surrounded for ages by polished and luxurious nations, should from their earliest to their latest times, be still found a wild people, dwelling in the presence of all their brethren, (as we may call those nations,) unsubdued and unchangeable, is indeed a standing miracle; one of those mysterious facts which establish the truth of prophecy.'

Recent discoveries have brought to light the miraculous preservation and existence, as a distinct people, of a less numerous, but no less interesting race; "a plant which grew up under the mighty cedar of Israel, but was destined to flourish when that proud tree was leveled to the earth." "Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."—Jer. xxxv. 19. The Rechabites still exist, a "distinct and easily distinguishable" people. They boast of their descent from Rechab, profess pure Judaism, and all know Hebrew. Yet they live in the neighborhood of Mecca, the chief seat of Mahometanism, and their number is stated to be sixty thousand. The account given of them by Benjamin of Tudela, in the twelfth century, has very recently been confirmed by Mr. Wolff; and, as he witnessed, and heard from an intrepid "Rechabite cavalier," there is not a man wanting to stand up as a son of Rechab.

"Will our agent in St. Louis, let us know what success he has in disposing of the Messenger.

MESSAGE,

To the Saints in the Eastern and Middle States, Greeting:

I have just arrived in New York from Nauvoo, the city of the saints, having been duly appointed and sent by the presiding authorities of the whole church, to preside over the churches in the East—having the same extent of jurisdiction—the same power and authority, and the same calling, office and priesthood, in every respect, which were vested in and entrusted with your former President, Parley P. Pratt, who has now returned, by the sanction of the Presidency, to his family and friends in the West.

It is with feelings of no ordinary kind that I now enter upon the highly responsible duties of a Watchman and Shepherd, and a presiding officer over you. Great are the responsibilities and highly important are the duties of one who is entrusted with the oversight and welfare of numerous branches of the church of the living God. I am happy to state, from correct sources of information, that the churches now under my charge, have been left by their former president for the most part in a flourishing and prosperous condition. Peace, love, union, and good order seems to prevail among them. A knowledge of true order and government of the kingdom of God has greatly increased; the power and authority of its officers are more perfectly understood and appreciated, and in short, the laws, ordinances, blessings, keys and sealing powers of this last dispensation, have been more fully opened to their minds, by which their faith has been strengthened, their union and love increased, and their desires have become more ardent to receive all necessary preparations to obtain eternal salvation for themselves, their progenitors, and their children.

The present prospects of the saints in the east are indeed cheering. The dark clouds which have hung over their heads with threatening aspects, are breaking away. The drooping minds and spirits, (occasioned by the false teachings, unvirtuous practices, and hellish conduct of Adams and others,) are beginning to revive. The countenances of the saints wear a more cheerful and serene aspect; while hope, gladness and joy animates their bosoms and stimulates them to action. The officers in the different branches seem to more perfectly understand their duties, and are ready under all circumstances, at a moment's warning, to obey counsel, to preside, preach, administer ordinances, to go and come, or labor with their own hands as they are directed by legal authority. The influence of Rigdon with his organized apostasy, is twice dead—plucked up by the roots—lost—swallowed up and engulfed in its own deep pit of corruption.

The law of tything has been cheerfully complied with and with willingness, by many of the saints; while others are making speedy preparations to do the same. Every arrangement is being made by the faithful, to gather up their substance and flee to the city of the saints, unto the place of the Temple of the Most High.

It is with great satisfaction and pleasure that I enter upon my official duties as President, under circumstances so highly favorable.

To a people so well instructed, it would seem almost superfluous to enter into an explanatory detail of the several duties devolving upon me and upon those officers and churches under my immediate and special charge; but yet I deem it wisdom to point out to you, in some respects, the course I intend pursuing.

And First, I highly approve of all the rules, regulations, appointments, teachings, counsels and official acts of President Parley P. Pratt, and shall endeavor to support, uphold, and carry out

all his measures, as far as it is practicable under circumstances which may or shall exist.

Let the High Priests, Elders and other officers continue in their respective fields of labor, according to their several appointments, until they receive further counsel from me.

Let all the rules and regulations established by President Pratt, in relation to conferences, ordinations, sending on missions, &c., be strictly observed and adhered to by all.

Let every High Priest, Elder, Officer and member be careful not to teach, either publicly or privately any doctrine or precept contrary to the word of God, or the principles of sound morality and virtue.

And should any officer or member be found instilling or disseminating any principles, in public or in private, which could be considered, EVEN BY THE WORLD, as unvirtuous or immoral, let him speedily be reported to the proper authorities and dealt with according to the strict principles of the law of God.

And should any of the presiding officers in the East be found violating these rules, let them, without delay, be immediately reported to me, together with the testimony concerning the same.

All covenants and promises which may have been entered into by any of the saints in the East, in relation to the Eternal Union, independent of the sanction and approbation of him who holds the keys of the sealing power as conferred by Elijah are NULL and VOID, being made in unrighteousness, and directly in opposition to the order of the kingdom of God.

If a husband and wife wish to enjoy each others society in the world to come, let all their covenants and promises be made at a proper time—in a proper place; and under the sanction and approbation of the ONE holding the legal authority and keys of these sacred things.

And if any of the saints shall be found violating any of these sacred virtuous and holy principles, let them be reported and dealt with strictly.

Let parents and guardians pay strict attention to the virtue and morality of their children, and those placed under their charge. Your responsibilities towards them are great and highly important.

Let children seek counsel from, and obey their parents (who are in the church,) in all things; for in the kingdom of God, parents and children hold the same relation to each other in regard to government and obedience, in time and all eternity.

The same eternal relation of perfect government on the part of the father, and of perfect obedience on the part of the children, should be maintained that exists between the Eternal Father and his Son Jesus Christ.

Let all the officers in every branch, thoroughly teach the saints, both by precept and example, the principles set forth in this message, that heaven-born virtue may shine forth in all your words and in short,

Let virtue be your motto,
Let virtue be your guide;
Let virtue in her beauty,
Be your Immortal bride.

Let virtue—lovely virtue,
In holy triumph reign;
Let virtue away her sceptre,
O'er vallies, hills, and plain.

The temple of God is beginning to attract the attention of the saints more generally. By the tythings and unwearied exertions of the faithful, its walls have been erected; the roof has been put on, and much of the inside work finished and ready to be placed in its proper position. The glass and nails have been obtained, and some of its rooms will immediately be completed and pre-

pared for the administration of the ordinances of endowment.

If the saints in the east desire a name and place in the Temple, and wish to be legally entitled to the blessings to be administered therein, let them comply with all readiness and willingness with the whole law of tything; that is, let them ascertain the full value of all they possess, and give one tenth of the same; and let all your tythings and consecrations to the Lord be the best, and not the poorest of your substance, lest you and your consecrations be rejected with cursings instead of blessings. Let those who have already complied this law, remember that one tenth of their annual income is the Lord's from this time henceforth and forever.

Be punctual and honest in all these things.

The Lord cannot be cheated.

Remember Ananias and his wife, and shun their example.

A Book for the record of tythings is now opened at the Messenger office, No. 7 Spruce street, New York, where I will attend in person, to receive and record all the tythings of the churches within my special jurisdiction, and forward the same to head quarters, to be recorded in the Temple Record.

And I hereby warn all people, both in the eastern and middle states, to pay no tything to any one except to me, or to my order, and to such other legal agents as are, or shall be appointed by the Twelve, whose names will appear in our periodicals as authorized agents, and who will also hold a certificate of agency, having the private seal of the Twelve.

The church will not be responsible for any tythings which shall be paid to any other persons.

Let the authorized agents in the Eastern and Middle States who have received tythings, forward the same, with the names to me at our office by some safe conveyance.

The names of each individual, together with the amount of tything paid by each, will be published in the Messenger.

I intend visiting the most, if not all, the branches of the church under my charge.

The time that I will be at the different branches will be announced in the Messenger. Let the saints have their tythings in readiness.

I request Elders Brown of Connecticut, Snow, of Boston, Grant and Appleby of Philadelphia, and all other officers engaged in the ministry, to send frequent communications to me by letter, (postage paid,) that I may know the state, standing and condition of the branches, and be in possession of all other information necessary to the welfare of the saints, and spread of the Gospel in these parts.

As there has been a great inquiry in the East for the Book of Covenants, I take this opportunity to inform the officers and saints generally, that I have several hundred on hand, price \$1 25. Also, just issued from the press, the "PROPHETIC ALMANAC" for 1846. Price 6 1/4 single, 4 dollars per hundred.

Brethren support the Messenger, and buy all our standard works, and let the approved authors among the saints be upheld, sustained, and encouraged.

The press, if rightly used, can be made a mighty engine of truth, more terrible to this guilty generation, than the hayd writing on the wall was to Belchazar. Open your purses, and stretch out the hand of assistance, and sustain us, and we will sustain you.

Remember if the head falters for the want of proper nourishment and attention, the whole body will be feeble, sickly and faint.

And now, dear brethren, I beseech and exhort you, by your hopes of eternal salvation, and by all that is sacred and holy, that you refrain from

every evil work, and give diligent and earnest heed to the teachings and counsels of those ordained to hold the keys of power on the earth.

Let no false doctrine proceed out of your mouth, such, for instance, as the doctrine that the Devil and his angels will be redeemed: and that the tabernacle of our martyred prophet and seer, or of any other person, was, or is the especial tabernacle of the Holy Ghost, in a different sense from that considered in relation to his residence in other tabernacles. These are doctrines not revealed, and are neither believed nor sanctioned by the Twelve, and should be rejected by every saint.

Cultivate peace, love, and union among yourselves. Uphold, by your prayers, those appointed to preside over you.

With anxious desires for your welfare, and with the warmest feelings of affection and love, I subscribe myself, your faithful shepherd, in the new and Everlasting Covenant,

ORSON PRATT.

New York, August 25th, 1845.

City of Joseph, Aug. 9, 1855.

MR. EDITOR:—

Last Monday was our election for county officers. It resulted in a triumphant majority in favor of the "law and order" ticket. Some two thousand votes were polled in our city; showing a gain of about six hundred votes since last year. The election went off in perfect order. Elections in general through the United States, are attended with unhappy and disgusting consequences; the ballot box is the resort of rowdies, pickpockets and bullies; a whirlpool of political corruption; a gambling table upon which demagogues play for power and place; and a sink of concentrated and opposing intrigues, carrying along with its destructive car the elements of turbulent passion, and leaving in its track the fire-brands that excite mobs and impel the people to ungovernable commotions.

Not so with Nauvoo. To be sure, we had a frolic; but it was not a frolic of bribing voters, or importing illegal voters, or to use a term familiar in the school of political juggling, it was not a frolic of "pipelaying," but it was one that had a tendency to promote the public weal, and heighten the value of our city property. Instead of coming to the polls with a whiskey bottle in one hand, and a bowie knife in the other, our citizens came with their teams, and when they had deposited their votes, they repaired to the church lands, about three miles up the river, for the purpose of hauling wood for the Nauvoo House association. Those who had no teams assisted in loading and cording up the wood, and before the day was gone, they hauled one hundred and sixty-seven cords of wood, and had it all corded up. This was truly a Mormon frolic, and speaks loudly of the union of the saint in their determination to keep the commandments of God.

I must here relate a little anecdote. While the teams and men were congregated in the place where they loaded their waggons with wood, a steamboat happened to be passing, when the officers and crew were so excited as to the meaning of the large assembly of men and teams, that they landed the boat to satisfy their curiosity.

As they landed, the old men on the boat clapped on their spees, the young men strained open their eyes, and some green horns let drop the lower pair of their lantern jaws, with amazement. The following questions were asked and answered.

Ques.—Gentlemen, allow us respectfully to ask the meaning of so large a body being congregated here?

Ans.—O sir, there is nothing very particular meant.

Ques.—Is there an army gathering?

Ans.—Not that we have heard.

Ques.—Well will you be so kind as to tell us what is the meaning of so many men and teams here?

Ans.—O sir, there is no particular cause why your crew should be thus alarmed; we are only hauling a few loads of wood.

"I should say it was a d—d few loads" replied a man, as the crew all turned on their heels considering themselves badly bit, and the engine bell rang with great energy.

That boat was turned aside by a Mormon frolic! Whenever steamboat captains see Mormon assemblages hereafter, they need not "round-to, nor look through their spy glasses; but take it for granted that it is a Mormon frolic for some reasonable purpose.

The Nauvoo House fronts 120 feet on Main street, and the same on the river. It will be four stories high, above the basement wall, which is already laid.

They have commenced laying the brick; next week twenty brick layers will be employed and a number of carpenters.

The polls for the scaffold already peer up into the air to a great height around the building, and every thing assumes the appearance of business.

Eight hundred thousand brick are already moulded, and the most of them burnt, for this building.

A company of men is now employed in getting out the timber.

This sounds a little like completing the Nauvoo House. The committee are determined to build it, and they are just the men who can get the people to back them up with their labor, their money, their influence, their all. If the people in the east, want shares, they had better launch out their gold and silver pretty soon and secure them, lest the time pass by and while they are asleep, the house will be built. "Take stock in that house for yourselves and your posterity after you," saith the Lord. The saints are commanded to build that house, and it is not limited to the saints in Nauvoo, but it extends all over the world, wherever a saint of God can be found who belongs to the kingdom of the first born.

It will be a magnificent edifice, four stories from the basement, and standing on a commanding and slightly ground. It will be among the first buildings that will meet the eye of the passenger upon our river, and fastens the eager gaze upon the "city of the Saints."

We will complete the Temple and the Nauvoo House; build up Nauvoo with magnificent palaces; spread out the curtains of Zion with her thousand stakes, adorning them from the embowelled riches of the earth, until their streets shall be literally paved with gold, their doors of carbuncle, and their windows of agate; get our endowments in the house of the Lord; build up the kingdom in all the world; prepare the earth for a resting place for the Son of Man, and the saints of God; preach the gospel and establish truth in the earth; gather the dispersed of Judah, and the remnant of Israel to Zion and Jerusalem, for in Zion there shall be deliverance in the last days. These are the works that will employ the saints while the world is filled with pestilence; while earthquakes shake the globe; famine spreads her work of desolation; nations war with nation; empires totter into ruins; thrones are cast down; cities wrapt in flames, and the world purified by fire, and cleansed from the accumulated corruptions of eighteen hundred years. O world, awake!

Respectfully

L. O. L.

The cable and sheet anchor of Rigdonism has been this. That if the roof of the Temple is finished, ALL Rigdonism was to tumble to the ground. This has been a point they have given to us as a sign; Out of their own mouth let them be judged.

Going to Nauvoo.

Friday the 26th day of September, is the time appointed for the second company to start for Nauvoo. They will go by the way of Albany, Buffalo, Toledo, Cincinnati and St. Louis.—The fare to Cincinnati will be \$9 50, the whole distance will not be over thirteen dollars. Children under twelve years and over four, half price, and under four, free. Those wishing to go in this company, will send their names to this office, and make their arrangements to arrive in the city on the morning of the 26th, as the company will start at 7 o'clock in the evening.

City of Joseph, Aug. 9, 1845.

By vote of High Council this day convened, Elder Solah Lane was cut off from the Church of Jesus Christ of Latter Day Saints for unchristian like conduct; and notice of the same to be given in the Times and Seasons and Neighbor.

CALVIN C. PENDLETON Ck.

MARRIED.—In Boston on the 29th of June last, by Elder Jacob Phelps, Elder Lauson Eames of Nauvoo to Mrs. Hannah L. Wilder of Peterboro, N. H.

Also on the morning of the 7th inst in Nauvoo, by Pres. Brigham Young, Mr. ELIAS SMITH Esq., Postmaster, to Miss LUCY BROWN.

DIED.—August 13 inst, in Dublin N. H. Mrs. Hannah L. Eames, consort of Lauson Eames aged 29 years and two months and seven days, after an illness of fourteen days with the typhus-fever.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway.)

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

AGENTS FOR THE MESSEGER.

JACOB GINSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent,

ROBERT REED of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

THE subscriber has opened a provision store at 76 Essex street, Boston, where he solicits the patronage of his old customers and his friends.

ENOS TURNER.

PROPHETIC ALMANAC for 1846, by Orson Pratt, A. M., is now published and for sale at this office, at \$4 per hundred, or 50 cts. per dozen. Calculated for the Eastern, Western, and Middle States.

NOTICE.

Persons wishing to go to the western states, viz, Buffalo, Oswego, Rochester, or St. Louis, or Nauvoo, viz, Philadelphia, Pittsburg, and all intermediate places can obtain tickets, and correct information at the Messenger office, No. 7, Spruce st.

S. BRANNAN, Agent.

FOR SALE By the subscriber, three hundred and twenty acres of Land, situated one mile and a half from the town of Montrose opposite of Nauvoo, Ill. Also, eighty acres the same distance, prairie and timber land, with a house on it, and One Hundred and Sixty acres not located.

Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or eastern property. For information apply to

SAMUEL PARKER
No. 34, Thirteenth st. New York.
Or at this office.

FOR SALE OR EXCHANGE.—LANDS in Knox, Brown and Warren Counties, Illinois, will be sold low for cash, or exchanged for improved farms near this city. The lands were selected with great care, and are believed to be of first rate quality. Taxes are all paid.

N. E. quarter sec. 2, T. 10, N. R. 1 E. Knox Co. 161 85-100 acres.

W. half of N. E. quarter sec. 5, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of S. E. quarter sec. 17, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. W. quarter sec. 19, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. E. quarter sec. 23, T. 2, S. R. 3 W. Brown Co. 80 acres.

W. half of N. E. quarter sec. 7, T. 11, N. R. 2 E. Warren Co. 299 acres.

W. half of N. E. quarter sec. 6, T. 10, N. R. 1 W., and N. W. quarter of N. E. sec. 30, 10, N. R. 1 W. Warren Co. 434 13-100 acres.

W. half of N. W. quarter sec. 5, T. 10, N. R. W. Warren Co. 73 40-100 acres.

N. E. quarter of N. W. quarter sec. 6, T. 10, N. R. 1 W. Warren Co. 151 12-100 acres.

Apply to EDWARD WILLIS,
75 Cedar street, New York.

BOOKS FOR SALE, At this office at the lowest Cash Price.

First Vol. of the Millennial Star, neatly bound, \$4 80 cts. per doz.

Missouri Penecution, neatly bound, \$1,50 per doz.

Carthage Massacre, \$1,50 per doz. postage 1 1-2 cts.

Grant's Rigdon, \$1,50 per doz.

Sidney Rigdon by O. Hyde \$1,00 per doz.

Nebuchadnezzar's Dream, \$1,00 per doz.

O. Pratt on finding the Plates of the Book of Mormon, \$1,00 per doz.

Books of Mormon for sale at this office \$1,00 per copy.

HARDEN & CO.

The subscribers continue their passenger arrangements with much increased facilities for bringing out passengers from Europe every week. Those wishing to send for their friends, can procure passage tickets upon the most favorable terms.

Persons wishing to go to the western states or Canada, viz, Philadelphia and Pittsburg, and intermediate places, can obtain tickets and correct information.

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New-York July 15, 1845.

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New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

VOL. II.—No. 10.

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CALIFORNIA.

Chapter 9.

From Fort Hall to the Pacific, by the Oregon route, a distance of about eight hundred miles, there is but one continued succession of high mountains, stupendous cliffs, and deep frightful caverns, with an occasional limited valley. There is much less difficulty in obtaining wood for fuel upon this portion of the route; yet there are many places below Fort Boisia where wood for fuel can not be obtained, only as it is purchased of the Indians, who always take immediate possession of every stick which they find either upon the shores or floating down the streams. Although the Indians appear inclined to monopolize the entire trade, yet the course which they pursue, is highly servicable to the emigrants: for if they were here left to their own resources entirely, they would be unable to procure either wood or the excrement of the buffalo. From the valleys to the Pacific, there is ample timber, as much of the country is covered with dense forests. This portion of the Oregon route, from Fort Hall to the Pacific, has always been considered, wholly impassable for waggon, or any other vehicles; yet it is said, that the emigrants of 1843, succeeded in getting their waggons entirely down to the Wallamette settlement. This they may have done, but I am confident from my own experience that each waggon must have cost the owner of it more time and labor, than five waggons are worth even in Oregon. By recent explorations, however, a very good and much more direct waggon way has been found about one hundred miles southward from the great southern pass, which, it will be observed, lies principally through the northern part of California.

The California route, from Fort Hall to the Sacramento river lies through alternate plains, prairies and valleys and over hills, amid lofty mountains; thence down the great valley of the Sacramento to the bay of St. Francisco, a distance from Fort Hall, of nine hundred miles. The Indians are in many places, very numerous, yet they are extremely timid, and entirely inoffensive. Waggons can be as readily taken from Fort Hall to the bay of St. Francisco, as they can from the States to Fort Hall; and in fact, the latter part of the route is found much more eligible for a waggon way than the former. The most direct route, for the California emigrants would be to leave the Oregon route about two hundred miles east of Fort Hall; thence bearing west southwest to the salt lake, and thence continuing down to the bay of St. Francisco, by the route just described. The emigrants up to this

time, however, have travelled together as far as Fort Hall, because of this being the only settlement in that vicinity, at which they are able to procure horses and provisions. The Soda springs, however, will undoubtedly, be found to be the point at which the routes will most advantageously diverge, both in reference to directness and to the obtaining of supplies; for there is no doubt, but that a town of very considerable importance will spring up at that point in a very few years. The entire distance by this route, from Independence, either to Oregon or California, is about twenty-one hundred miles; and the usual time required in performing the journey to either of these countries, will be about one hundred and twenty days, exclusive of delays; yet the great disadvantages under which parties have heretofore labored, have caused them to occupy much more time than that above stated, in performing the journey. It is a surprising fact, that upon this entire route, from the States, either to Oregon or California, there is not a stream that emigrants cross, but that is fordable, at the season of the year at which they pass through those regions. A much better way is generally found the entire extent of this route, than can be found in any portion of our western states, the same distance, especially from the States to California by the route just described.

The route which I propose next briefly to notice, is that lying through the pass before described, which is situated in latitude 34 deg. north. This route is that usually travelled by the Santa Fe traders and Mexican emigrants, as well as emigrants from our southern states. Because of the very little importance of this route at present, it is not deemed proper to detain the reader with a detailed description. Although this route is deemed rather unimportant to citizens of the United States, yet if the time ever comes, when the intermediate country shall belong to a civilized people, this route will become of the greatest importance, especially to the southern emigrants and travellers, who travelling almost directly west, would save all the distance to Independence, the present rendezvous. Until that happy event, no further description need be given of this route; as because of the inveterate suspicion and animosity, which the inhabitants of that region now entertain of all foreigners, it is almost impossible for them to pass through that country with any degree of safety. Foreigners, in travelling by this route, are not only subject to the serious effects arising from the suspicion and animosity of the Mexicans; but they are also subject to the serious and dangerous consequences arising from their innate treacherous and murderous propensities.

The route by the way of Vera Cruz is among the most important routes to those countries, and hence, will require a more particular notice. The emigrant who travels by this route, ships at New Orleans for Vera Cruz, where if he sails from New Orleans, he arrives in seven or eight days; thence by stage three days, to the city of Mexico, thence by stage, six days to Guadalajara; thence on horseback, five days to Tepic; thence on horseback, two days to St. Blas; thence by water, twelve days to California, or twenty days to Oregon. By adding about the same time as that

above stated, for delays, we will have very nearly the time required in performing the journey to Oregon or California, by this route, which will be found to be about one month and a half to the former place, and about one month and six days to the latter place. This was the route by which I returned to the United States; but I was more than three months in reaching the States, even from California: yet many of the usual delays may be avoided. It is very expensive travelling by this route, the entire expense being about five hundred dollars. From Guadalajara, the traveller is not only under the necessity of employing servants and purchasing horses, but he is also under the necessity of purchasing and taking with him such provision as he requires, as well as a travelling bed; for without preliminary arrangements of this kind, he would generally find himself without food and always without a bed. The principal dangers to which travellers are exposed, in passing through that country, are those of being robbed and insulted or murdered, because of their non-conformity to the prevailing religious ceremonies, in which, all things else appear to be wholly absorbed. Robberies are most frequently committed between the city of Mexico and Vera Cruz, which is owing to the opinion which prevails among the people, that upon the arrival of foreigners in their country they necessarily have money in their possession, and so upon their departure, the impression is that they have collected their money and other property; and hence that is the most lucrative field for robbers, which it undoubtedly would be were it not for the extensive competition. About two thirds of all the robberies, committed upon this route, are committed between these two places. There is no method of guarding against these robbers, for you are not permitted to carry arms, or what is tantamount to the same thing, you are told by the Mexicans that they will not travel in the stage if arms are carried; the consequence of which is that you are under the necessity, either of taking all of the seats in the stage yourself, or disposing of your arms, the latter of which courses, you would be most likely to pursue. Having disposed of his arms, the traveller proceeds upon his dangerous journey, throwing himself upon the mercy of a merciless bandit of reckless robbers, he perfectly reconciles himself to his fate, expects nothing else than to be robbed, and he is very seldom disappointed. The stage is seldom robbed less frequently than twice or thrice a week; and passengers are very frequently shot from the box as they are riding with the driver, especially if they are foreigners. Several graves are seen by the road side, in one day's travel, of foreigners who have been thus shot from the box or otherwise killed in their attempt to resist the attack of the robbers, which by the by, is a very dangerous undertaking, unless there are several foreigners together. These robbers thus rob and kill, without regard to persons or to personages. It seems, for our ministers do not escape their voracious grasp. The only security which travellers have against the ravages and outrages of this community of thieves, is to travel in numbers sufficient to insure their own protection, for which purpose, four or five foreigners well armed, are amply sufficient.

An armed escort of about fifteen soldiers, is furnished by the government ostensibly for the purpose of protecting travelers; yet this escort is always composed of the most reckless and efficient robbers of the whole land. These soldiers always travel with the stage, on horseback, for which service they are not only paid by the government, but also by the passengers; yet their innate ungratefulness, treachery, and cowardice, are fully displayed upon the approach of the robbers, when they at once flee for their own security, and leave the passengers to the mercy of a horde of inhuman banditti. Several instances of this kind were related to me, by the drivers who are generally Americans, and who by the by, are very kind jovial fellows. One of these drivers informed me, as an extraordinary instance of the kind, that in driving the stage from the city of Mexico to Vera Cruz, he was attacked by a band of robbers who ordered him to dismount and hold his horses, and at the same time, ordered the escort to secure a retreat while it was practicable; both of which commands were readily obeyed, when the robbers advanced, with drawn guns and swords, and ordered the passengers to prostrate themselves one by one upon the ground with their faces downward, which as they were unarmed, they of course readily did; when the robbers immediately proceeded to break open their trunks and valises, and to search their persons. Having done which, and having secured all the money and other valuable property of those who were fortunate enough to have either, and most cruelly and inhumanly beating those who had neither, they then ordered their impoverished victims to prepare for their departure, which they did with very little delay. The brave escorts observing this, now galloped up and demanded a portion of the spoils, a part of which they said they were entitled to, as they had given way in order to enable the robbers to accomplish their criminal purposes. But the robbers having the organs of acquisitiveness and destructiveness, equally as fully developed as the brave escort, and having the possession had greatly the advantage in this contest for the spoils; being aware of which, they now ordered the government robbers to desist in their contest for the spoils, and avail themselves of a speedy flight, and thereby save their lives, which they were assured any further contest would greatly jeopardize. Knowing that there was much more "truth than poetry" in the above, the government robbers now immediately made good their retreat; and thus the illegal succeeded and triumphed over the legal robbers. There really appears to be a connivance at these repeated and wanton robberies, by a great majority of all the Mexican people, of which I was fully convinced by numerous instances which were related to me by several gentlemen, both foreigners and Mexicans, of Mexican gentlemen's being stationed at the various public houses, whose duty it is to keep the operatives in villainy and crime, duly advised of all favorable opportunities, which may present for the accomplishment of their sinful purposes.

The greatest dangers to which foreigners are exposed in travelling by this route, are those of being insulted or murdered, for a non-observance of the interminable and extremely annoying religious ceremonies with which they are everywhere surrounded. At the ringing of a certain bell, or rather a volley of ringing, from scores of bells, which occurs about eleven o'clock of each day, all things human everywhere in view, as well as many things that do not appear to be exactly human, fall upon their knees, where they remain for a few minutes uncovered, when they are permitted again to engage in their ordinary avocations.

Upon the passing of a certain "black coach," which is called by the foreigners, in derision, the "go-cart," which is said to contain the "Holy Ghost" all persons, whether male or female, black or white, brown or yellow, prostrate themselves in a proper attitude of man worship, and thus remain upon their knees, whether in the mud or on the pavement, until the sacerdotal corps shall have passed away; when they retire to their respective places of abode, business, amusement or lounging amid the most confused and tremendous thunderings of hundreds of bells, which are now tossed and thrown with unusual energy. The black vehicle, above alluded to, instead of containing the "Holy Ghost," as said, contains nothing more nor less, than one of those superhuman dignitaries in black, who is said to be on his way to the residence of some person who is very ill, with the view of administering to him the last propitiatory clerical aid.

Because of the non-conformity of the foreigners to these unmeaning superstitious ceremonies of this priest-ridden people, they are very frequently, publicly and grossly insulted, knocked down in the streets, and even killed. Numerous instances of foreigners having been slain for the above reason, have frequently occurred in all the different portions of that country, and even in the city of Mexico. A short time since a countryman of ours was inhumanly butchered in the city of Mexico, although he was kneeling in conformity to the above superstitious practice. Being a shoe maker he was in his shop engaged at his business, when he was informed by a Mexican, that the "Holy Ghost" was passing and understanding that he was desired to do reverence to the "man in black," he arose and knelt upon his seat; but he was informed by the Mexican, that he must come entirely out of his room and kneel in the street. As he did not immediately comply with his request, but remained kneeling in his room, the Mexican rushed upon him, stabbed him to the heart, and laid him at his feet a lifeless corpse, an unforgiving victim of barbarous superstition and tyrannical priestcraft. The foreigners being much exasperated at this atrocious act of barbarous inhumanity, held a public meeting in reference to it, but being interrupted by the rabble, they were soon compelled to disperse, not however, until they had made arrangements for the interment of the body, which they immediately proceeded to do, but as they were moving in solemn procession to the grave, they were assailed by a mob with clubs, brick bats, and all manner of deadly missiles. So furious was the assault upon them, that they were under the necessity of leaving the corpse in the street and applying to the civil authorities for protection. A few soldiers were now sent to their aid, when they again moved on to the grave, where, as they were in the act of performing the ordinary religious rites, they were again assailed and driven from their purpose; but finally, the mob was partially dispersed, when availing themselves of the favorableness of the moment, they in great haste and confusion, consummated the interment, and immediately retired, in order to secure their own personal safety.

These are a few among the many dangers to which foreigners are exposed in travelling by this route, as well as a few, among the numerous instances that might be given, of the enormous evils and oppressions which necessarily arise from unrestrained priestcraft and religious intolerance.

The route by sea, is the well known route around Cape Horn, by which there is latterly, very extensive travel to those countries bordering upon the Pacific ocean. Opportunities are annually presented of obtaining passage by this route either from Boston or New-York, to Oregon

California, or the Sandwich Islands; and passage is readily obtained from either of the latter places, to the other twice or thrice annually. Those wishing to return, from either Oregon or California, to the States, find very frequent opportunities, as vessels sail frequently, each season from both of those countries, to the Sandwich Islands; from which place passage can be obtained at almost any time to Boston, or New-York and the vessels sail regularly every autumn from Oregon to California, and from California to the States. The latter opportunity can be the more certainly relied upon, as the arrangements of the merchant vessels are such that several of them arrive and depart annually. Leaving Boston or New-York in the month of August or September, they arrive at California in the month of December or January; and on their return to the States, they leave California in the month of November or December, and arrive at Boston or New-York, in February or March. The usual time required by this route, is about one hundred and twenty days; and the expense is about three hundred dollars, exclusive of all expenses previous to departure.

The doubling of Cape Horn, was formerly considered a very hazardous undertaking, latterly, however, it is not so, considered by experienced navigators. The greatest objections, which can be urged against traveling by this route are the unpleasant cheerless monotony, and the irksome confinement, incident to this method of traveling. Now having taken this cursory view of the different routes, perhaps it would not be uninteresting to the reader to briefly examine the comparative advantages, and disadvantages of each, in reference to safety, time and expense. Upon a full review of this subject, we shall find that the route lying through the southern pass, near latitude 42 deg. has a decided preference in all the above particulars. It will be observed that travelling by this route, is much less hazardous, than but about the same time is required as in travelling by the route, by the way of Vera Cruz and the city of Mexico; and that the expense is much less, by this route, than by either of the others, must be very evident. As nothing is required upon this route, but such teams and provisions as the farmer must necessarily have at home it may be truly said, that it costs him nothing but his time; for he can expend no money, as he travels entirely among tribes of barbarous Indians, who know nothing of money or its value.

SPEECH.

Delivered by President B. Young in the City of Joseph, April 6, 1845.

I hope there may be faith enough in this congregation of saints to still the wind and strengthen me, so that I may be heard by all of this vast assemblage of people; and in order that my voice may extend and be heard by all, it will be necessary for the brethren and sisters to be as quiet as possible, and I will do my best to speak that you may all hear and understand.

We shall devote this day to preaching—exhortation—singing—praying and blessing children, (such as have not been blessed), and all those who have not been able to come to meeting, such women may be, who have not had their children blessed, and have the privilege this afternoon.

Last Sunday I promised to the saints, to speak to day on the subject of the baptism for the dead, in connexion with other items, that the saints may be satisfied—that all doubt and darkness may be removed with regard to certain principles of the doctrine of redemption.

But before I undertake to explain or give correct views upon this important subject, I would say to all those who are satisfied with all the knowledge they have, and want no more: to you I do not expect to be an apostle this day; but for those who are hungering and thirsting after righteousness, I pray that they may be filled and satisfied with the intelligence of God, even his glory.

What I have stated in the winter past relative to the baptism for the dead, has been a matter of discussion among the elders, and among the brethren and sisters in general, but I will endeavor to show to this congregation of saints the propriety of it; and that the people could not run at hap-hazard, and without order to attend to this ordinance and at the same time it be valid, and recognized in heaven.

We are building a house at present unto the Lord, in the which we expect to attend to the fulfillment of this doctrine; you all believe that this is a doctrine revealed by God to his servant Joseph. Admitting this to be the fact, that he has revealed through him a plan by which we may bring to life the dead, and bless them with a great and glorious exaltation in the presence of the Almighty with ourselves; still we want to know how to do these things aright—to do them in a manner that shall be acceptable to the Almighty, if otherwise he will enjoin us at the last day, "ye have not known me right, because of your slothfulness and wickedness, depart from me for I know ye not."

O ye Latter-day Saints! I don't want one of you to be caught in that snare, but that you may do things right, and thus be enabled to make your calling and election sure. I might say the plan of salvation is perfect of itself—it is a system that can save, redeem, honor and glorify all who are willing to apply themselves to it according to the pattern—it is a plan of salvation to all men, both male and female; it has been handed down and known from the days of Adam, and those who will, open their eyes to see, their ears to hear, and their hearts to understand, they will acknowledge at once that it is a perfect system; but those whose eyes, ears and hearts are shut up by incorrect tradition and prejudice, they acknowledge by their lives, by their practices, by their walks and conversation, and by their actions in general, that they do not understand it, yet they plead the atonement, and say that we believe the atonement is sufficient for all—only believe and he will save you; yet at the same time the bible, reason, common sense and every other righteous principle, positively testifies that there must be means made use of to put you in possession of the blessings of the atonement, as well as any other blessing.

I believe the plan of salvation is comestable, and may be understood—and the inhabitants of the world who will come to God, can be made acquainted with all the ordinances and blessings by which they may know how to save themselves and their friends, as we know how to build a house, or the mechanic knows how to make any piece of mechanism: but mechanism is not to be compared with the perfection of the machine of salvation, or with the beauty of the plan of redemption; it is the most perfect system of any other under heaven.

The gospel is adapted to the capacity of all the human family, whether they be high or low, rich or poor, bond or free, black or white, young or old, it is adapted to their capacities, all can understand and be saved; no comparison of its purity can be made; you may investigate the laws of nations, and gather together all the laws of the kingdoms of this world, and make a selection of the best part of the purest principles of the laws of justice and equity, and they would not

compare, nor would there be any resemblance to the purity of the laws of heaven. He who gives that law is perfect, and reduces it to the capacity of finite beings in order that they may understand it and then receive more; thus the infinite being gives line upon line, reveals principle after principle, as the mind of the finite being expands, and when he has learned all his life he will then begin to see that he has not yet entered upon the threshold of the eternal things that are to be gained by the children of men. I have now about got through with my preliminaries, and shall occupy your attention with some items in relation to the doctrine of the baptism for the dead.

I do not say that you have not been taught and learned the principle; you have heard it taught from this stand from time to time, by many of the elders, and from the mouth of our beloved and martyred prophet Joseph; therefore my course will not be to prove the doctrine, but refer to those things against which your minds are revolting. Consequently I would say to this vast congregation of saints, when we enter into the Temple of God to receive our washings, our anointings, our ordowments and baptisms for the saving of ourselves, and the saving of our dead; that you never will see a man go forth to be baptized for a woman, nor a woman for a man. If your minds should be in any dubiety with regard to this, call to mind a principle already advanced, that when an infinite being gives a law to his finite creatures, he has to descend to the capacity of those who receive his law; when the doctrine of baptism for the dead, was first given, this church was in its infancy, and was not capable of receiving all the knowledge of God in its highest degree; this you all believe. I would keep this one thing in your minds, and that is, there is none, no not one of the sons and daughters of Adam and Eve, that ever received the fullness of the celestial law at the first of the Lord's commencing to reveal it unto them.

The doctrine of baptism for the dead you have been taught for some time, and the first account that I heard of it was while I was in England; it was there I got the glad tidings that the living could go forth and be baptized for those who had fallen asleep. This doctrine I believed before anything was said or done about it in this church; it made me glad when I heard it was revealed through his servant Joseph, and that I could go forth and officiate for my fathers, for my mothers, and for my ancestors, to the latest generation, who have not had the privilege of helping themselves: that they can yet arise to the state of glory and exaltation as we that live, have a privilege of rising to ourselves. The next year I came home and requested brother Joseph to preach upon the subject, which he did, I also heard many of the elders preach upon the same subject.

There has been many things said and notions imbibed, concerning this doctrine. Allow me to advance an idea, and it is this: except we attend to this ordinance according to the law of heaven in all things, it will not be valid or be of any benefit either to the living or to the dead; when it was first revealed, all the order of it was not made known, afterwards it was made known, that records, clerks, and one or two witnesses were necessary, or else it will be of no value to the saints.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and that receives a little and is thankful for that, shall receive more and more; and more, even to the fullness of the eternal Godhead; there is no stopping place, but the weak capacity of men cannot understand it, unless the spirit of the eternal God

is in their hearts, and then they can comprehend but a little of it. In this is the glory, power and excellency of the gospel of the Son of God to poor weak finite man.

Look, O ye Latter Day Saints at the nations of the earth, Christendom look at them; but look at ourselves (although we have received a great deal) yet who is there here that has seen Jesus (Christ, that have beheld angels, that have conversed with the spirits of just men made perfect, and the assembly of the church of Enoch, and with God the judge of all? who is there here that has been caught up to the third heavens and gazed upon the order and glory of the celestial world? Don't you see brethren we have yet a great deal to learn, but is it not our privilege to be filled with all the fullness of godliness? (cries of yes). When you receive all that is for you, you will say O the blindness of Christendom! O the ignorance of the world! even the Latter Day Saints that have assembled together at the April conference in the year eighteen hundred and forty-five, will say, what am I?

Joseph in his life time did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people, all that is necessary for their salvation and exaltation in the celestial kingdom of our God. We have got to learn how to be faithful in a few things; you know the promise is, if we are faithful in a few things, we shall be made ruler over many things. If we improve upon smaller things, greater will be given unto us.

I have said that a man cannot be baptized for a woman, nor a woman for a man, and it be valid. I have not used any argument as yet; I want now to use an argument upon this subject, it is a very short one, and I will do it by asking this congregation, if God would call a person to commence a thing that would not have power and ability to carry it out? Would he do it? (no) Well then, what has been our course on former occasions? Why, here goes our beloved sisters and they are baptized in the river or the fount for their uncles, for their fathers, for their grandfathers and great grandfathers.

Well, now I will take you and confirm you for your uncles, for your fathers, for your grandfathers and for your great grandfathers, and let you go; after a while, here comes our beloved sisters, saying, I want to be ordained for my uncle, and for my father, and for my grandfather, and great grandfather: I want my father ordained to the high priesthood, and my grandfather I want to be a patriarch, and you may ordain me a prophet for my uncle! What would you think about all that, sisters, come now you have been baptized and confirmed for your father, won't you be ordained for him? You could cast on a stocking and finish it. You could take wool and card and spin it, and make it into cloth, and then make it into garments. A person that commences a work and has not ability and power to finish it, only leaves the unfinished remains on a monument of folly. We will not commence a work we cannot finish; but let us hearken to the voice of the spirit, and give heed to his teachings and we will make ourselves perfect in all things.

I would now call your attention to some of the sayings of the apostle Paul. I hope that you will not stumble at them. Paul says: "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord for as the woman is of the man, even so is the man also by the woman, but all things of God." The same apostle also says, "The woman is the glory of the man." Now brethren; these are Paul's sayings; not Joseph Smith's spiritual wife system sayings.

And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her, I tell you the truth as it is in the bosom of eternity; and I say so to every man upon the face of the earth; if he wishes to be saved, he cannot be saved without a woman by his side. This is spiritual wifeism, that is the doctrine of spiritual wives.

Let these my sisters should think I give power into the hands of their husbands to abuse them. I would say that no man has a right to govern his wife and family unless he does it after the order of the church of Christ; unless he does it upon this principle, he need not expect to receive a celestial glory. He that does not govern as Jesus governs his church, breaks his bonds and solemn obligations to his family.

Now ye elders of Israel will you go and beat your wives? will you neglect and abuse them? You may ask is that any thing about being baptized for the dead, or the laws of the celestial kingdom?

With regard to the laws of the celestial kingdom, I say it always was, and is, and always will be, a system of beauty and order. When the angel visited Cornelius, and commanded him to send men to Joppa for Peter, who should tell him words whereby he and his house should be saved. Would it not have saved a good deal of trouble if the angel had told these words to Cornelius? it certainly would, but it was not the angel's privilege, it remained for Peter to do, because it was Peter's calling, it was Peter's duty. In this case we see the principle of order. Again in the case of the Saviour, did he offer to baptize Paul? No he had to go to Damascus, to a certain street in order to find Ananias, who administered to him. Thus you see the angel honored Peter; the Saviour honored Ananias by permitting them to attend to the calling they had received power to act in. So let fathers honor their families, husbands honor your wives, honor your children that they may learn to honor you, and if you come and are baptized for the father of your wife, and you want your mother baptized for, let your wife do it; give honor to her.—Ananias had the glory and honor of ordaining Paul and sending him to preach. Christ had done his work, and then gave honor and glory to his servants; when the elders have done their work, let them give their wives honor, and let them say to them, come be baptized for my mother and my sister, and save them, and I will preside over the whole of you.

Thus let every person stand in their own order and do that which belongs to them to do, that there may be no confusion, but let order and beauty be the characteristic of this people. I used to think that the sectarian world would certainly get to heaven for they tried hard enough. And we boys would frequently wish ourselves in heaven with our backs broke that we could not get out again. The sectarian world is just like that, they are scrambling up in the greatest confusion, saying to each other, I hope you will not get to heaven, and may your back be broke that you cannot get out again, and that is all they know about it.

The religion of heaven teaches us to give every man and every woman their due, that rightly belongs to them. And he that walks up to his privilege and duty, he has honor and glory, and shall never be removed out of his place.

I have shown to the brethren and sisters that brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before. One thing is that we have taken down the wooden fount that was built up by the instructions of brother Joseph. This is a great wonder to some, and says one of the stone cutters the other day,

"I wonder that Joseph did not tell us the fount should be built of stone." The man that made that speech is walking in darkness. He is a stranger to the spirit of this work, and knows nothing. In fact he does not know enough to cut a stone for the house of God. There is not a man under the face of the heavens that has one particle of the spirit about him, but knows that God talks to men according to their circumstances. God knew that old Abraham could not build a temple, therefore he said unto him, go to the mountain I shall tell thee of, and there offer up your sacrifice. He tells us to build a house here in this place, according to our means. And when we get a little more strength, he will say, go now and execute your means upon the next house we have got to build, and it is just to stretch our faith until it shall become exceeding great, that we can command the elements and they will obey. And when we get into Jackson county to walk in the courts of that house, we can say we built this temple; for as the Lord lives we will build up Jackson county in this generation, (cries of amen) and we will be far better off with regard to temporal things, when we have done, than ever we were before. If we had the means to build a fount in that house, say one of marble, the Lord would just as like as not, tell us to cover it with gold, just to stretch our faith. Brother Joseph said to me, with regard to the fount, "I will not go into the river to be baptized for my friends, we will build a wooden fount to serve the present necessity; brethren does that satisfy you? This fount has caused the Gentile world to wonder, but a sight of the next one will make a gentile faint away. This brings to my memory a circumstance that transpired in the temple at Kirtland. A very pious lady came to see the temple, she walked up and down in the house, with her hands locked together, and after the escape of one or two of the sectarians most sanctified groans, she exclaimed, "The Lord does not like such extravagance." Poor thing, I wonder how she will walk upon the streets when they are paved with gold; she could not bear to see the temple of God adorned and beautified, and the reason was because she was full of the devil.

I would put you on your guard against those who wear a long face, and pretend to be so holy, and so much better than any body else. They cannot look pleasant because they are full of the devil. Those who have the forgiveness of their sins have countenances that look bright, and they will shine with the intelligence of heaven. If you don't believe it try yourselves, and then look up into the glass.

We will have a fount that will not stink and keep us all the while cleansing it out; and we will have a pool wherein to baptize the sick that they may recover. And when we get into the fount we will show you the priesthood and the power of it; therefore let us be diligent in observing all the commandments of God. Put away all fears of mobs, let not these things trouble you, for I say to the people that I believe myself we shall have a healthy season, and that we shall have a summer of peace. The devils will grow without, and if they could get in here they would grow, but if they do they must look out. And I dare venture to say, that there could not be found as healthy a looking congregation in all the United States as I see here this day.

Brethren and sisters, for the sake of your dead and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip our enemies and conquer the evil one, for know ye not that here is Zion? know ye not that the millennium has commenced? We have had Zion upon the earth this fourteen years. Peace reigns

among this people which is Zion. Union and true charity dwells with this people; this is the most orderly and peaceable people upon the face of the whole earth. Well this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the face of the earth; that is the millennium.

The saints will increase, and continue to increase, and virtue, love, holiness, and all good principles will continue to spread and spread, and will rule the nations of the earth, and who is there that can stop its progress? None, but it will roll until there is no room for the devil; then he will be bound and shut up. The principles of the kingdom of God will prevail, from city to city, from nation to nation, until the devil shall be bound and there is no place for him. They killed the prophet Joseph for fear he would spread this principle, but it will go and fill the whole earth; this is true and will come to pass as the Lord lives. Amen.

Short Mission.

Last week I left the busy hum and bustle of New York; crossed the Hudson into New Jersey; and having taken a seat in a car, I found myself, by the aid of a little boiling water, suddenly transported to Patterson, some 15 miles. There I found Br. Van Wageningen in waiting for me with his carriage. I entered it, and soon found myself with a small branch of the church, located in a beautiful valley, in Pompton, about 27 miles from New York. Preached on Tuesday and Wednesday evenings to small but attentive congregations. On Wednesday had the pleasure of leading seven persons down into the water and immersing them for the remission of sins. All being heads of families, and five of whom were late emigrants from Holland. And after having confirmed them, I laid hands upon ten little children, and blessed them in the name of the Lord, according to the example given us by our Saviour.

The saints in this branch are faithful and kind-hearted, filled with love towards God and his servants. Their faces are Zionward. May the Lord bless them temporally and spiritually, and gather them unto the city of the saints to rejoice in his Holy Temple. ORSON PRATT.

Reuben T. Nichols.

Is hereby instructed to continue his official labors, and preach the gospel in the northern parts of this state, and on the islands of the St. Lawrence, or wherever the greatest door should be opened in those parts, until the way should be opened to go to Nauvoo.

In regard to his questions, whether it is necessary to give a written notice to one in transgression to appear and answer to charges, and whether it is necessary to convene a council of Elders by a written notice. I would answer, that there is no special rule in relation to these small matters, but the officers are required to act in wisdom, according to the circumstances of the case, and the directions of the spirit of truth. A verbal or written notice are either of them legal; but it is better frequently, to notify the defendant by writing, specifying the charges against him.

ORSON PRATT.

A. D. 1845.

NEW-YORK MESSENGER.

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NEW-YORK MESSENGER.



SATURDAY, SEPTEMBER 6, 1845.

Post Office Law for Publishers.

OUR SUBSCRIBERS ARE REQUESTED TO FORWARD THEIR DESCRIPTIONS BY PLACING IT INTO THE HANDS OF THE POST MASTER, AND TAKE A RECEIPT FOR IT. THIS IS THE SAFEST MODE OF CONVEYANCE.

Desolation.

The apprehension of a war with Mexico is stirring up a "war fever" in this country, that has overt appearance to bring about the fulfilment of the words of the prophet, "I will bring evil from the north and a great destruction," the northern nations of Europe are unquestionably looking upon every prominent measure and movement of this country, with a great degree anxiety, fearing and trembling for the influence its name and institutions might have upon their subjects, by exciting an uneasiness on their part, that in some future day might cause "thrones to be cast down" and suffer the "Ancient of Days" to sit. The principle cause of their fear is lest the experiment that is now being tried by the United States, of permanently establishing a republican government, with power and virtue sufficient to protect it from any internal disolution, should prove successful. This fear has had its proper effect, to produce on their part a willingness that our colonies and public lands, and cities should be filled up with subjects they have schooled and traditionated under their own institutions, which are principally catholic, making the "legs of the image" still easier to be broken, "part iron and part clay." In our own country a feeling of hostility is rapidly on the increase among the natives against the foreigners, which has every appearance to be of a character that destructive in its nature as "to lay our cities waste," in some future day "without an inhabitant." And as a matter of safety for the people of God in this day of indignation the prophet has commanded them, "To set up their standard towards Zion, retire and stay not, for I will bring evil from the north and a great destruction, and the cities of the Gentiles shall be laid waste without an inhabitant."

Eldo J. C. Little of Peterboro, N. H. is requested to act as agent for the New York Messenger.

Elder Glover

In Easton, Pa. is preaching to large attentive congregations in the woods. We wish him success in his labors, and hope it may not be spent in vain, but bring many to a knowledge of the truth.

In this number will be found a speech delivered by President Young at the last 6th of April, conference. Instruction may be found in its letter and spirit, and we hope none will neglect to read it.

Very Good.

The Saints in England, if we may judge by the voice of the Liverpool saints, are making exertions to purchase "a bell and clock" for the Temple at Nauvoo. How that will tingle on the ears of poor Sidney, if he should get courage enough to venture within the sound of it.

Elder O. Hyde

Is still in pursuit of means for the Tabernacle. He has returned from Massachusetts and gone to Chester county Pa., and will return to this city again in a few weeks. Those situated out of the line of traveling facilities for him to reach them, will not forget his request, to forward by mail addressed to him at this office.

MR. EDITOR:—

I cannot but congratulate the Eastern churches on account of their being favored with the presidency of so able and good a man as our highly esteemed brother, Pres. Orson Pratt. This selection reflects honor upon the council at home; and there is no doubt in my mind, but that his persevering industry and unceasing diligence will enable him to perform a work commensurate with the high expectations of those who assign him this station.

May heaven bless him and his labors, with all those who listen to his counsel and instruction, and who receive and practice the same.

I hope that every brother and every sister will use their utmost exertions in their respective circles to procure patrons for the 'New York Messenger.' There is no one but that has an influence, and if that influence be directed in a proper channel, this paper will be abundantly sustained. It is worthy of patronage, for it is the messenger of joy to the meek; it removes the scales from jaundiced eyes, and lets fly some pointed arrows into the enemy's camp. By sustaining it you will sustain yourselves, advance the kingdom of God, and throw rays of light into many a benighted soul.

In my perignations, I have been extremely delighted in meeting now and then, with a 'Nauvoo Neighbor.' To meet an old and tried friend in a distant land, cheers one's spirits and reminds him of kindred and home. The 'Neighbor' appears in fine spirits, handsomely clad, speaks well of his own town, and among the many interesting subjects upon which he treats; he tells some funny tales and anecdotes, that serve for spice and variety. The judgments of God are abroad in the earth, and the way this Neighbor from Nauvoo, handles them without mittens,

ought to be a warning to mobocrats and murderers, both pious and profane. Go ahead neighbor God speed your course. You grow better and better all the time. Were I living in this eastern country, I would have a Neighbor from Nauvoo, and chat with him every week if Uncle Sam's men would only allow me. If men would take the Neighbor, it would be better for them. Shall we then give up the Messenger? No! no, take them both, one is pepper and the other salt. They are doing things just about right, in Nauvoo. They gather the good into vessels and cast the bad away; and that's according to scripture. So if any one is politely asked to leave the place, I do not know that it is very sinful. Should a stranger enter another man's house and abuse his family, he would open his door and ask him to go out, and if he hesitated about going, he might, perchance, get pushed out. Nauvoo is no place for broken down lawyers, for black legs that swarm up and down the Mississippi; no place for demagogues or political gamblers, and I really hope that they will heat the furnace so hot there that no such character can stay at all; but if a man comes there solely for the salvation of his soul, and is willing to humbly obey the gospel, join the church, and then to work and show himself an honest, worthy, and an industrious citizen, let him be received and cherished; but when a man comes there professing much friendship, and sympathy for the Mormons, and wants an appointment to some lucrative station, but does not join the church, yet perhaps he may, my counsel would be to give him an appointment in the stone quarry, and he will soon show how much love and sympathy he has got for the church. It is my opinion that no real or lasting good can result to our church from any persons that settle there with any other motive, other than to save his soul from death. Past experience drives me to this conclusion, and I shall use an influence accordingly, until I am counselled otherwise. The time of the harvest is now, and the time of the end is now. The tares and the wheat should be separated, and all things that offend and do iniquity should be gathered out of the kingdom.

ORSON HYDE.

QUESTIONS

On the Origin of Man.

O MAN! The noblest inhabitant of earth!—Wonderful in thy physical construction! And more wonderful still in thy mental constitution!

Who art thou?—Whence thine origin?

Art thou a creature of chance—of fortuitous origin—the result of the operations of blind, unconscious, and unintelligent matter?

Whence that noble intelligence—that self-moving principle of thy nature?

Is it the effect of organization—the product of the combination and arrangement of unintelligent atoms?

Can unintelligent atoms originate motion?

Can they at all unite or combine themselves together?

Can they display any wisdom, order, or de-

ign in their union, such as is manifested in the physical constitution of man?

If intelligence is not the effect of organization? and organization is not the effect of chance, then does it not follow, that some, if not all, the elementary atoms of thy nature were intelligent before their union, while yet in a separate and uncombined state? Or wilt thou contend, that their union has been eternal, without beginning, and that they never existed separately and uncombined?

If their organization is not eternal! Then tell us how so great a work was accomplished; how so skilful, so marvelous, and so useful a mechanism was produced?

Did the elementary atoms hold a council together, and enter into an agreement of an eternal union, for each others benefit and exaltation in the scale of being?

Did they in accordance with this agreement, unite themselves together by virtue of their own intelligence, and self-moving capacities?

Or, wast thou, O man, fashioned from the elements by the physical or mental power, of some being: himself eternal—without beginning?

Or, wast thou begotten and born, and the scattered elements of thy nature by the laws of generation organized and arranged in their proper position?

If so, who are thy father and mother?

Whence the first pair?

Has there been an eternal succession of father and son?

Or is there a first in this grand scale of being—in this golden chain of intelligent existence?

Speak, O man, if thou knowest, and declare thine origin!!

Tell us of what thy mental and physical constitution consists?

Does it consist both of intelligent and unintelligent matter.

If so, were both these kinds of matter organized at the same time?

Or was the intelligent part organized first, and afterwards united to the unintelligent part?

If so, when, and by what process, was the intelligent part organized?

In God, the father of thy spirit?

Art thou, indeed, of so noble an origin?

If so, whence wast thou begotten?

Wast thou among the "Sons of God" who "shouted for joy," when the foundations of the earth were laid?

Didst thou then rejoice in anticipation of a future residence on this earth?

On what planet or world didst thou then reside?

Wast thou acquainted with all the family of spirits—the sons and daughters of thy Father?

Canst thou tell us the number of thy brothers and thy sisters?

Was Jesus Christ the oldest—"THE FIRST BORN OF EVERY CREATURE"—"The beginning of the creation of God?"

Canst thou tell us, O man, what period of time elapsed between thy birth-day, and the birth-day of Jesus Christ, "the first born?"

Is the birth-day of every spirit recorded and deposited in the sacred archives of heaven?

What were thy capacities, and what the extent of thy knowledge at that time?

What were the rules, regulations, and laws of this celestial family of spirits?

What were the rewards and penalties, following obedience or disobedience?

Were there any family quarrels, or contentions or strifes among them?

Did any produce such discord and disturbance, that their father was under the necessity of banishing them from the society of the rest of the family, to preserve peace and good order?

If so, were there any conditions or provisions made for their restoration?

Or were their crimes of that nature and magnitude, as to totally deprive them of any future exaltation in the scale of their being?

Can they ever be placed in a condition to promulgate their own species, and thus increase their subjects in the kingdom of darkness?

Or is the law of increase wisely confined to higher orders of beings, where the law of righteousness is taught, and where the species shall be early educated and reared up in the kingdom of light?

O man! Of noble origin! And princely birth! Unfold, if thou canst, the history of thy first estate!

Tell us the noble acts—the generous deeds—the magnificent works of thyself and of thy kindred spirits!

Show us the splendid scenes—the mighty revolutions—the grand operations of that world through which thou hast passed.

ORSON PRATT.

Still Later from Nauvoo.

CITY OF JOSEPH, AUG. 13, 1845:

Mr. Editor—The election for sheriff on last Monday resulted in the election of Col. J. B. Backenstos for sheriff, and Henry W. Miller, Esq. for coroner, by a majority of some two thousand votes. You see the Mormons are always on the popular side of the question, particularly in the county of Hancock. The mobocratic portion of the population have struggled for the last four or five years to maintain the ascendancy, to effect which they have resorted to every subterfuge; they have flooded the country with falsehoods, attacked the characters of men with vindictive madness, and, to cap the climax, they have not shrunk from murdering honorable men in cold blood, while prisoners in the county jail, awaiting their trial. But all to no purpose. Truth will triumph; but dishonesty sinks its votaries into a shrunken minority.

They threatened if Col. Backenstos should be elected, to burn the public records and leave the county. If they should prove themselves for once to be as good as their word, and put their vauntings into execution, for one I would not regret the movement, but would pray God to speed their exit, and, beholding their pedestrian march afar off, I would sing:

"See them on their winding way;
See their trotters how they play."

I suppose it is generally known that Thursday of each week is set apart for fasting and prayer by the Saints of the City of Joseph. Last Thursday morning a large congregation assembled west of the Temple, in the grove generally occupied as a place of public worship. This is a sequestered spot. The grove is of young oaks, trees neatly trimmed up, and spreads over the vast assembly a redundant shade. A stand containing three rows of seats is constructed on the west side of the grove, to the right and left and in front of which, the ground ascends each way, leaving the stand some feet below the outer rim of the congregation, giving all a commanding view of the speaker. A refreshing breeze came up from the balmy South, rustling through the foliage of the grove, and wafting itself along over the assembly. The sky was not wholly cloudless, yet the sun shed its silvery radiance over all the beauties of nature. Through the vacant interstices among the trees, the Temple of God could be viewed, looming up into the heavens with an imposing majesty that baffles description. A little way off could be heard the tinkling din of hammers employed both in the stone shops and upon the Temple tower. This augured well of the industry of the Saints, and of their determination to keep the commandments of God. The last shingle is nailed to the Temple. Now let Rigdonism sink to forgetfulness, like a millstone in the sea.

To-day, Saturday, the "Boy Company" is on parade. There are about two hundred of them. They are uniformed, and as they move, with their music and colors, along the streets of the city, they make a grand and interesting show. The military spirit is being instilled into the rising generation, which is all right, and I hope this company of boys may spring up into a mighty cohort to protect the inhabitants of Zion.

L. O. L.

New Haven Aug. 27, 1845.

DEAR BROTHER BRANNAN:—

I take this opportunity to communicate my feelings through the Messenger, to the twelve, and especially to Bro. O. Pratt, who is now Pres. of the Eastern churches instead of P. P. Pratt.

While our beloved prophet Joseph was alive, I loved him and the gospel that God set up by him; and communed with him from time to time, and was delighted to hearken to his counsel in all things. And since wicked men have killed him, it has been my delight to hearken to the counsel of the Twelve in all things; and to enlighten the people as far as it lay in my power. I have travelled ten years, and sacrificed my all for this glorious cause. At present I have no home on this earth, no, not among the saints. I have no home to loose in this world, nor any thing to defend only the cause of truth, and the Saints. And I feel to defy the world and devils, to show wherein I have, for the last ten years, transgressed the laws of God or man. And I call heaven to witness that I have not broken the laws of heaven's king, knowingly, or willingly in any thing.

And having travelled for the most part of the time since the first of last December, among all

kinds of people, apostates, hypocrites, and false brethren; yet I have eetered along in the channel of truth, virtue, and chastity, and have kept my little barge from sinking in the ocean of the filth of the Gentiles, into which some have plunged themselves; and have on the other hand, kept it from starving against the rocks of cowardice or apostasy. Although some cold and false-hearted persons may have spoken against me, yet I shall never regard it. My course is marked out, and I am as ready to spend my time and talents as ever; but feel to ask the counsel of Pres. O. Pratt, and the Twelve, whether it is God's will to let me retire from laboring here for a season, and leave the east, and visit my children in Ohio, or at Nauvoo. Yet notwithstanding, I am willing to hearken to counsel in all things. I desire Bro. O. Pratt to counsel me through the Messenger, as I am expecting to go to Clinton next Monday. So no more.

I remain your brother
in the new and everlasting
Covenant
PELATIAH BROWN.

New-York Aug. 29 1845

DEAR BRO. PELATIAH BROWN:—

Your letter of the 27th, came safely to hand; and I hasten to answer the same. It gives me great pleasure to hear from the faithful servants of God. I greatly rejoice in the labors and success of my brethren in the ministry; and can sympathise with them in all their joys and sorrows.

As you have asked my counsel, concerning visiting your friends, in the west, and resting awhile from your labors, I can cheerfully say, go in peace, and the blessing of heaven shall go with you. May you be protected upon your journey, and embrace the society of your relatives and friends with gladness and peace.

With the warmest feelings
of friendship and love,
I subscribe myself your
brother in the Covenant.
ORSON PRATT.

Still Later from England.

JULY 15, 1845.

Again we have the pleasure and satisfaction of presenting to our readers, more interesting news from England, informing us of the prosperity of God's Kingdom on the other side of the Atlantic. The following by Elder Woodruff, we copy from the "Millennial Star," giving an account of his visit among the churches.

A Visit to London, Birmingham, and the Potteries.

The 7th of June found me once more in the great metropolis, after an absence of nearly five years; and, while walking through the city, my mind was filled with meditations upon subjects to me of much interest; it was carried back to the year 1840, when in company with my much esteemed and worthy brethren, Heber C. Kimball, and George A. Smith, we first introduced the fullness of the gospel into the city of London, and walked the streets of that city faithfully for nearly thirty days before we could find a man that appeared to feel interested in the message that we had to present to this generation, or that felt disposed to welcome us beneath their roof, unless in return they were well rewarded with gold or silver; but through the goodness of God

after spending about six months of hard labor, we were enabled to establish a small branch of the church of Jesus Christ of Latter-Day Saints in the great metropolis of the world, which we left in charge of elder Lorenzo Snow.

Not only had five years absence effected a great change upon the face of the city, but in like manner the prospects of the church had undergone a change too; for I was now walking in company with E. H. Davis, who is presiding over a branch of the church there, numbering nearly three hundred members, as well as a number of neighboring branches.

I had also the pleasing reflection of knowing that I had, upon this 7th day of June, A. D. 1845 the pleasure of securing unto the church the copy right of the Book of Doctrine and Covenants of the church of Jesus Christ of Latter-Day Saints, brought forth by the month of the prophet seer, and revelator, Joseph Smith, president of the church, which book is one of the most important records presented to this or any other generation and is now for sale at our office in Liverpool, and by our agents throughout the United Kingdom, to the church and all who wish to purchase, of every sect and party under heaven. Let our enemies cease to accuse us of wishing to keep this work secret. We say unto all come and buy and read for yourselves, digest it, learn wisdom and practice holiness. I entered the work at Stationer's Hall, London, and secured a certificate of the entry of the copyright, which secures unto us the right of printing it throughout the British dominions, notwithstanding the plots laid by some of our enemies in secret chambers in the city of Pittsburgh, to rob the church of the copyright of that book by entering it before me.

I spent twenty very pleasant days in London, during which time I met three Sabbaths with the Saints, and attended several other meetings, such as prayer, church, and council meetings, and one tea meeting, where about two hundred Saints feasted and rejoiced together. I think the church was never in a better or more prosperous condition than at the present time, in that city. There were some individuals that appeared a little uneasy when I first went there, one of which being unwilling to walk according to counsel, was cut off from the church during my stay. He appeared rather than submit to the rules and regulations of the church, to have a desire to work upon his own hook, the others, nearly all, apparently saw their error, and were united with the church when I left.

The last week I was there, the city was placarded, and on Sunday evening we had a large assembly including many strangers. I treated on the origin, rise and progress of the church of Jesus Christ of Latter-Day Saints, and the life and death of the prophets. The congregation listened with most profound attention, and a good impression seemed to be made.

Elder Davis, the president of the London branch and conference, is a wise judicious man and I feel thankful that the saints in London can enjoy the teachings of elder Davis. I feel no doubt but that he will be sustained and upheld by the united faith, prayers and confidence of the saints, and that the work will ever prosper in London under his superintendence. I found but few of the saints in London with whom I was formerly acquainted, as most of the first had emigrated. Elder Cooper, one of the first baptized in that branch, I found still firm in the faith, as also his wife and aged mother. They all seemed to thank God with all their hearts that they had ever heard the sound of the gospel.

I formed many new and highly interesting acquaintances with the saints in London, was

much edified with their testimony, and blessed while with them. Brother Crump was ordained to the office of an elder, and I think he will make a useful man in the vineyard of the Lord and council of his brethren in days to come. Duty called me from London, yet I parted with the saints with regret that I was obliged to leave them so soon. I also held one meeting with the branch of the church at Woolwich, which had increased much in number since we left it in 1840.

On the 27th day of June, I kept a day of prayer and fasting in the town of Birmingham, with flourishing branch of the church of nearly four hundred members, under the guidance and teaching of father Robert Crook. I had an interesting meeting with the saints on that evening, and while hearing the testimony from various individuals, one truth was strongly impressed upon my mind, which was, that notwithstanding one year had passed away since the prophets were martyred at Carthage, yet the work which they had established and sealed with their own blood, was alive in the hearts of tens of thousands, and bringing forth fruit to the honor and glory of God. I attended a council meeting with the officers of the church in Birmingham, and was happy to find that perfect union prevailed among them. I spent an interesting day with them on Sunday, the 29th of June. They held their meeting in a commodious room which they have rented for a year, in High-street. I preached in the morning and afternoon, commended with about four hundred saints, confirmed five, blessed several children, and administered to several that were sick; the remainder of the afternoon was occupied by the brethren and sisters in hearing their testimony of the work of God, and truly it was an interesting time. In the evening the house was crowded to excess, and many could not find admission. A large number of strangers were present who had not before attended our meetings. Although I addressed them somewhat lengthily, good order prevailed and the best of attention was given, and I have no doubt but that many will yet be added to the church in Birmingham. The prospect for the spread of the work in that place was never better than at the present time, and I have the satisfaction of saying, that during my stay there, I saw no spirit manifest with any member of that branch of the church, but perfect union. Elder Crook is much blessed in his labors, and is striving to build up the kingdom of God; he has the hearts and affections of the saints.

I also attended a tea meeting on the Monday following, where about three hundred saints, with some strangers, joined together, in partaking of some of the bounties of the earth, with glad hearts and cheerful countenances, after which I addressed them about an hour on the subject of the gathering, the building up of Zion, the bringing of our tithes and offerings into the store house of the Lord; that we build unto him a house, according to his commandments. I was followed by father Crook, on the first principles of the Gospel, all of which were received by the Saints.

On Sunday the 6th of July, I was blessed with the privilege of once more meeting with my old friends, and many new ones, in the Staffordshire conference, in the town of Burslem. Elder Hiram Clark, who has the charge of that conference for some months, was present. We had an interesting meeting through the day and evening. The room was much crowded. This was my first field of labor on visiting England in January 1840. I was much edified in hearing the testimony of the saints in the afternoon, after the sacrament. Some few individuals confessed they had been out of the way in some things, in

that conference, but repented; wished to be forgiven, and felt a determination to be faithful hereafter, and maintain the work of the Lord. My visit was short, yet interesting, with my friends in that place.

On the 7th I was in Manchester, saw a few of the saints, and was informed that all was peace and prosperity with them there. The 8th found me again with my family and friends in Liverpool, after one month's absence.

W. WOODRUFF.

In the New-York Sun, of last Wednesday, is a letter from James Arlington Bennet, addressed to the President of the United States, proffring the services of the Nauvoo Legion of three thousand men, to assist in carrying on the Mexican war. We are ignorant of the object the General may have had in view, but if he thinks the Mormons are going to fight the battles of this ungodly nation, who have stood and winked at the massacre of their principal men, and the commander in chief of the Nauvoo Legion at that, he is certainly ignorant of Mormon spirit and Mormon blood. They are not to be led to the slaughter blind-folded.

We have no further accounts from the seat of war—all as yet remains in doubt and uncertainty. Many official movements have been made, on the part of the government, for a defensive war. It is rumored, that General Arista is on a march towards Texas, under three general divisions.

The following extract, is copied from a letter from President B. Young, of Nauvoo August 9th.

The Temple is going ahead finely, the roof is nearly complete, and the inside work is far advanced. The Nauvoo house also is progressing rapidly; health and peace prevail generally among the Saints, and the crops are abundant. The Lord blesses us on all sides. The Saints are continually gathering in from all parts, showing the powerful magnetism of the word of God.

To the Saints.

We would inform the saints in the East, who intend emigrating to the west, this season; that Elder Braunan has made arrangements for the conveyance of passengers, which they will find very advantageous to their purses. All emigrant, who wish to save to themselves a few dollars, will do well to make application to him, No. 7 Spruce street, New York.

ORSON PRATT.

Notice.

President Orson Pratt intends being in Boston on Sunday the 14th inst.

Salem on Tuesday the 16; Lowell on Friday the 19th; Peterboro on Tuesday 23rd. Let the saints give general notice in their public meetings, or otherwise.

DIED.—In Westminster, Vt., on the 27th of June last, Candace Louisa Messenger, daughter of B. B. and Louisa Messenger, aged three years and ten months.

In Walpole, N. H., on the 23d of June, Adeline Augusta Gates, aged five years and six months; also Francis Edward Gates aged three years two months, both children of Benjamin and Adeline Gates.

Going to Nauvoo.

A company, will start from the city of New York on the 26th inst. at 7 o'clock P. M. for the city of Nauvoo, by the way of Buffalo, Toledo, Cincinnati and St. Louis.

Those wishing to join the company, will send in their names to this office, and make their arrangements to arrive in the city on the morning of the 26th.

RELIGIOUS NOTICES.

The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway).

The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

AGENTS FOR THE MESSEGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent.

ROBERT REED of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

THE subscriber has opened a provision store at 76 Essex street, Boston, where he solicits the patronage of his old customers and his friends.

ENOS TURNER.

PROPHETIC ALMANAC for 1846, by Orson Pratt, A. M., is now published and for sale at this office, at \$4 per hundred, or 50 cts. per dozen. Calculated for the Eastern, Western, and Middle States.

NOTICE.

Persons wishing to go to the western states, via, Buffalo, Oswego, Rochester, or St. Louis, or Nauvoo, via, Philadelphia, Pittsburgh, and all intermediate places can obtain tickets, and correct information at the Messenger office, No. 7, Spruce-st.

S. BRANNAN, Agent.

FOR SALE OR EXCHANGE.—LANDS in Knox, Brown and Warren Counties, Illinois, will be sold for cash, or exchanged for improved farms near this city. The lands were selected with great care, and are believed to be of first rate quality. Taxes are all paid.

N. E. quarter sec. 2, T. 10, N. R. 1 E. Knox Co. 161 88-100 acres.

W. half of N. E. quarter sec. 5, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of S. E. quarter sec. 17, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. W. quarter sec. 19, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. E. quarter sec. 23, T. 2, S. R. 3 W. Brown Co. 80 acres.

W. half of N. E. quarter sec. 7, T. 11, N. R. 2 E. Warren Co. 299 acres.

W. half of N. E. quarter sec. 6, T. 10, N. R. 1 W., and N. W. quarter of N. E. sec. 30, 10, N. R. 1 W. Warren Co. 434 12-100 acres.

W. half of N. W. quarter sec. 5, T. 10, N. R. W. Warren Co. 73 40-100 acres.

N. E. quarter of N. W. quarter sec. 6, T. 10, N. R. 1 W. Warren Co. 151 12-100 acres.

Apply to EDWARD WILLIS,

75 Cedar street, New York.

FOR SALE By the subscriber, three hundred and twenty acres of Land, situated one mile and a half from the town of Montrose opposite of Nauvoo, Ill. Also, eighty acres the same distance, prairie and timber land, with a house on it, and One Hundred and Sixty acres not located.

Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or eastern property. For information apply to

SAMUEL PARKER

No. 34, Thirtieth st. New York.
Or at this office.

HARDEN & CO.

The subscribers continue their passenger arrangements with much increased facilities for bringing out passengers from Europe every week. (Those wishing to send for their friends, can procure passage tickets upon the most favorable terms.)

Persons wishing to go to the western states or Canada, viz. Philadelphia and Pittsburgh, and intermediate places, can obtain tickets and correct information, Bills on England, Scotland or Ireland, from £1 upwards, at eight,

EXPRESS.

Their express continues as usual to leave their office for Boston and Philadelphia, and places intermediate and beyond every day.

HARDEN & Co.

No. 6 Wall st., New-York.

No. 8 State st. Boston.

New-York July 15 1845.

Emigration to all parts of America.

REUBEN HEDLOCK, Passenger Broker, 36 Chapel St. Liverpool, begs respectfully to inform the public that he continues to forward Emigrants to New Orleans, and other parts of America, on the most reasonable and advantageous terms. List of provisions supplied to each steerage passenger from Liverpool to New Orleans:

Biscuit,	35 lbs.	Oatmeal,	10 lbs.	Potatoes,	90 lbs.
Flour,	14 do.	Barley	4 do.	Rice,	4 do.
Peas,	2 do.	Beef & pork,	14 do.	Sugar,	4 do.
Butter,	5 do.	Cheese	3 do.	Trancale,	3 do.
Tea,	1-2 do.	Coffee,	2 do.	Water,	3 Quarts

per Day. Fuel supplied for Cooking.

TERMS.

Adult,.....£4 4 0
Under fourteen years of age,.....2 0
Under twelve months,.....FIVE.

Emigrants who may entrust themselves to our care, may rest assured that the most convenient and best ships will be engaged; and that every arrangement will be made that can possibly conduce to the comfort of the passengers.

A President, Counsellors, and Committee, are appointed in all our ships, to preserve cleanliness and order, and to superintend the regular distribution of the water and provisions.

Hospital, or head-money, payable at New Orleans, is included in the charge of Four Guineas, and is paid by us previous to the ship leaving port.

Though infants have a free passage, their names are required the same as others, to be entered in the lists.

Emigrants find their own beds and cooking utensils. Families or parties can be furnished with state rooms, with the additional expense incurred in the fitting up of the same.

Emigrants forwarding one pound each, per post, addressed to Reuben Hedlock, (post paid) will thereby secure a berth.

Every information relative to the Western States of America, route, necessities for a voyage, together with implements of husbandry, tools, &c., will be given by Native of the States, and one who has repeatedly travelled through the same. Address (post paid, as above.

N. B. A supply of excellent tin ware, for the use of emigrants at sea, constantly on hand for sale.

FREE ADMITTANCE TO FOWLER'S PHYSIOLOGICAL CABINET, in Clinton Hall, No. 131 Nassau street, New York, where may be seen specimens of Human Nature in a greater variety than can be found elsewhere. The collection consists of casts, skulls, busts, &c. of different distinguished characters, from the most elevated to the most degraded; such as statesmen, poets, orators and divines; thieves, murderers, robbers, pirates, &c., &c. Also where may be obtained books of all kinds, appertaining to the Sciences of Phrenology and physiognomy, including the American Phrenological Journal, published monthly in pamphlet form, of 35 pages each, for one dollar per year, in advance. This work has a very extensive circulation, and will be found highly instructive and useful. Samples will be sent gratis if ordered. Professional examinations by Fowler & Wells, at the above Cabinet, with directions for self improvement and most suitable occupations.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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NEW-YORK MESSENGER

(Continuation of the Prophet.)

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PHILADELPHIA, CORNER OF THIRD AND DOCK.

AT TWO DOLLARS PER ANNUM,

By All communications should be sent (Post Paid,) to
S. BRANNAN, No 7, Spruce street.

MORMON PHILOSOPHY.

Space, Duration, and Matter. Space.

What is space?

It is expansion or extension from any point in all possible directions.

What is its magnitude?

It is boundless in every direction from any given point.

What are the conceivable properties of space?

Divisibility and figure.

To what extent is space conceived to be divisible?

Beyond any assignable limits.

Of how many varieties of figure is it susceptible?

Of every possible variety.

Has space any active properties or powers?

No. It is incapable of moving or being moved, of acting, or being acted upon, by any force, power or property in existence, whether chemical, mechanical, or mental.

Duration.

What is Duration?

It is the time intervening between successive moments.

How far is duration susceptible of continuation?

Duration, both past and future, is capable of continuation from any given moment to an unlimited extent.

How many conceivable properties has Duration?

Only one, viz. divisibility.

To what extent is it susceptible of division?

Beyond any limits which can be assigned.

What are its three grand divisions?

The past, the present, and the future.

Has duration any active properties or powers?

No. It can neither act, nor receive action from any force, power or property in existence. Like space, it is entirely powerless.

Matter.

What is Matter?

Every substance in space, whether visible or invisible, sensible or insensible, intelligent or unintelligent.

Of what do the elements of matter consist?

They consist of inconceivably minute, solid, hard, impenetrable, moveable, immutable atoms, incapable of expansion or condensation, of occupying either more or less space at one moment than at another.

What is the probable magnitude of these atoms?

It is unknown. Experimental observations,

however, have ascertained that the size of an atom or molecule of lead cannot exceed, and is probably much less than the 888 billionth part of a cubic inch, while its weight cannot exceed, and is probably much less than the 310,000 millionth part of a grain. By the aid of the microscope, animalcules have been rendered visible, of such inconceivable minuteness, that a million of million of them would not exceed in bulk a grain of sand, and it is highly probable that each of these minute beings is as complicated in its structure as the whole or the elephant. How incalculably small must be their arteries, veins, and circulating fluids!!

What is the form of these elementary atoms? Their form or shape is as yet unknown; but experiment and reason render it highly probable that they are spheres or spheroids.

Are these atoms divisible?

No. Divisibility belongs only to compound bodies, formed by the union of atoms. Compound bodies can only be divided, not in the midst of solid atoms, but by destroying their bond of union, and separating atom from atom, unbroken, whole and entire, as they were previous to their combination. These atoms are imporous—despite of all vacuities, and hence perfectly solid, and incapable of being broken or abraded by any concussion or violence, however intense, and therefore their sizes and shapes remain unchangeably the same.

What is known concerning the origin of matter?

Matter is without origin.

Reason demonstrates it to have been without beginning. For if it had a beginning, then, an endless period of time preceded its existence, during which there was nothing but an eternal boundless space: but space is immovable, and without power or force of any kind, and therefore, wholly incapable of producing any thing, to occupy any part of its own boundless void.—Therefore, if matter had a beginning, it must have been originated by some being, or thing in space; but to say that matter was originated by some being, is to admit the prior existence of that being. Of what does this something or being consist? It must consist of one or more atoms, of the same nature and qualities as those we have already described, and therefore, this being must be matter, and this matter must have eternally existed. Now if a material being, or a part of the matter in space, existed eternally—reason and analogy would say that the whole may have existed eternally.

If the eternal existence of a part is possible—The eternal existence of the whole is possible.

What is intelligence?

It must be either a property of material atoms, or a result of the combination or contact of these atoms.

If intelligence be a property of material atoms prior to their combination or contact with other atoms, then it is evident that this property could not have been derived by experience from external things. It is still further evident, that this intelligent property could not have been derived from any internal operations; for such operations would be impossible in a perfectly solid and imporous atom. Hence it could not have been de-

rived from any source, either external or internal. Therefore if intelligence be a property of material atoms, it must have been as eternal as the substances to which it belongs.

Perhaps some may argue that material atoms receive intelligence not by coming into contact or union with external things, but by the will of some intelligent atom or being. But how could an intelligent being impart this property to matter without acting upon it, by bringing something external into contact with it? It would be as impossible as it would be to act upon nothing and produce something. But to say that some being gave this property to atoms, is to admit the prior existence of a being with intelligence. How did this being derive or acquire its intelligence?—Was it derived by experience, or was it as eternal as the being itself? To say it was derived by experience, is to admit that this being was acted upon from without, which is contrary to the above supposition. Therefore its intelligence if not derived from experience, must have been eternal. And if the intelligence of one atom, or being has been eternal, analogy would say that the intelligence of all other atoms or beings may have been eternal also. And reason has demonstrated, that the intelligence of every atom must either be without beginning, or else be the result of contact and combination.

Secondly, If intelligence be a result of the combination or contact of atoms, then these atoms, though unintelligent, must have capacities to receive intelligence; for without intelligent capacities, combination or contact, could not be perceived or known; and it would be impossible to acquire these capacities by experience; therefore they must have been as eternal as the atoms to which they belong.

It may be argued that atoms may be unconscious of these latent capacities until appropriate circumstances develop them.

That they may possess the property or capacity of feeling, and yet be entirely unconscious of feeling until they come in contact with other atoms: that by experience they perceive not only the existence of themselves, but the existence of something external to themselves; that an atom may possess various capacities, such as seeing, hearing, tasting, smelling and feeling, and that if this atom never comes in contact with other atoms, these capacities will remain unexercised; that such an atom would be as ignorant of light, sound, taste, smell, and even of the existence of all things external to itself, as though it had none of these capacities; that to perceive light, it must come in contact with some material atom, by which itself shall be affected, not by any vibrations, movements or derangements of its own parts, for this would be impossible in a perfectly solid imporous atom, but that it must be affected, as a whole, by some change of state or position in its relation to space; that the only changes it can possibly receive from the contact of atoms are,

First. A change from a state of rest to that of motion.

Secondly, A change from a state of motion to that of rest.

Thirdly, A change of velocity.

And Fourthly, A change of direction.

That seeing, hearing, tasting and smelling are

only different modes of feeling; that these different modes of feeling, depend upon the different modes and intensities of the contact of material atoms with each other, and that one kind of impulse would give an atom the consciousness of light; another the consciousness of sound; a third, that of heat; a fourth, that of smell, &c.

But let us trace this subject a little further, and enquire into the nature of these intelligent capacities. What are these capacities? Are they not a species of intelligence, self-existent and eternal? If not, how can we account for the combination or contact of atoms? Is this combination fortuitous, resulting from the eternal motions of unconscious and passive matter? Is there not a force exerted in the acceleration of the velocities of these atoms as they approach each other? Is there not a force, of no small degree, which holds these atoms in combination? Are not these forces altogether different from that which would result from a uniform motion, and an accidental contact? What then is the cause of atoms approaching atoms, and adhering together with such a variety of intensities, according to such uniform and general laws? The only sound answer that can be given to these intricate enquiries is, that these atoms must be intelligent—having self-moving powers—limited to certain spheres and modes of action, according to the nature and degree of their intelligence; and that this intelligence is not the effect, but the cause of combination—not derived from experience, but self-existent and eternal.

Attraction is said to be a property of matter. It is said that every atom attracts every other atom with a force varying inversely as the square of the distance. But attraction is impossible, for an atom cannot act where it is not.

Those who believe in attraction, have also assumed inertia to be a property of matter, that is, they assert that matter is entirely passive, and incapable of changing its state. Now if an atom has no power to move itself, how can it move any thing external to itself? It is the very height of absurdity to suppose that a helpless passive atom can move every thing in the universe itself. Yet this is the hypothesis assumed by the learned, and believed by millions in our day.

But, if attraction is impossible, what other cause is adequate to produce the effects, which we know are constantly taking place, and which are commonly ascribed to attraction?

It is evident that intelligent, self-moving atoms confined in their movements within the necessary limits, can produce all these effects. These self-moving atoms are regulated by the following law, namely. Every atom moves *ITSELF* towards every other atom, with a force varying inversely as the square of the distance.

Now let us contrast the Newtonian system of attracting matter, with the author's system of intelligent, self-moving matter, and see which is the most consistent and simple:

Newtonian System.—Matter is entirely passive, and incapable of moving itself.

Author's System.—Matter is active, and capable of moving itself.

Newtonian System.—An atom cannot move itself, but it can move a universe of worlds towards itself.

Author's System.—An atom can move itself, but it cannot move any thing towards itself.

Newtonian System.—An atom cannot act where it is, but it can act in every place where it is not.

Author's System.—An atom can act where it is, but it cannot act in any place where it is not.

Newtonian System.—An atom moves every other atom towards itself with a force varying inversely as the square of the distance.

Author's System.—An atom moves *ITSELF* to-

wards every other atom with a force varying inversely as the square of the distance.

It will be perceived that these two theories are directly opposite to each other; and yet all the effects said to be produced by Sir Isaac Newton's Theory, can be produced by the Author's Theory, upon principles infinitely more simple. All the grand central forces of the Universe, by which worlds and systems of worlds, are so firmly bound together, and by which their stability is so wisely maintained—can be resolved into the self-moving forces of atoms.

All of the Cohesive, Chemical, Magnetic, and Electrical forces, can also be resolved into atomic self-moving forces.

ORSON PRATT.

To be continued.

The Overthrow of Babylon.

A Remarkable Fulfilment of Prophecy.

If ever, there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon. It was for a long time the most famous city in the whole world. Its walls which were reckoned among the wonders of the world, appeared rather like the bulwarks of nature than the workmanship of men. The temple of Belus half a mile in circumference and a furlong in height; the hanging gardens, which piled in successive terraces, towered as high as the walls; the embankments which restrained the Euphrates; the hundred brazen gates; and the adjoining artificial lake; all displayed many of the mightiest works of mortals concentrated in a single point. Yet while in the plenitude of its power, and according to the most accurate chronologers, 160 years before the foot of an enemy had entered it, the voice of prophecy pronounced the doom of the mighty and unconquered Babylon. A succession of ages brought it gradually to the dust; and the gradation of its fall is marked till it sunk at last into utter desolation. At a time when nothing but magnificence was around Babylon the great, fallen Babylon was delineated exactly as every traveller now describes its ruins. And the prophecies concerning it may be viewed connectedly from the period of their earliest to that of their latest fulfilment.

The immense fertility of Chaldea, which retained also the name of Babylonia till after the Christian era, corresponded, if that of any country could vie with the greatness of Babylon. It was the most fertile region of the whole east. Babylonia was one vast plain, adorned and enriched by the Euphrates and the Tigris, from which, and from the numerous canals that intersected the country from the one river to the other, water was distributed over the fields by manual labor and by hydraulic machines, giving rise in that warm climate, and rich exhaustless soil, to an exuberance of produce without a known parallel, over so extensive a region, either in ancient or modern times. Herodotus states that he knew not how to speak of its wonderful fertility, which none but eye-witnesses would credit; and though writing in the language of Greece, itself a fertile country, he expresses his own consciousness that his description of what he actually saw would appear to be improbable, and to exceed belief. In his estimation, as well as in that of Strabo and Pliny, (the three best ancient authorities that can be given,) Babylonia was of all countries the most fertile in corn, the soil never producing less, as he relates, than two hundredfold, an amount in our colder regions, scarcely credible, though Strabo, the first of ancient geographers, agrees with the "father of history" in recording that it reached even to three hundred, the grain, too, being of prodigious size. After being subjected to Persia, the government

of Chaldea was accounted the noblest in the Persian empire. Besides supplying horses for the military service, it maintained about seventeen thousand horses for the sovereign's use. And exclusive of monthly subsidies, the supply from Chaldea, (including perhaps Syria) for the subsistence of the king and of his army, amounted to a third part of all that was levied from the whole of the Persian dominions, which at that time extended from the Hellespont to India. Herodotus incidentally mentions that there were four great towns in the vicinity of Babylon.

Such was the "Chaldee's excellency," that it departed not on the first conquest, nor on the final extinction of its capital, but one metropolis of Assyria arose after another in the land of Chaldea, when Babylon had ceased to be "the glory of kingdoms." The celebrated city of Seleucia, whose ruins attest its former greatness, was founded and built by Seleucus Nicator, king of Assyria, and of the successors of Alexander the Great, in the year before Christ 293,—three centuries after Jeremiah prophesied. In the first century of the Christian era it contained six hundred thousand inhabitants. The Parthian kings transferred the seat of empire to Ctesiphon, on the opposite bank of the Tigris, where they resided in winter; and that city, formerly a village, became great and powerful. Six centuries after the latest of the predictions, Chaldea could also boast of other great cities, such as Artemita and Sittene besides many towns. When invaded by Julian, it was, as described by Gibbon, a "fruitful and pleasant country." And at a period equally distant from the time of the prophecies and from the present day in the seventh century, Chaldea was the scene of vast magnificence in the reign of Chosroes. "His favorite residence of Artemita or Destagered, was situated beyond the Tigris, about sixty miles to the north of the capital (Ctesiphon). The adjacent pastures," in the words of Gibbon, "were covered with flocks and herds; the paradise or park, was replenished with pheasants, peacocks, ostriches, zebu oxen and wild boars; and the noble game of lions and tigers was sometimes turned loose for the golden pleasures of the chase. Nine hundred and sixty elephants were maintained for the use and splendor of the great king, his tents and baggage were carried into the field by twelve thousand great camels and eight thousand of a smaller size; and the royal stables were filled with six thousand mules and horses. Six thousand guards successively mounted before the palace gate, and the service of the interior apartments was performed by twelve thousand slaves. The various treasures of gold, silver, gems, silk, and aromatic, were deposited in a hundred subterranean vaults." "In the eighth century the town of Samarah, Horomouch, and Djassarik, formed, so to speak, one street of twenty-eight miles." Chaldea with its rich soil and warm climate, and intersected by the Tigris and Euphrates, was one of the last countries in the world, of which the desolation could have been thought of by man. For this day "there cannot be a doubt that if proper means were taken the country would with ease be brought into a high state of cultivation."

Manifest are the prophecies respecting Babylon and the land of the Chaldeans; and the long lapse of ages has served to confirm their fulfilment in every particular, and to render it at last complete. The judgments of heaven are not casual, but sure; they are not arbitrary, but righteous. And they were denounced against the Babylonians, and the inhabitants of Chaldea, expressly because of their idolatry, tyranny, oppression, pride, covetousness, drunkenness, falsehood, and other wickedness. So debasing and brutifying was their idolatry,—or so much did

they render the name of religion subservient to their passions—that practices the most abominable, which were universal among them, formed the observance of some of their religious rites, of which even heathen writers could not speak but in terms of indignation and abhorrence. Though enriched with a prodigality of blessings, the glory of God was not regarded by the Chaldeans; and all the glory of man, with which the plain of Shinar was covered, has become, in consequence as well as in chastisement of prevailing vices and of continued though diversified crimes, the wreck, the ruin, and utter desolation which the word of God (for whose word but his?) thus told from the beginning, that the event would be:

"The burden of Babylon, which Isaiah the son of Amos did see. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. It shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Behold I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and ostriches shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." Isa. xiii. 1, 4, 5, 9, 14-22. "Thou shalt take up this proverb against the king of Babylon, and say how hath the oppressor ceased! the golden city ceased! Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. Thou shalt be brought down to hell, to the sides of the pit. Thou art cast out of thy grave like an abominable branch. I will cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bitter and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts." Isa. xiv. 4, 11, 15, 19, 22, 23.

"Babylon is fallen; and all the graven images of her gods, she hath broken unto the ground." Isa. xxi. 9. "Thus saith the Lord, that saith unto the deep, be dry; and I will dry up thy rivers; that saith of Cyrus, he is my shepherd, and shall perform all my pleasure,—and I will loose the loins of kings; to open before him the two leaved gates; and the gates shall not be shut." Isa. xlv. 27, 28, xlv. 1. "Behold boweth down." Isa. xlv. 1. "Come and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne. O daughter of the Chaldeans sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called The lady of kingdoms. Thou hast said, I

shall be a lady for ever. Hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart; I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of my children. But these two things shall come to thee in a moment in one day, the loss of children and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness," &c. "Therefore shall evil come upon you; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know." Isa. xlvii. 1, 5, 7-11.

"I will punish the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah has prophesied against all the nations. For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the works of their own hands." Jer. i. 1, 2, 3. The word that the Lord spake against Babylon and the land of the Chaldeans, by Jeremiah the Prophet. Declare ye among the nations, and publish, and set up a standard; publish and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast." Jer. xxv. 12-14. "For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as of a mighty expert man; none shall return in vain. And Chaldeans shall be as spoil; all that spoil her shall be satisfied, saith the Lord. Behold, the hindmost of the nations shall be wilderness, a dry land, and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues." Jer. i. 9, 10, 12, 13. "Her foundations are filled, her walls are thrown down; for it is the vengeance of the Lord; take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land." Jer. i. 15, 16. "Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod; waste and utterly destroy after them. A sound of battle is in the land and of great destruction. How is the hammer of the whole earth cut assunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught because thou hast striven against the Lord. The Lord hath opened his armory, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans. Come against her from the utmost border, open her store-houses; cast her up as heaps and destroy her utterly; let nothing of her be left." Jer. li. 21-26. "The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers of Babylon: all ye that bend the bow, come up against her round about: let none thereof escape: recompense her according to her work;

according to all that she hath done, do unto her; for she hath been proud against the Lord, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities; and it shall devour all round about him." Jer. l. 28, —32. "A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.—A sword is upon the liars; a sword is upon her mighty men; a sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women; a sword is upon her treasures, and they shall be robbed. A drought is upon her waters, and they shall be dried up; for it is the land of graven images, and they are mad upon their idols. Therefore who wild beasts of the desert; with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein. Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow, and the lance: they are cruel and will not show mercy—their voice shall roar like the sea, and they shall ride on horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. The king of Babylon hath heard a report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail. Behold he shall come up like a lion, from the swelling of Jordan unto the habitation of the strong, but I will make them suddenly run away from her; and who is a chosen man, that I may appoint over her? For who is like me, and who will appoint me the time? and who is that shepherd that will stand before me? Therefore hear ye the counsel of the Lord, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans; surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them. Jer. i. 35, 46. I will send unto Babylon fanners, that shall fan her, and shall empty her land, for in the day of trouble they shall be against her round about. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigantine, and spare ye not her young men; destroy ye utterly all her host. Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets, &c. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so she may be healed. We would have healed Babylon, but she is not healed; forsake her, and let us go every one unto his own country, for her judgment reacheth unto heaven, and is lifted up even to the skies. Jer. li. 2, 4, 8, 9. The Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon to destroy it, &c. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee. Jer. li. 11, 13, 14. Behold I am against thee O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out my hand upon thee, and roll thee down from the

rocks, and I will make thee a burnt mountain. Set up a standard in the land, blow the trumpet among the nations, prepare the nations against her; call together against her the kingdoms of Ararat, Minni, and Aschenaz; prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborne to fight, they have remained in their holds; their might hath failed; they became as women; they have burnt her dwelling places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped. Thus saith the Lord of hosts the God of Israel, the daughter of Babylon, is like a threshing floor: it is time to thresh her; yet a little while, and the time of her harvest shall come. Jer. li. 25, 27, 33. I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwelling place for dragons, an astonishment, an hissing, without an inhabitant. In their heat I will make their feasts, that they may sleep a perpetual sleep and not awake.

[To be continued.]

Boston, Sept. 2, 1845.

BELOVED BRO. PRATT:—

Dear sir, with much pleasure I resume my pen to respond to the call of sending a communication to you of the condition of the saints in Boston and vicinity. And I cannot refrain from contrasting, as a prelude, the different stations we occupy from what we did when beyond the Green mountains of Vermont. You first lead me into the waters and baptized me for the remission of sins. Since that time perils and trials have wasted life and friends; some have fallen away and where are they? the prophets, do they live-forever? and their brethren that have been slain as they were, are they not gone, forever gone? Happy am I that I still survive, and have the privilege of addressing you among the living, as a friend, brother counselor, and leader. It is well known to you that I arrived in this city some time in May last, and by appointment, took the place of Elder Benson. Since that time I have visited New Bedford, Salem, Marblehead, Georgetown, and Harville: all of these branches are now in prosperous circumstances, so far as I am in possession of information I have set them in order according to my best ability, and given them counsel that I deemed expedient; they all seem to be anxious to listen to the voice of truth in all things, and gather with the saints, pay up their tithing, and patronise our authentic publications. As to new additions to the church, there seems still a gradual enquiring spirit; several have come forward of late and took upon them the name of Jesus. We had a rich treat from Bro. Orson Hyde last Sabbath, and he also preached one week ago, three most excellent discourses, and upon the whole, the saints here have sailed out into the harbour of fellowship in the old ship union; pardoned all offences for the past, and declared ourselves in favor of the saints in future.

I have been expecting to see you in person soon; but if you cannot visit Boston at present, I would like for you to send me a letter, I learn from the Messenger, that I am counseled to remain in my field of labors till I hear from you.

Yours &c.

WILLARD SNOW.

NEW-YORK MESSENGER.



SATURDAY, SEPTEMBER 13, 1845.

MARTYRS OF THE

Latter Day Saints.

The following are the names of a few of the MARTYRS, who, for the testimony of Jesus, have been inhumanly murdered in the states of Missouri and Illinois. Mr. Barber, Martyred, Nov. 4th, 1833, in Jackson Co. Missouri.

The following Saints were MARTYRED in Caldwell County, Missouri, October, 30th, 1838.

Thomas McBride,	Warren Smith,
Levi Merrick	Sardius Smith,
William Merrick,	George Richards
Elias Benner,	Mr. Napier,
Josiah Fuller,	Mr. Harmar,
Bonj. Lewis,	Mr. Cox,
Alex. Campbell,	Mr. Abbot,
Mr. York.	

About the same time and in the same county the following persons were MARTYRED, namely:

David W. Patten,	
One of the Twelve Apostles.	
Gideon Carter,	Mr. Obanion,
Mr. Carey,	

Martyred in Carthage JAIL, in the County of Hancock, and State of Illinois on the 27th day of June, 1844.

Joseph Smith, the Seer,
Hyrum Smith, the Patriarch.

Two of the noblest martyrs whose blood has stained the earth for ages.

The murderers of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their horrid deeds.

Is there justice in heaven?
If so, let this nation fear!

England.

Elder Clark of England informs us of the continued cheering prospects, of the progress of God's Kingdom in England. The work is rolling forth in mighty power, speaking peace to thousands, and dominion to the Saints.

There is no difficulty in money reaching this office in safety through the mail, if letters are only properly directed

The Stone is Rolling.

The prosperity of the Kingdom of God, considering the few laborers now in the field, especially in the eastern country, has not been a whit behind any former period. Generally those sending in their subscriptions for the Messenger, inform us either of an increasing spirit of inquiry after the truth, or some one being immersed for the remission of sins. The saints as a general thing feel more impressed to keep the commandments in tithing and gathering, which has added more abundantly to the building up of Zion, and the establishment of the sanctuary of God on earth. This gives them power with God in Priesthood, who will "feed them with knowledge and understanding," to go forth in mighty power, to thrash the nations, and gather up the elect, against the day of rebuke. When God shall come out from his hiding place, to chasten the inhabitants of the earth, for rejecting the truth, and "shedding the blood of Saints and Prophets."

All that is wanting now in the field, is messengers that will not "cast their pearl before swine," or strive for vain glory in the eyes of man, but in meekness and humility, call upon all men "to fear God and give glory to him, for the hour of his Judgment is come," sparing neither pains nor labor to make their message known, and thousands, yes, tens of thousands will flock to the standard of truth. The hypocrites and sinners in Zion, with all the mobocrats and apostates, that have fled out of it, will have to blush in confusion, to see their chaff consumed at the brightness of their appearing—carrying with them the spirit and power of Elijah, the great regulator of God's Kingdom, that will cause thrones to be cast down.

In this city we can say, the work has already commenced, many are seeking after the Lord and his kingdom. Our place of worship on the Sabbath is not only filled with numbers, but with a spirit of investigation, which is the same also in Boston, Philadelphia and many other places—And we hope not many days hence, to hear them cry out as in olden time, "men and brethren what shall we do to be saved;" and the servants of God replying to them, with a declaration of that gospel proclaimed at the Pentecost: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Mexico,

The movements on the part of Mexico, in relation to her future course, is still involved in mystery. Some changing in the position of the army has been made, and an entrenchment is now being excavated around the city of Vera Cruz. A gentleman came to this city one day last week, on his way from Patterson, N. J. to Mexico; he applied to the British Consul, for pass-ports of protection, who informed him that it was unsafe for him to go and refused his services on the ground of his being a British subject. He also stated that England had resolved on the assistance of Mexico, and that English soldiers were now in that country making pre-

rations, and that the French had pledged themselves to beck her. The gentleman postponed his journey, and returned again to Paterson. If this be true, the silent course pursued by Mexico is easily accounted for.

Gathering.

Elder Crispin of Waynesville O. informs us that four families from that place in company with four others from Clinton co. were about starting for Nauvoo. This is the way brethren: "a little one will become a strong nation" that the world will consider "a marvelous work and a wonder." If all the saints that are able, would but follow the above example, but a little while, when Hancock would be the richest county in the state of Illinois.

Elder Hyde has just returned from Chester Co. and Philadelphia. He represents the cause in the ascendant. Four persons were added on Sunday in the former place by baptism, three gentlemen and one lady, with many more on the margin of the water. He intends preaching there again on Sunday the 21 inst. On Sunday the 14th he will be in Boston, and on Tuesday evening, the 16th, he proposes lecturing in Lowell if the friends there will procure a house and give notice in the daily papers in that place. Elder O. Pratt proposes to accompany him east of this place.

We would inform all that pay their subscriptions into the hands of those not authorized by us that if they do not get their paper, they must look to their agent for it, not to us.

Arrival of the Great Western.

Four Days Later from Europe

News from England is not very interesting. In Germany on the 25th of August, a very serious riot broke out at Leipsic, with a cry, "Down with the Jesuits!" Luther's Cantique was sung in full chorus, and an appropriate song from Schiller's Rauber. The windows of the hotel of Prince John of Saxony, were entirely demolished with stones, upwards of thirty persons were killed and wounded, among whom were two gentlemen in the employment of the government.

Paris and its vicinity, has been visited by a tremendous hurricane, which tore up by the roots trees of large dimensions, and caused much damage. At Rouen a large factory is said to have been blown down, and two hundred persons have been killed and wounded.

In Greece, there is still strong symptoms of a revolution.

In Turkey the war is still raging. Twenty-five Albanian villages have been burnt.

In the western part of India, the cholera has swept off its thousands. At Lahore the mortality was dreadful, bordering on 30,000.

For the Saints in the Eastern Country

DEAR BRETHREN AND SISTERS,

Ever feeling a desire for your welfare, both temporal and spiritual, we are happy to communicate to you from time to time whatever know-

ledge or principle we may possess that may tend to be your protection from imposition and frauds, promote the interests of the Kingdom, and influence every man in authority to abide in his own sphere and calling, and thus secure peace and good order throughout the Church of the Living God.

Let it then be distinctly understood by all the Saints in the Eastern lands, and every where else, that no man is authorized to receive or collect tithing unless he be especially sent by the quorum of the Twelve for the purpose, and empowered by letters and documents signed by the President and Secretary of that body. It matters not who the persons may be that ask for tithing, whether Elders, High Priests or Apostles. If they have not the above letters to show that they have been legally sent, you are not required to pay a farthing of tithing to them; neither will the Church be responsible for one dollar paid to any man, though he may be one of the Twelve, if he have not the above letters, signed as above described, and dated at the time he last left head quarters. Neither is any branch of the Church, or any individual member thereof, under any obligation to support, by donation or contribution, any man who may come among them to labor that is not directly sent in the above described manner. If these instructions are strictly and punctually observed, it will compel every man to abide in his own sphere and calling. And as the Messenger is, at present, the mouth piece of the authorities of the Church in the East, let those who are sent East on missions present their letters to the Presidency in the East and have their respective missions announced through that paper, and whatever tithing or support may be given by the Saints to any other, they need not expect any reward for, or claim any consideration on account of, except in matters of common charity and benevolence with the stranger. Should the Presidency in the East need agents to assist him in temporal matters, he can announce that also through the Messenger. This is according to the best wisdom we possess; but if our brethren in the West see any error in this counsel that we have given, they will please make the correction through the Neighbor, and that correction shall be copied into the Messenger, but if they shall find it correct, we hope they will endorse it through the same organ.

This is not designed to prevent any branch from forwarding their tithing by letter or by any confidential man of their acquaintance to the Presidency in New York.

ORSON HYDE.

ORSON PRATT.

From Nauvoo.

NAUVOO, August 21, 1845.

Elder ORSON PRATT—

Dear Brother:

The council now assembled at the office of Dr. Richards, have decided on a variety of testimony that Elder Nelson Bates, of the New Hampshire presidency, has not conducted himself with that propriety which becomes his office; and that he be notified to return to Nauvoo forthwith; and that fellowship be withdrawn

from him until he complies with the above decision, and makes satisfaction; which notice will be published in the Times and Seasons, but as that will probably be delayed some days, we write you at this time, to give you notice of the case in question.

While we are writing, the upper section of the Tower is finished raising, and the Dome is ready to raise, and will soon be finished. The shingles were all laid more than a week since.

The Nauvoo House is rapidly rising this week, and the demand for laborers in the City of Joseph is unlimited.

It is more healthy than at any former season, your family are well, all things are prosperous, the weather delightful.

By order of the Council
W. RICHARDS, Clerk

Six Days Later from Nauvoo.

City of Joseph, Aug. 22, 1845.

MR. EDITOR:—

An error inadvertently occurred in the date of my last letter, it should have been dated the 16th Aug. inst.

On last Wednesday morning, the heavens were overpoured with dark heavy clouds, and the rain fell in copious torrents. Heavy claps of thunder rolled over head, and the lightning continually sent its lengthing chains along the sable canopy. Although this storm awakened with renewed life the surrounding vegetation, it was attended with a melancholy occurrence—the first of the kind that has happened in our city. Mr. Joseph Ralf, a young man from England, was walking down Farley-street, during an interval of showers, when he was struck by the lightning and instantly killed. He was buried on the evening of the same day.

On yesterday our city witnessed a general turn out of the Nauvoo printers, with their wives and sweethearts, to celebrate the marriage of Elias Smith Esq., cousin to the martyred Joseph and Hyrum Smiths, with Miss Lucy Brown. At 9 o'clock a procession numbering ten carriages, left the residence of Elder John Taylor, on Main street and repaired to his farm, six miles from the city, on the high and airy prairie. There we regaled ourselves upon melons rich and luscious, and at one o'clock we feasted upon a sumptuous dinner prepared for the occasion. Now the company joined in a general promenade out upon the incommoded prairie, which animated our feelings as we inhaled the coolness of the fanning breeze, and gazed afar off upon the magnificence of the "rolling prairies." Should some of our eastern people, who never travelled through the west, happen to fall asleep, only some singular mode of transmigration, wake up on one of these prairies; they would be as much astonished as we would be to be aroused from slumber on the billowy ocean, without any knowledge of being conveyed there. The timbered countries is dispensed with; clearing away the massive timber, "log rolling," &c. cannot be done here. Hundreds of sections of tilable land spread out their broad limits, forming prairies all over

the west, with scarcely a single tree of usefulness growing upon them, except along the course of streams that very frequently run through them forming a picture of beauty; picturesque and grand for the traveller to gaze upon. The only difficulty is in a lack of timber to supply farms. But frequently large tracts of excellent timber is to be found, which is principally oak, hickory, ash, and black walnut. A very good kind of grass is produced which is almost the only indigenous production with the exception of a variety of wild flowers that lift their fragrant heads in all directions nodding in the breeze and lending new beauty to the scene. They are in order at all times during the warm months for the plough, and the sod can be very easily broken by two yoke of oxen or two pair of horses. The soil is generally rich, and loamy producing all kinds of grain and fruit; and being peculiarly adapted to the nature of vines, such as pumpkins, melons, cucumbers, &c.

Broad fields of corn spread themselves out over the prairie in every direction, being intermingled here and there with smaller tracts of buck-wheat which looked white and beautiful in the far off distance, the house of the Lord stood boldly in view, its walls, roof and yet unfinished tower being gorgeously radiant with the brightness of the summer's sun.

This is a valuable place and with a few more improvements (as it has recently been opened) it will afford all the luxuries peculiar to the climate.

At half past two o'clock, we found ourselves once more in our carriages, and after tendering our thanks and leaving our blessing with the gentleman and his kind family, who resides on the place, which we did through W. W. Phelps Esq., we dashed off with that speed generally evinced when the eager horse is conscious of being "homeward bound."

Winding along over the prairie, we reached the fine farm of Bro. Benbow, which we found affording all the staple luxuries of life. Here we again feasted upon melons and other fruits; and thanking our inestimable friends for their hospitable entertainment, we took our leave and soon found ourselves driving down Parley street and landed at the dwelling of Elder Taylor. Here we gratified our taste with a glass of voluptuous bridal wine, to "gladden the heart," and then conveyed the lovely bride and bridegroom to the place of their future residence, where we hope they may enjoy for many years the felicity of conjugal union. Showering upon them a perfect avalanche of appropriate sentiments and good wishes, we dispersed to our several residences, highly gratified with the adventures of the day, and feeling a due sense of gratitude that the hand of Omnipotence had favored us with another privilege of mingling in the society of warm and devoted friends.

In after years we will look back to entertainments like this,

As upon sunny spots
Along the path of life.

This morning I took a stroll down to the Nau-

voo House, and I must honestly say I have not been so highly gratified in a long time as in witnessing the scene of industry that there presented itself. The wall is up to the window sills and strung along with as many brick masons as could possibly find room to work. The wall is two feet three inches thick between the pilasters, and is laid with forest brick with a skill that would do credit to any city in the world. The hands I saw employed there numbered ninety-five, which, when numbered with those employed in preparing materials in other places, will swell the number to over two hundred hands who are employed each day upon this work.

The saints are determined to finish the Temple and Nauvoo House, according to commandment, and the world might as well understand it first as last. They have all put their shoulders, to the wheel; they have lain hold with their might and with the blessings of heaven the Nauvoo house will be enclosed this fall.

Apostates may rage; devils may howl; mobs may threaten, and aspirants in our midst, or at a distance, may connive at the authority of the church; but we regard them not. With Brigham Young, Heber C. Kimball and their associate counsellors at the head, the kingdom will be built up; the cities of Zion, with their temples and palaces will be built over the whole world, and all things be prepared for the advent of the Messiah.

Respectfully.

L. O. L.

Chester County, Pa. Sept. 5, 1845.

BRO. O. PRATT:—

I take up my pen to congratulate and welcome you to these eastern lands, to receive counsel and instruction from you in the things of God and appertaining to the welfare of Zion; and I hope these lines will find you in the enjoyment of health and all other blessings: both temporal and spiritual.

I read your message to the Saints in the Messenger on last Saturday, stating that you wished all the presiding officers in the east to communicate to you the situation of the churches &c. from time to time. I cheerfully respond to the call. I arrived here to day from north of the Welsh mountains, in Lancaster county, and I have the pleasure to inform you, that since my last communication to our beloved President P. P. Pratt, I have been in the state of Delaware and Pennsylvania, attending to the duties of my appointment among the saints. The branches I have visited, (with one or two exceptions, and those do not number over ten or twelve members) are in a prosperous and flourishing condition, with a determination to uphold the authorities of the church, and to aid as much as in them lies, to help accelerate the work of the last days, in completing the Temple of the Most High; building up the city of Joseph; gathering together thereto, and carrying out the principles as given through our much esteemed, lamented and martyred prophet, and Seer, who laid down his life, (following the footsteps of Jesus) for his brethren.

Never at any time since the church of Christ was first organized, have the saints I believe, been more willing to hearken to counsel, than at the present. Peace, love, and union reign predominant, with a willingness to pay their tythings as fast as they possibly can command the means

The spirit of gathering has taken fresh root in their hearts, and several are preparing to go west this fall, and numbers in the spring. Tears of praise and gratitude to God flow from their eyes, when assembled to receive counsel and instruction, (this I witnessed yesterday), in relation to their duties.

The dark clouds that threatened to overwhelm and gathered in some places thick around the saints occasioned by unwise or (otherwise) proceedings as you may be pleased to call it, in some of the knowing ones, together with base and apostate men, trying to hurl the firebrands of discord and division among the saints, together with the false teachings of some, had nigh engulfed those who had a desire to do right, when they knew what it was. But thanks and praise be given to him who inhabits eternity, the dark incubus has been riven; light! light! eternal truth has dispelled the gloom; the vortex is past, and the new stands in all her effulgent beams of love, and rays of splendor and glory. God sent one of his chosen ones, I allude to Bro. P. P. Pratt, whose counsels and teachings, inspired the hearts and nerved the arms of the servants and Saints of God, assisted by his divine and heavenly grace. But do not understand me that Bro. W. Smith did not counsel and instruct us in the paths of duty. But a sick and afflicted family required the chief of his care and attention.

All that is wanting is wise, faithful elders in the field, to insure success to the cause—those who will teach what they are sent to teach, and not their own notions, a climbing up to the moon to see if it has horns &c.

I desire counsel from you from time to time, that I may do my duty in all things committed to my charge, with an approving conscience, to the honor and glory of God—to the welfare of the saints and acceleration of the gospel of the son of Peace, that you together with your brethren, the twelve, will approbate, and that Christ will acknowledge in the day of eternity; for responsibilities great rest upon the Elders of Israel in these the days of vengeance.

Therefore may God bless, prosper and protect you, and all the authorities of his church and people, and may they be protected from their enemies, and under the blood stained banner of Jesus Christ, their king, and martyred prophet and patriarch bear off the kingdom triumphant, and present the same to Jesus spotless, when he comes to make up his Jewels here on earth. Amen.

As ever, your brother
in the bonds of the everlasting
Covenant.
W. I. APPLEBY.

Wilmington Del. Sept. 4, 1845.

MR. EDITOR:—

It makes our hearts rejoice in this region to hear of the work of God marching onward with such rapid and gigantic strides. The flight and terror of apostates and mobs—the utter disgrace and refutation of Rigdonism—and then the deprivation of charted rights to satiate designing men—the storms of paralogisms, the volleys of sarcasms, and the refuge of lies, with which they have been assailed on every hand by men in high places—the martyrdom of some of their noblest men, and then the unsurpassed union and order of their judicious plans—the augmentation of their numbers, and strength—the seldom or never heard of, vigilance and zeal in their religion, and in all branches of industry and enterprise—the unparalleled rapidity with which they have secured their city and erected their Temple—the immortal and never tiring spirit with which they have been sustained and nerved through these works, and the impetuous motion which still

marks their progress to glory and fame, is indeed adorning to the saints, and ascending to the world. And then the verge of the eternal future is drawing near, when all men will receive the merits or demerits of their works; which gives consolation to the oppressed.

NOW AS UNION IS STRENGTH, KNOWLEDGE POWER, and communion or revelation the channel leading to both and all these in the possession of the saints; what is there to discourage us? or what other people can do God's work in the last days? An adage at Rome was, "it was considered a disgrace for a Roman soldier to fear while Cæsar was alive." But is it not a disgrace for a saint to fear, when assured in the conflict that the victory is His? would it not make a hero of a coward? But behold, greater than Cæsars are here, and they have done unto them whatsoever they pleased. Men whom God has confirmed—men who have stood through perils on land and sea, at home and abroad—among false brethren and robbers—among armies and mobs, chains and prisons, hunger and wretchedness, stripes, and bonds, and death itself. And some have gone in blood to bliss. Yet many stand firm as the sturdy oak, to their divine missions. And may the God of Isaiah, who stands at the helm nerve their arms with power and inspire their minds with the zeal of angels and the inspiration of heaven, that they may subdue all wickedness and do God's "strange work," and bring to pass his acts, his strange act.

Some love to roam from the joys of home
Where sectarian strife is free,
But a chosen band in a western land,
And a life with the Saints for me.

J. M. FLANIGAN.

Another Evidence of the Book of MORMON.

While our enemies, are speaking all manner of evil against us "falsely," because of our faith and religion—because we believe in the calling and ministry of Joseph Smith—that he translated the Book of Mormon by the gift and power of God. The truth is being confirmed every day, more or less, with some new discovery, bearing testimony to the historical facts recorded in the Book of Mormon. That this continent, was in past ages, inhabited, by a race of people far superior to our modern Indians—a people who brought with them from the eastern continent, all the refinements and improvements, in connection with the pure religion of heaven, that the world was in possession of, at the time of the reign of Nebuchadnezzar king of Babylon. And that people have dwindled in unbelief, and finally been overcome and annihilated from the presence of their brethren, leaving the broken ruins of Central America, and the revelations of God through his servant Joseph, to declare their generation to the New World.

The following late discovery in Missouri, "speaking from the dust," is another witness to this generation that, "Truth" has "sprung out of the earth, and "righteousness" has "looked down from heaven," for their salvation and redemption. Let them fear and tremble for the revelation of Judgments that must follow.

ANOTHER MAMMOTH CAVE.

A most extraordinary cave was recently discovered in Howard county, Mo., between Glasgow and Coopers bottom. One of the farmers

of the neighborhood, wanting rock to build, we believe, a chimney, went to an adjacent hill-side for the purpose of quarrying there. In striking the earth with a hoe or some similar implement a sound was emitted plainly indicating that the hill-side was hollow beneath, and proceeding to remove the dirt covering the surface, he discovered a wall built of stone, and built evidently by human hands. This wall he displaced, and it gave him entrance to the mouth of a cave, which upon subsequent examination, he found a most extraordinary natural curiosity. The cave has been explored to the distance of 300 yards.—Twenty five or thirty yards from the entrance is a sort of room, the sides of which, according to an account in the 'Glasgow Pilot,' present a most brilliant and wonderful appearance. The writer, who entered the cave with a lantern says:

"I had not proceeded far, before I entered the principle chamber that by a single light presented the most magnificent scene that I ever beheld. The ceiling of the most splendid cavern is some eighteen or twenty feet high, and of a hexagonal form, the whole ceiling presenting a shining surface as though it was set with diamonds."

Very near the mouth another writer says, there is a stone shaped like a horse, but not so large, being only about three feet high.

The head neck and the body are entirely finished, and part of one hind leg and all the rest is solid stone. The neck is made of three pieces, and stuck or fastened together something like cabinet makers put the corners of drawers together, (dovetailed,) the rest is all solid."

In another part of the cave the walls on one side are very smooth. On these walls numerous letters, figures and hieroglyphics appear, most of which, however, are so defaced as to render them unintelligible. Nevertheless the figures 1, 2, 6, and 7 are quite plain. Just above these figures the letters D O N and C A R L O are legible. Further on the letters J H S appear on the wall. An arm of the main cavern has also been discovered, and has been explored some two hundred yards.—A writer says.

The walls and ceiling of this extraordinary cave are pretty much the same as in the other rooms. The walls have a peculiar and extraordinary brilliancy, occasioned, I discovered, from the fact that instead of stone as we first believed, we found them to be of a metal, very much resembling sulphate of iron but of a silvery appearance. We had not proceeded very far before we heard a rumbling noise that occasionally broke upon our ears in notes the most thrilling and melodious I ever heard. We stood for a considerable time in breathless silence to catch the most enchanting sounds that ever greeted the ear of man, and it was only at an interval that we could summon courage enough to explore its source, which we did, and were much surprised to find it proceed d from a gushing spring in the side of the wall. The sounds we heard we found to be produced, by the fall of water, and varied by the current of air before alluded to, which we then found to be very strong. We each took a hearty draught of the limpid water of this gushing spring, and, after surveying the diamond walls of the greatest natural curiosity in the world, we commenced retracing our steps to its mouth, when we found it to be quite dark and eight o'clock at night.—Boonville (Mo.) Statesman.

Holliness.

"WE THOUGHT WHICH NO MAN SHALL SEE THE LORD."

Many good intentioned brethren, who have come out from different sectarian bodies, express their fears sometimes that we do not make holliness of life a sufficient topic of discourse in our

public addresses, but this arises in a great measure from ignorance of the true state of things.—The saints of the last days are as conscious of the necessity of holiness of life in order to meet the approbation of heaven, as any other people, and well know that there is no principle or precept in their religion that is not perfectly compatible therewith. But the minister of the Lord, who has received a mission to proclaim the gospel and the way of salvation unto the children of men, does not spend his time in exhortations to holiness, &c., as is the manner with many of those who have not entered into covenant with God; but alike the apostles of old, instead of sending them to pray or to the penitent, commands them to arise, to repent, and be baptized for the remission of sins in the name of Jesus Christ, promising unto them according to their faithful obedience, the gift of the Holy Ghost, knowing "all that, if in possession of the spirit of God, they will have a continual monitor to all manner of righteousness, and which will prompt them to do all things well pleasing in the sight of God, and they cannot sin (willfully), because they have been born of God.

The spirit of man in his natural state is prone to evil, but if he receive of the spirit of God to control his natural spirit, and lives under its influence and guidance, he will be continually conscious that all evil is grieving unto that spirit, and he will seek to walk in all manner of holiness before the Lord.—Millennial Star.

From the second edition of the N. O. Pic, Aug. 30, 8 A. M.

Latest from Corpus Christi.

Arrival of the Alabama.—No Fighting yet

In order to allay all anxiety, which may be felt on the state of affairs at Corpus Christi, we hasten to give our readers the following:—

By the arrival early this morning of the fast sailing steamship Alabama, Capt. Windle, from Aransas bay, we have intelligence from Corpus Christi, up to Wednesday evening last. One of the editors of the Pico yune came passenger in the Alabama, and brings the latest news.

The most important intelligence, perhaps, is the non-confirmation of the many exciting reports relative to the movements of the Mexican army, and the probability of an engagement between the forces under Gen. Taylor and the Mexicans. So far, there is no prospect of a fight. Gen. Taylor, himself does not anticipate such an event.

Gen. Arista is at Matamoras with about 2000 men entrenching himself, and knows of Gen. Taylor's position. It is believed that if Arista had marched at once upon Gen Taylor when the latter first landed, he might easily overcome him, and so on with other detachments as they continued to arrive, but it is now too late. Our army at Corpus Christi at this moment numbers some 2000 strong, and is in a condition to resist four or five times that number of Mexicans. The country, too, between the Rio Grande and Corpus Christi cannot now support an army in an attack—one of the principal impediments, being a scarcity of water, of which there is little or none at all.

On Sunday the 24th inst., the Alabama anchored off St. Joseph's island, in 53 hours from the Baliz, with the troops and volunteers from this city. On the passage there was a little rough weather, with considerable thunder and lightning but no accident occurred, and all arrived in good condition.

The next morning all the troops landed and went into camp on St. Joseph's. On Tuesday the volunteers; Maj. Gally's and Capt. Forns' companies of artillery embarked for Corpus

Christi, thirty five miles distant, on board the steamboat Dayton, and joined Gen. Taylor's encampment the same evening.

When the Alabama left Arkansas bay, the troops on the island were preparing to start for Corpus Christi, and probably by this time they have all been removed, except a few to protect the stores, &c. The Monmouth and Dayton however, were busy in transporting the stores, and soon every thing will be removed.

The brig William Ivy, which was chartered in this city some time since to take two companies of the 4th infantry to Arkansas bay, arrived on the 24 inst. just before the Alabama. On the passage she encountered a squall which knocked her on her beam-ends; but she fortunately righted in a few minutes without damage. Previous to the storm one of the soldiers on board of her, in a fit of mania-a-potu jumped overboard. A boat was lowered and went after him, and though he resisted, he was picked up, taken on board and tied. When the squall struck the Brig he was released, in order that he might not drown if thrown into the water, when he jumped into the sea and was lost. The brig sailed on the 26th inst. for Matagorda.

The schr. Swallow, from this port, with army property, for St. Joseph's Island, was wrecked about the 12th inst., after getting over the bar at Arkansas. She had no pilot on board, and was following the steamboat Monmouth in, when the undercurrent swept her into the breakers on the Eastern shore of the Island. Every thing on board belonging to the Government, as well as the private property of the officers of the army, (excepting a few articles in a damaged state) was lost. Vessel a complete wreck, but no lives lost.

On Monday the 25th, we had news of the arrival of the 2d Regiment of Dragoons, under Col. Twiggs, within four miles of Gen. Taylor's encampment, which they were to have joined last Thursday. They were fortunate in their long march with their horses—not having lost any. There were, however, two or three desertions. They heard or saw nothing of the Mexicans on their route.

Near San Antonio there were large bodies of Camanches, (about 300 in all) some of whom visited Col. Twiggs. They seemed friendly and much delighted at the idea of the United States making war against Mexico. They informed Col. Twiggs that they were going towards the Mexican borders and intended hostilities against the Mexicans. The daring of these Indians is well known. A conversation, not a little amusing, occurred while they were in the dragoon encampment. They admired the horses very much, and asked Col. Twiggs if they would be allowed to steal any of them. The Colonel, in his usual eccentric manner, told them that if they took any of his horses he would hang them. The Camanches did not much relish this style of plain English, but asked if they might not steal the Mexican horses. The Colonel said they might steal what they pleased from the latter, but not to trouble anything belonging to the Americans, or he would string them up.

Some days ago a soldier, whose name was not given, went out from the encampment on St. Joseph's Island to hunt, and was lost. It is supposed that he was bitten by a snake, or that he lost his way in a cane brake and perished. He was a faithful and trustworthy man. Search was made for him but in vain.

During a thunderstorm a few days ago, a tent was struck by lightning at Corpus Christi, and a valuable servant belonging to Lieut. Bragg, of the Artillery, instantly killed by the fluid. Others were considerably stunned, but recovered.

What every person can do take the Messenger

Notice.

We would inform the saints, east of Massachusetts, that contemplate emigrating to the west this season, that the expense of travelling from Boston to Albany, by rail road across the mountains is six dollars, and by the way of New York and North river, three and three and a half.

MARRIED—In Waynesville, Ohio, on the 28th of August last, Elder Henry Jennings, to Miss Amanda Braddock, both of that place.

In the city of Boston, by Elder Samuel Dam, Elder Thomas Gwatkins to Miss Lydia Gumb of Halifax.

DIED—In Peterboro, N. H. August 2nd, 1845, Mary Eliza Little, youngest daughter of J. C. Little and Eliza Little, after a sickness of seven days. She was lovely in life and in death.

He's taken but his
Then dry thy tears, and grieve no more,
With faith look upward and adore.

Thy lovely babe has gone to rest
Where nought disturbs her now;
Where pain and sickness linger not
Upon her smiling brow;
She rests where all is joy and peace,
Where purest pleasures never cease.

Short was the time she tarried here,
In this dark world of woe,
Where sorrow nips the opening flowers
That blossom here below;
Transplanted to a fairer clime,
Thy babe in beauty can't will shine.

Though pain has rack'd her tender frame,
And death has closed her eyes,
Her spirit lives, the immortal part,
Where glory never dies;
She dwells where angels sweetly sing,
Thy praises to the eternal King.

Then weep not, tho' thy babe hath gone,
From earth's dull scenes away;
Grieve not that she hath gone so soon;
Tho' short has been her day—
Since God in kindness and in love,
Hath called her to his home above.

Going to Nauvoo.

A company will start from the city of New York on the 26th inst. at 7 o'clock P. M. for the city of Nauvoo, by the way of Buffalo, Toledo, Cincinnati and St. Louis.

Those wishing to join the company, will send in their names to this office, and make their arrangements to arrive in the city on the morning of the 26th.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway).

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

AGENTS FOR THE MESSENGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent.

ROBERT REED of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

FOR SALE By the subscriber, three hundred and twenty acres of Land, situated one mile and a half from the town of Montrose opposite of Nauvoo. It is also, eighty acres the same distance, prairie and timber and, with a house on it, and One Hundred and Sixty acres not located.

Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or eastern property. For information apply to

SAMUEL PARKER
No. 34, Thirteenth st. New York.
Or at this office.

HARDEN & CO.

The subscribers continue their passenger arrangements with much increased facilities for bringing out passengers from Europe every week. Those wishing to send for their friends, can procure passage tickets upon the most favorable terms.

Persons wishing to go to the western states or Canada, viz. Philadelphia and Pittsburgh, and intermediate places, can obtain tickets and correct information, Bills on England, Scotland or Ireland, from £1 upwards, at night,

EXPRESS.

Their express continues as usual to leave their office for Boston and Philadelphia, and places intermediate and beyond every day.

HARDEN & Co.
No. 6 Wall st, New-York.
No. 8 State st. Boston.

New-York July 15, 1845.

FOR SALE OR EXCHANGE—LANDS in Knox, Brown and Warren Counties, Illinois, will be sold low for cash, or exchanged for improved farms near this city. The lands were selected with great care, and are believed to be of first rate quality. Taxes are all paid.

N. E. quarter sec. 2, T. 10, N. R. 1 E. Knox Co. 161 88-100 acres.

W. half of N. E. quarter sec. 5, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of S. E. quarter sec. 17, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. W. quarter sec. 19, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. E. quarter sec. 23, T. 2, S. R. 3 W. Brown Co. 80 acres.

W. half of N. E. quarter sec. 7, T. 11, N. R. 2 E. Warren Co. 299 acres.

W. half of N. E. quarter sec. 6, T. 10, N. R. 1 W., and N. W. quarter of N. E. sec. 30, 10, N. R. 1 W. Warren Co. 434 12-100 acres.

W. half of N. W. quarter sec. 5, T. 10, N. R. W. Warren Co. 73 40-100 acres.

N. E. quarter of N. W. quarter sec. 6, T. 10, N. R. 1 W. Warren Co. 151 12-100 acres.

Apply to EDWARD WILLIS,
6 75 Cedar street, New York.

THE subscriber has opened a provision store at 76 Essex street, Boston, where he solicits the patronage of his old customers and his friends.

ENOS TURNER.

PROPHETIC ALMANAC for 1846, by Orson Pratt, A. M., is now published and for sale at this office, at \$4 per hundred, or 50 cts. per dozen. Calculated for the Eastern, Western, and Middle States.

NOTICE.

Persons wishing to go to the western states, viz. Buffalo, Oswego, Rochester, or St. Louis, or Nauvoo, viz. Philadelphia, Pittsburgh, and all intermediate places can obtain tickets, and correct information at the Messenger office, No. 7, Spruce st.

S. BRANNAN, Agent.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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NEW YORK, BOSTON, PHILADELPHIA, SEPTEMBER 20, 1845.

WHOLE No. 63.

NEW-YORK MESSENGER

(Continuation of the Prophet.)

IS PUBLISHED EVERY SATURDAY

AT NO. 7 SPRUCE STREET N. Y.

BOSTON, NO. 76, ESSEX STREET,

PHILADELPHIA, CORNER OF THIRD AND DOCK.

AT TWO DOLLARS PER ANNUM,

(If All communications should be sent (Post Paid), to
S. BRANNAN, No 7, Spruce street.

Questions on the Present State of Man.

O man! The offspring of Deity! The grand masterpiece of creation!

How camest thou hither?

And for what purpose hast thou entered this world?

Why didst thou leave the world of spirits?

Wast thou not contented to enjoy the society of thy great Father, and receive instructions from so wise and good a being?

Wast thou not perfectly happy in the society of millions of thy own brother and sister spirits?

Was not the world or planet from which thou hast emigrated perfect in its organization, and adapted to the full development of thy capacities?

Or was the world which thou hast left, overstocked with inhabitants?

Were its superficial contents too limited to yield sufficient sustenance for the innumerable millions of thy father's family?

Or did a restless spirit of adventure and ambition seize thy bosom, and urge thee on to explore new worlds and scenes?

Did necessity compel thee to enter this world and take up thy abode here?

Or didst thou emigrate of thy own free will and choice?

Why hast thou clothed thyself with a tabernacle, and entered into so close a connection with the grosser substances of nature?

Was not thy spirit perfect in its organization?

Was it not capable of a full development of its mighty capacities, without incorporating itself with flesh and bones?

Or was it limited in its knowledge to the laws, properties, and operations of spiritual matter only?

Couldst thou without a tabernacle, perceive the laws and properties of the grosser forms of matter of which the material universe chiefly consists?

Couldst thou then distinguish the properties of light and heat?

Couldst thou then acquaint thyself with the laws and properties of sound caused by the vibrations of elastic matter?

Couldst thou then perceive the great variety of odors and flavors of different fruits and vegetables, such as those which abound so luxuriantly upon this globe?

Couldst thou then discern the roughness, smoothness, hardness and various other properties of different kinds of matter?

Or was thy knowledge chiefly limited to the more refined substances of nature, and to the laws by which they were governed?

Was thy spirit limited in its scientific pursuits to spiritual matter?

Was this the first lesson thou hadst to learn?

Hast thou now entered another department of the great UNIVERSITY of NATURE, to study her magnificent laws, and her wonderful operations?

Hast thou indeed been counted worthy to ascend in the scale of thy being, to gaze upon new scenes and wonders in another world of life and joy?

What are the first lessons thou hast to learn in thy present state of existence?

Art thou not conscious, first of all, of thy own existence here?

And secondly, art thou not taught of the existence and properties of other bodies external to thyself?

How wast thou convinced that bodies external to thyself do exist?

Was it by experiences?

If so, tell us O man, the means of thy experience.

Canst thou know by experience of the existence of things with which thy spirit has not been in contact?

Canst thou indeed know of the existence of things which thou hast not felt?

Canst thou feel that which is at a distance?

Is not feeling the only means of experience?

Can the impression of feeling be produced without motion?

Can motion be imparted without contact?

Is not thy spirit prevented from coming in actual contact with the most of external objects by the interposition of the tabernacle or body?

Are there not millions of external objects of whose existence thou hast no doubt, and yet thou hast not felt them, neither thy spirit nor thy body, has been in contact with them.

How knowest thou that the sun, the planets and the stars, do exist? Thou hast not felt them. Millions of miles intervene between thee and them.

And yet, art thou not certain of their existence?

Wilt thou say that it is by the sense of seeing that this knowledge is imparted to thee?

What is seeing?

Is it not a particular method of feeling?

Canst thou feel those distant bodies?

Is not light sent forth from them as a messenger to indicate their existence?

How does light impart this information to thee?

Perhaps it will be said by acting upon the optic nerve of the eye.

But is the optic nerve of the eye a spiritual substance?

If not, can it perceive, think, feel, or understand?

If not, how is the message brought by light, still further communicated?

Does the optic nerve act directly upon thy spirit, or are there still further channels of conveyance, intervening between the optic nerve and spirit?

Is not all the knowledge which thou hast of the existence of these distant objects, derived from the motions which thy spirit has felt and experienced, imparted by the intervening substances of thy body?

And did not these parts of thy body receive their motions from the intervening substance of light, which in its turn, received its motion from the luminous body?

Couldst thou form to thyself the least idea of luminous bodies, and worlds arranged in such magnificent splendor, independent of these organs of vision?

Without these organs couldst thou have the least conception of the gaudy and splendid colors of the different objects surrounding thee?

Hence is not the organ of vision one of the grand instruments of thine education—the inlet of a certain species of ideas of which thou wast before entirely ignorant?

Again, hadst thou any ideas of bitterness, sweetness, sourness and other varieties of taste, until thou hadst acquired them by experience?

How hast thou acquired a knowledge of these properties?

Is it not by feeling—by the peculiar motions imparted to thy spirit, by the organ of taste, or other parts of the body, which in their turn received their motions from the external substance with which they came in contact?

Hence, again, is not the organ of taste another grand instrument of thine education—another medium of communication between thy spirit and the external world—another great inlet of new ideas?

Again, does not the spirit experience and feel the peculiar motions imparted by the organ of smell, which also, in its turn, derived its motion from external odoriferous particles in motion.

Doest thou not through this channel also, acquire another set or species of new ideas.

Again, is it not the peculiar motions experienced and felt by the spirit, which have given it the ideas of sound?

Hence, are not seeing, hearing, tasting, and smelling only different modes of conveying motion to thy spirit?

Cannot all these organs be resolved into the sense of feeling?

Again, how didst thou acquire distinct ideas of roughness, smoothness, hardness, softness, sizes, and shapes of external bodies?

Was it not by feeling the motions of different parts of the body which came in contact with different substances?

Are not all the ideas which thou hast of the existence of external nature, derived by thy spirit's feeling a great variety of motions, impressed upon it by various parts of its fleshly tabernacle?

Has not thy spirit then, been embodied in its present habitation, as the only medium through which it could receive the vast variety of ideas which flow so profusely from all surrounding objects?

Hast thou not been sent here then to receive an experimental education—to become acquainted with the existence, properties, laws, and operations of other varieties of matter; and by these means to be enabled to combine, organize, and control the same for thine own pleasure, benefit, convenience, and happiness; and thus to become qualified for the society of a more exalted and higher order of beings?

Couldst thou exercise power or control, over

elements of which thou wast entirely ignorant?

Couldst thou combine, arrange, and organize material substances of whose existence and properties thou hadst not the least idea?

Couldst thou display the mighty energies and capacities of thy mind upon that of which thou hadst no knowledge?

ORSON PRATT.

The Overthrow of Babylon.

No. 2.

A Remarkable Fulfilment of Prophecy

"How is the praise of the whole earth surprised! How is Babylon become an astonishment among the nations! The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will punish Bel in Babylon; and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea the wall of Babylon shall fall. A rumor shall come one year, and after that in another year shall come a rumor and violence in the land, ruler against ruler. Therefore behold the days come that I will do judgment upon the graven images of Babylon; and her whole land shall be confounded, and her slain shall fall in the midst of her, &c. Jer. li. 36, 37, 39, 41-44, 46, 47." And I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not awake, saith the king, whose name is the Lord of hosts. The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary. And it shall be when thou hast made an end of reading this book, that thou shalt bind a stone to it and cast it in the midst of the Euphrates: and thou shalt say, thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." Jer. li. 57, 58, 63, 64.

The enemies who were to besiege Babylon—the cowardice of the Babylonians—the manner in which the city was taken, and all the remarkable circumstances of the siege, were foretold and described by the prophets as the facts are related by ancient historians.

Go up, O Elam (or Persia) besiege, O Media! The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it. The kings of Persia and Media, prompted by a common interest, freely entered into a league against Babylon, and with one accord intrusted the command of their united armies to Cyrus, the relative and eventually the successor of them both. But the taking of Babylon was not reserved for these kingdoms alone: other nations had to be prepared against her.

Set up a standard in the land; blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Aschenaz. Lo, I will raise, and cause to come up against Babylon an assembly of great nations from the north country &c. Cyrus subdued the Armenians, who had revolted against Media, spared their king, bound them over to new allegiance, by kindness rather than by force, and incorporated their army with his own. He adopted the Hyrcanians, who had rebelled against Babylon, as allies and confederates with the Medes and Persians. He conquered the united forces of the Babylonians and Lydians, took Sardis, with Borsus and all his wealth, spared his life, after he was at the stake, restored to him his family and his house-

hold, received him into the number of his counsellors and friends; and thus prepared the Lydians, over whom he reigned, and who were formerly combined with Babylon, for coming up against it. He overthrew also the Phrygians and Cappadocians, and added their armies in like manner to his accumulating forces.

And by successive alliances and conquests, by proclaiming liberty to the slaves, by a humane policy, consummate skill, a pure and noble disinterestedness and a boundless generosity, he changed, within the space of twenty years a confederacy which the king of Babylon had raised up against the Medes and Persians whose junction he feared, into a confederacy even of the same nations, against Babylon itself:—and that a standard was set up against Babylon in many a land, kingdoms were summoned, prepared, and gathered together against her; and an assembly of great nations from the north,—including Ararat and Minni, or the greater and lesser Armenia, and Aschenaz, or according to Bochart, Phrigia,—were raised up and caused to come against Babylon. Without their aid, and before they were subjected to his authority, he had attempted in vain to conquer Babylon; but when he had prepared and gathered them together, it was taken, though by artifice more than by power.

They shall hold the bow and the lance—they shall ride upon horses—let the archer bend his bow—all ye that bend the bow shoot at her. They rode upon horses. Forty thousand Persian horsemen were armed from among the nations which Cyrus subdued; many horses of the captives were beside distributed among all the allies. And Cyrus came up against Babylon with a great multitude of horses, and also with a great multitude of archers and javelin-men, that held the bow and the lance.

No sooner had Cyrus reached Babylon, with the nations which he had prepared, and gathered against her, than in the hope of discovering some point not utterly impregnable, accompanied by his chief officers and friends, he rode around the walls, and examined them on every side, after having for that purpose stationed his whole army round the city. They camped against it round about. They put themselves in array against Babylon round about.

Frustrated in the attempt to discover through out the whole circumference, a single assailable point, and finding that it was not possible, by any attack, to make himself master of walls so strong and so high, and fearing that his army would be exposed to the assault of the Babylonians by a too extended and consequently weakened line; Cyrus standing in the middle of his army, gave orders that the heavy armed men should move in opposite directions, from each extremity towards the centre; and the horse and light armed men being nearer and advancing first, and the phalanx being doubled and closed up, the bravest troops thus occupied alike the front and the rear, and the less effective were stationed in the middle. Such a disposition of the army in the estimation of Xenophon, himself a most skillful general, was well adapted both for fighting and preventing flight; while the Christian judging differently of their successive movements, may here see the fulfilment of one prediction after another; For as in this manner "they stood facing the walls, in regular order, and not as a disorderly and undisciplined host, though composed of various nations—they set themselves in array against Babylon, every man put in array."

A trench was dug round the city; towers were erected; Babylon was besieged; the army was divided into twelve parts, that each monthly by turn, might keep watch throughout the year; and though the orders were given by Cyrus, the

command of the Lord of hosts was unconsciously obeyed—let none thereof escape.

The mighty men of Babylon have forborne to fight. They have remained in their holds; their might hath failed, they became as women. Babylon had been the hammer of the whole earth, by which nations were broken in pieces, and kingdoms destroyed. Its mighty men carried the terror of their arms to distant regions, and led nations captive. But they were dismayed according to the word of the God of Israel, whenever the nations which he had stirred up against them stood in array before their walls. Their timidity, so clearly predicted, was the express complaint and accusation of their enemies, who in vain attempted to provoke them to the contest. Cyrus challenged their monarch to single combat, but also in vain; for the hands of the king of Babylon waxed feeble. Courage had departed from both prince and people; and none attempted to save their country from spoil, or to chase the assailants from their gates. They called not forth against the invaders and besiegers, nor did they attempt to disjoin and disperse them, even when drawn all around their walls and comparatively weak along the extended line. Every gate was still shut; and they remained in their holds. Being as unable to rouse their courage, even by a close blockade, and to bring them to the field, as to scale or break down any portion of their stupendous walls, or to force their gates of solid brass, Cyrus reasoned that the greater their umbers, the more easily would they be starved into surrender, and yield to famine, since they would not contend with arms nor come forth to fight. And hence arose for the space of two years his only hope of eventual success. So dispirited became his people, that Babylon, which had made the world as a wilderness, was long unresistingly a beleaguered town. But, possessed of many fertile fields, and of provisions for twenty years, which in their timid caution they had plentifully stored, they derided Cyrus from their impregnable walls within which they remained. Their profligacy, their wickedness, and false confidence were unabated. They continued to live carelessly in pleasures, but their might did not return; and Babylon the great, unlike to many a small fortress and unvalled town, made no effort to regain its freedom or to be rid of the foe.

Much time having been lost, and no progress having been made in the siege, the anxiety of Cyrus was strongly excited, and he was reduced to great perplexity, when at last was suggested and immediately determined on, to turn the course of the Euphrates. But the task was not an easy one. The river was a quarter of a mile broad, and twelve feet deep, and in the opinion of one of the counsellors of Cyrus, the city was stronger by the river than by its walls. Diligent and laborious preparation was made for the execution of the scheme, yet so as to deceive the Babylonians. And the great trench ostensibly formed for the purpose of blockade, which for the time it effectually secured, was dug around the walls on every side in order to drain the Euphrates, and to leave its channel a strait passage into the city, through the midst of which it flowed. When all things were in readiness for the execution of his design, Cyrus having formed his army into two great divisions, stationed them respectively where the river entered, and were it emerged from the city, and hasted with the ineffective part of his troops to the lake which the queen of Babylon had made, and suddenly diverted the course of the Euphrates. So soon as the water ceased to flow into its wonted channel, Cyrus having returned to his army, commanded those about him to descend into the dry part of the river, to ascertain if a passage could be effected;

and on their reporting its practicability, the order was given to the vast besieging army to pass by the bed of the river as a road into the city. "I will dry up thy sea, and make the springs dry. Thus saith the Lord—that saith to the deep, be dry, and I will dry up thy rivers. A drought is upon her waters, and they shall be dried up."

Each command of Cyrus, and each act of his army, as related by Herodotus and Xenophon, show how the pleasure of the Lord and his purpose against Babylon were performed.

The father of history expresses a doubt whether a device by which a way, unimpeded by the impregnable walls, was opened into Babylon, was the invention of Cyrus or the invention of another. "But there is not a doubt in history that then, as at a future period, a snare was laid for Babylon."

The execution of an enterprise so hazardous, demanded the greatest circumspection and regularity of movement. And Cyrus gave orders to Persian captains of a thousand men, cavalry as well as infantry, to be at their post and in his own presence, at the head of his soldiers, ranged two and two, to be followed by the allies in their wonted order. And thus watching their time and preserving their ranks, they marched into the city, every man in the order previously prescribed. That men should have rode in hostile array against such a city as Babylon, begirt with stupendous walls, except where a deep river passed between them, is not the least wonder of the siege. But Cyrus with his many thousands of horsemen, and Alexander afterwards with his band of Greeks, were both the servants of the Lord in accomplishing the prediction. They shall ride upon horses, every man put in array, like a man to the battle against thee, O daughter of Babylon.

While hosts of enemies thus stole into Babylon like a thief into a house by stratagem and at night, no situation for the moment could be more critical and dangerous than theirs; for if the design had been discovered, and if the gates leading from the river to the city had been shut, they would have been shut up as in a net, as Herodotus relates, and their destruction would have been seemingly inevitable; and, but for the word that never errs, and the eye that watches over all, the assailants would have been the victims. But the Babylonians, given up on that night to interpenetration in honor of their God, exercised no caution as they felt no fear, and the enemy passed into the city without obstruction or opposition; for though they knew it not, the prophecy was true, the gates shall not be shut.

To encourage his troops to pass fearlessly through the streets, and to cast off the dread of being assailed with darts from the roofs of the houses, Cyrus previously announced that the doors were of palm wood, covered with bitumen, and would easily be set on fire by the torches and inflammable matter with which, for that intent they were plentifully supplied. They have burnt her dwelling-places; her bars are broken. To which it is added.

"One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end; and that the passages are stopped, and the roads they have burned with fire, and the men of war are affrighted." The king was in the city, and yet had to be told that it was taken. The seeming enigmas, that messengers should run in different and opposite directions, to convey to the same place tidings of the same event, is expounded by the fact of the nearly simultaneous entrance of the enemy at both ends of Babylon, between which the space of at least eight miles intervened.

In attempting to bear with all expedition his

disastrous tidings to the king in his palace, situated near the centre of the city, messengers from each end thus necessarily so run as to meet each other, unconscious that the same message was alike borne by both, and that their speed would be in vain. The proof is not here the less striking because it is inferential; for it may well be presumed that such messengers did run and that the numerous torches of the invading host were not borne in vain.

The river, from its great breadth and depth, and its sides being walled and strongly fortified, was held to be a defence of the city, rivaling if not surpassing, that of the walls. And the city was taken, not only in a manner most unexpected but at a time when the Babylonians were the most unprepared, and all sobriety and vigilance set aside. Herodotus relates, on the testimony of the inhabitants, that from the great extent of the city, and its being taken at the time of a feast while the people were given up to dancing and indulgence, those who lived in the utmost parts of the city were in the hands of their enemies before those who dwelt in the centre; were aware of the fact. And though it may seem incredible that as Aristotle relates, the tidings were unknown in some places within the walls on the third day; yet such a statement from such a pen, adds to the predicted fact.

There was no alarm from without; nor even the appearance of a foe. Not a gate of the city wall was opened; not a brick of it had fallen. But, as a snare had been laid for Babylon, so also it was taken, and it was not aware; it was found and also caught, for it had sinned against the Lord. How is the praise of the whole earth surprised! For thou hast trusted in thy wickedness; and thy wisdom, and thy knowledge, it hath perverted thee; therefore shall evil come upon thee, and thou shalt know from whence it ariseth, and mischief shall fall upon thee, and and thou shalt not be able to put it off, &c.—None shall save thee.

"In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not awake saith the Lord. I will bring them down like lambs to the slaughter, &c. I will make drunken her princes and her wise men; her captains and her rulers, and her mighty men, and they shall sleep a perpetual sleep, &c." Cyrus having purposely chosen, for the execution of his plan, the time of a great annual Babylonish festival, stimulated his assembled troops to enter the city, because, in that night of general revel within the walls, many of them were asleep, many drunk, and confusion universally prevailed. On passing without obstruction or hindrance, into the city, the Persians slaying some, putting others to flight, and joining with the revellers as if slaughter had been merriment, hastened by the shortest way to the palace, and reached it ere yet a messenger had told the king that the city was taken. The gates of the palace which were strongly fortified were shut. The guards stationed before them were drinking beside a blazing light, when the Persians rushed impetuously upon them. The louder and altered clamor no longer joyous, caught the ear of the inmates of the palace, and the bright light showed them the work of destruction, without revealing its cause. And not aware of the presence of an enemy in the midst of Babylon; the king himself excited by the war like tumults at the gates, commanded those within to examine from whence it arose; and according to the same word, by which the gates (leading to the city) "were not shut, the loins of kings were loosed to open before Cyrus the two-leaved gates." At the first sight of the opened gates of the palace, of Babylon, the anger of the Persians sprang in. "The king of Babylon heard the re-

port of them—anguish took hold of him;" he and all who were about him perished. God had numbered his kingdom and finished it; it was divided and given to the Medes and Persians; the lives of the Babylonians princes, and lords and rulers, and captains, closed with that night's festival; "the drunken slept a perpetual sleep, and did not awake."

To be continued.

Alleghany City, near Pittsburgh,

July 25th, 1845.

PRES BRIGHAM YOUNG—

Dear Sir:—I write to inform you of my arrival in this place, and also to inform you of matters as they exist here. Brother Hyde will have informed you of our interview with W. E. McLellan, on board the steamboat; I met him in the street in Pittsburgh; he made a very severe attack on me about Brother Hyde's Pamphlet, and told me I had been peddling them about town and made myself liable to 2000 dollars bail, or imprisonment. I said (Indeed I) I did not know it; but I am not afraid at any rate; and Mr. McLellan, I want you to know that I am not a peddler. He then took hold of the other end of his walking stick, and said if it was not for his religion he would beat me about the street; and if Miss Rigdon was related to him he would do it any how. I began to watch the figure of his face, and stepped close up to him in case a blow should come, so that I might be the better able to hand him the change for such conduct. He next made some statements about a number of females in Nauvoo, who were gone insane on account of the treatment they had received from the brethren, which to my knowledge were utterly false. I told him he had stated things that neither myself, or he, or any one else, ever knew to exist in Nauvoo. He next, in a very angry tone, made complaints against Bill Smith, as he so called Bro. William, stating that he had put a paragraph in the Neighbor as long as his (Mr. L's) arm. I told him I knew nothing about it; and laughed at him; he became very angry and all of a sudden turned away from me, saying, repent of your sins, and go about your business; and he went suddenly about his business, if he had any.

There are still fires and rumors of fires; the fire bells are ringing at this moment, and they rang the alarm of fire three times yesterday. The inhabitants seem in constant consternation about fire, and yet the Rigdonites have never set the river on fire once, with all the friction they have made in this region, but there is a rumour that they have set fire to houses in order to fulfill their prophecies.

But Mr. Rigdon is about to move on to the East, and there purchase lands and settle. He has a revelation to this effect, that all his followers must sell all their goods and houses, and lands, or the Lord will not bless them. This move will not carry unanimously, as I understand, many of them, if not all who have any thing to dispose of, are going to keep their property, and so run the risk of his blessing or curse; thus, considering that one bird in the hand is worth two in the dark bush of Rigdonism. His main Revelation is this; that they must go eastward and purchase lands, and stay there till they shall be called upon by the rulers of this nation, who will have viewed their good works and conduct. Mr. Rigdon states that the war will commence in the West, and move eastward, and that they, the Rigdonites, will be prepared with power to join the great army, and so continue to move eastward till they shall arrive in England, where I suppose he intends fulfilling his prophecy: that is, making his hands serve instead of a handker-

chief to Victoria's Nose!

This appears to me to be a slippery job, and I think Mr. Rigdon had better let it alone, for fear he will have to cry slips, when it is too late.

You may think, dear Brother, that I have been treating this subject lightly, but in whatever light the subject may be taken, I assure you, I have viewed the subject with deep interest, and have made all the enquiries I have been able to make from Rigdon's followers; and I will give you a statement of the cable which holds the ship of Rigdon, who as an anchor hold onto this cable at Rigdon's command. I trust and hope that ere this letter reaches you, the cable may be ready to part anchor. The cable is this, that if ever the roof of the Temple is finished, ALL RIGDONISM falls to the ground in this place.

I write this for the express purpose that you will write a few lines to my Brother Matthew Fielding, (he has not joined Rigdon) whenever the roof shall be finished, that is, all the shingles nailed on. It would be well to put a few lines in the Neighbor as there are many standing aloof on account of this prophecy: I will now conclude with my love and esteem to you and quorum, which accept through the bonds of the covenant.

Yours, &c.,

AMOS FIELDING.

NEW-YORK MESSENGER.



SATURDAY, SEPTEMBER 20, 1845.

Apostates' Last Hobby.

G. J. Adams wanted to be a ruler or great one in the church of God, but not having merit or virtue of his own sufficient to insure him the object of his wishes, he became very officious in behalf of the son of our late prophet and martyr. Why did Adams espouse the cause of little Joseph so warmly? Was it because he was really friendly to the lad and his mother? Did he attempt to force into public notice a boy at that tender age to be exposed to an enemies' dagger? Or did he wish to make that tender youth his hobby to ride into power after being legally excommunicated from the church? The latter no doubt, was his object. But his bubble burst so soon as it began to swell.

Now let all the saints know throughout the country, that if any man comes advocating any such notions upon his own responsibility, independent of the united counsels of the church, he is corrupt at heart, seeking to divide that he may devour. He is willing to jeopardize the life of an innocent lad, and sacrifice the union of the

whole church upon the altar of a vain and extravagant ambition, with an ungodly thirst for power that never can be quenched. Little Joseph is not the secret spring that incites to action, but my own dear self wants the power; and I must make him my cat's paw to get it, for I have not influence enough to obtain it upon my own merit. But he that cannot obtain upon his own merit, is unworthy to have, and incompetent to judiciously apply.

The church understands what she is about.—She knows when to speak and when to be silent, and if every member would be silent until she authorizes him to speak upon these subjects, he would not disgrace himself nor dishonor the body to which he belongs. If any move shall ever be made in regard to the lad, it will be at a proper time when he who holds the keys of the Presidency shall be moved by the spirit of God to make the proposition. Should that time ever arrive, the proposition will be carried by the universal acclamation of God's people, and what they bind on earth, in this way, will be bound in heaven. Thus you see, if he come into power at all, he will come boldly in at the front door, and not like some miserable vagabond creep in by the cellar kitchen. Every saint however will be silent upon this subject until the whole church speak. If any speak before that time upon these matters, and try to urge a premature action, he cannot be a saint. Be still then and see the salvation of our God.

"Commit not a temptation with which thou hast been troubled"

See book of Covenants, Page 311, last edition.

Well, it appears that McLellan, Rigdon's right hand man, has situated his family in or about Pittsburg, "AND IS NOW IN THE FIELD HIMSELF." Wonder if he has yet set the world on fire, or turned the Mississippi up stream? Guess he's vested his money time and faith in a sinking fund. They've got all the most talented respectable men on their side they say, and why dont their cause advance. They say God and angels are with them also; and that we are forsaken of God, Angels, and all TALENTED RESPECTABLE men. Now I would like to know how it is that we, being abandoned by all these good beings, advance with our cause faster than we ever have done before; and they, being blest with the company of all these good beings, are sinking every day in their own estimation, and in the estimation of every body else that knows them. They despair of success. Despair shows itself in all their sayings and doings of late. Their spirit, courage, and ambition are fled, and they have nothing left but long faces, sad hearts, and the disagreeable task of licking up all the filth they have spued out of their mouths against the servants of God, and the church. They will find this nauseous stuff, but they must swallow it or perish; and that very soon too, or they will be past cure.

The Nauvoo Neighbor is received and for sale regularly every week, at his office, at 6 cents per copy.

Important from Mexico.

By the brig JOSEPH ATKINS, Capt. Higgins, we have received news from Tobasco to the 20th ult. the day of sailing. Ten days previous a Revolution broke out in Tobasco, the people having declared themselves independent of Mexico. There was a force daily expected from Vera Cruz to attack the leader of the people of Tobasco—Don Miguel Bruno. All commercial intercourse between Tobasco and Vera Cruz had been suspended.

Capt. Higgins reports also that he saw a letter from Vera Cruz before he left Tobasco stating that Mexico had declared War against the United States, and that 10,000 were on their march to the Texas frontier. Our latest previous dates from Tobasco came through New Orleans from Tampico, and were to the 22d from Tampico. If Mexico had declared War at the capital, we think that it would have been as likely to reach Tampico by the 22d as Tobasco on the 20th.—The statement of the revolt in Tobasco might have been expected from the complexion of previous accounts.

Yet to be.

The future course of the United States marked out in short terms. Ambition, Covetousness and pride, in opposition to a bigoted priesthood, will make war enough for this world before they all get through it.

Wait for two months in her present position, to know what the Mexicans will do. If they do nothing, she will send a commissioner to Mexico to lay down the boundary of the two countries. If Mexico refuses to receive the commissioner, and blindly turns away from a peaceable settlement, then her forces will immediately occupy the mouth and borders of the Rio Grande, and establish that as the boundary, whether or no.

The army is now ready for action—1900 strong—every man able to do duty, and every heart a tower of strength!

Europe is now actively engaged in South America extending if possible her influence.—England, France, and Brazil, three monarchies have made war upon the Argentine Republic.—The Argentines are generally Roman Catholics, that being the established religion.

From Nauvoo.

The Neighbor is here at last, after having been detained several days on the sand bars, between Nauvoo and St. Louis, bringing another bitter pill for poor Sidney to swallow, and news that will gladden the hearts of the people of Jehovah. Poor old man what will be his next stratagem, to turn the people of God from keeping his commandments. read:

General Conference.

Notice is hereby given to the members of the Church of Jesus Christ of Latter day Saints, throughout the whole world, that there will be a General Conference of said church in the TEMPLE or BLUE LODGE, in the City of Joseph, commencing on the sixth day of October next, at ten o'clock in the forenoon.

By order of the Council,

WILLARD RICHARDS, Recorder.

Hands on your Pockets,**"THE CAMELS ARE COMING."**

The Neighbor informs us, that R. D. Foster is on his way east to dispose of his land and lots in and about Nauvoo. All we have to say, is: beware that the sheriff of Hancock, has not the best claim of the two; "a bird in the hand is worth two in the bush. Dogs you know, are fond of mutton.

The Tabernacle.

On last Thursday week, 4000 yards of canvass for the Tabernacle, was shipped in this city for the City of Joseph, by Elder Hyde.

Nauvoo.

We understand from private correspondence that it is a general time of health in Nauvoo, crops abundant, and emigration continues to flow in from every quarter, as rapidly as usual.

We also understand, that G. J. Adams has fled from the western country, to avoid the penalties of a swindler.

From the advertisements we notice in the Neighbor, of farms for sale and exchange, as well as from private sources, we should say now was a good time for some of our eastern land holders to procure an inheritance in the west.

The roof of the Temple, is now composed of plank and white pine shingles. The next is expected to be of a metallic substance. An experiment is now being made of led covering a large portion of the shingles.

Goon—The Neighbor says the workmen around the Nauvoo House, resemble bees round a beehive.

A company partook of a large feast of mellons, in the attic story of the Temple, around a table 87 feet long. We was't there, but our Neighbor was.

The Neighbor still further informs us that Forgeus one of Rigdon's kings, with Law of Carthage memory, are forming a holy alliance on the opposite side of the river, in the town of Montrose. All we have to say, is, look out for the fire-flies, that they dont reach the Temple, to fulfill their prophecy, for thereby hangs a tail.

Elder Hyde

Left us on Friday evening last, for the west, with a cheerful heart, after having faithfully and expeditiously accomplished the object of his mission, in procuring a Tabernacle of covering to shelter the congregation of Israel from the burning rays of the sun. Peace go with him.

Babylon is Falling.

Next October there will be a vast assembly of strangers in the City, to attend a Convention in behalf of the "industrial and social state of society." It will undoubtedly be an immodest time, to witness the display of strife and confusion in old babylon, in the vain search after something to make herself happy; "ever learning and never able to come to a knowledge of the truth"—so it is with them, and so it will be, until they come under the "school master" again, and no more "make void the law of God by their traditions."

Public Press.

Why do I subscribe for a Mormon paper?—So that I may keep pace with the advancement of the church;

That is a good motive. But do I not see, that that motive alone is a covetous one, and covetousness is pronounced to be idolatry by the apostle?

Now, the question is this: can the cause of God be advanced by the public press? Oh yes! Can it be kept in successful operation by one or two men without means? Oh no, no. Then can we not see another motive in sustaining the press, if we have't quite so much time to read, and every number is not that interesting as we would wish it to be?

Who is it, that has so successfully belied the saints of God throughout the world? The public press, patronized by an apostate priesthood and its followers.

What has God prepared to undeceive them with? The public press under the control of his servants, closely followed by the judgments of heaven or the devouring element.

Will those that are now receiving the Messenger at one dollar, (their old subscription not having expired,) at the close of their year, send us in a couple of dollars more, and by so doing help us to sustain the press? Oh yes Well, thus right; and at the same time tell that Latter-day Saint opposite the way from you, that has been in the habit of borrowing your paper, or wanting to pay half of your subscription for the privilege of reading it, to send his along at the same time, and when our subscription list has increased to five thousand, you shall have your paper for one dollar per annum again, and when we get twenty thousand you shall have it for fifty cents. We do not want your money to hoard up, or self aggrandizement, but to publish the truth, to the world and the saints. Our liberality will be in proportion to yours. We want a little pork and potatoes to live on this winter, and if we don't get it here, we know where we can, and that is in Nauvoo.

The New York Sun is truly deserving of a remission of sins. We are disposed to believe that Moses has more carefully perused his bible of late, and concluded to turn from the error of his ways, or else he has fallen in with one of the wise sayings of the Saviour to the Jews, "Make to yourselves friends with the mannon of unrighteousness, that when you fail, they may receive you into everlasting habitations." Go on Moses, by so doing the devil may lose his prey at last. "It is what cometh out of the mouth that defileth," and the following from the New York Sun, is not so very bad, but ye it might be bettered.

Temple at Nauvoo.

The building of the Mormon Temple under all the troubles by which those people have been surrounded, seems to be carried on with a religious enthusiasm which reminds us of olden times, by the energy which controls all the movements towards its completion. It occupies the highest and most imposing position in Nauvoo and is built of fine limestone, as 30 pilas-

ters—six at each end and nine of-aside—each surmounted by a capital on which is carved a humane face with rays around it and two hands holding trumpets. The Temple is 128 feet by 88; from floor to roof is 65 feet; and from the ground to the top of the spire is 165 feet. The baptismal fountain is in the basement, to be supported by stone oxen. Each floor is estimated to hold 4,000 people, so that 12,000 persons can be accommodated, being about one-fourth the size of Solomon's Temple. 350 men are zealously at work upon the building, which it is supposed will be finished in a year and a half, probably at a cost of half a million of dollars. The spiritual concerns of the Mormons are governed by a council of 12, composed of the following persons:—Brigham Young—The Lion of the lord. H. C. Kimball—The Herald of grace. Parley P. Pratt—The Archer of Paradise. Orson Hyde—The Olive Branch of Israel. Willard Richards—The Keeper of the Rolls. John Taylor—The Champion of Right. William Smith—The Patriarchal Jacob's Staff. Wilford Woodruff—The Banner of the Gospel. Geo. A. Smith—The Ensign of Truth. Orson Pratt—The Guide of Philosophy. Jas. E. Page—The Sun Dial. Lyman Wight—The Wild Ram of the Mountain. The Keeper of the Rolls has charge of the men at work on the Temple. It is supposed that the Mormon inhabitants of that city are full 20,000 souls, and of the surrounding country 10,000 more, the only property owned in common is the Temple and the Hotel—they are industrious—good farmers—raise wheat plentifully, and are about to engage in manufactures. The whole community may be considered in their peculiar tenets singular and remarkable and in after ages their Temple, like the ruins of palenque may strike the beholder with wonder, and history may be unable to explain what race worshipped there

We mail, this week, to many of our subscribers in this state, Elder Orson Hyde's Speech on Rigdon's apostasy, which we think a perfect and a sure remedy in all cases where mortification has not set in, and also a preventative to all who have been or may hereafter be exposed to this contagious malady. They can pay elder Hyde for it when they see him and not us if they wish to pay any one.

Still Later from Mexico.

Mexico has not yet declared war. The country is rent with dissensions. Open revolts have at last broken out in the Army. And the ambitious military Chieftains, appear to have seized the moment as a favorable one to advance their personal greatness.

It is rumored that a revolt has taken place in the army on their march to Texas, the reason assigned, that they would not continue their march upon Texas, unless they should receive full pay, and all the perquisites, and provisions of an army of campaign. Very good reason.

The President has succeeded in forming a new cabinet.

The present condition of Oregon, Guatamala, Yucatan, Honduras, Buenos Ayres, Montevideo, Texas and Mexico with the United States, republican governments of North and South America, plainly shows an invisible hand at the wheel, which before it is finished, will terminate perhaps in a mighty revolution into the affairs of the whole world.

Governments.

All the governments that have come into existence, since the dispersion of the Jews, have been merely creatures of necessity, constantly squabbling about a constitution, or its violation, which shows the incompetency of man, to adapt laws suitable to govern men in their present fallen condition, or physical organization. And we hope the day is not far distant, when this evil will receive an effectual remedy, and the world be governed by design, and not by chance.

Riots, mobs, murders, Suicides, Hurricanes, hail storms, fires, floods, and evangelical sermons, filled with peace, are getting to be so numerous, that it is almost as the Prophet said it should be, "a vexation to understand the report."

We would inform the saints that the route traveled by our companies going west is a new one, in opposition to the Pittsburgh route, which every one knows that have travelled it, to be a miserable dirty and expensive route. Half of the way on the new route you get a cabin passage.

A Nail in a Sure Place.

Rigdon makes a great blow about Elder P. P. Pratt's counsel for the Elders to go to Nauvoo, saying that if they remained in the field preaching, they could not get the spirit, and that the signs would not follow them. Poor old man! It was the counsel of God through his servants, that the Elders should gather to Nauvoo to build the Temple, &c. Our elders cannot have the spirit of God unless they abide in His counsel; and for them to remain in the field after being counselled to return, and expect the spirit of God, or the signs to follow them, would be what none but an apostate could expect or look for. But Rigdon is attended by a spirit that will stick to him, let him act as he may, go where he will, or do as he please. If he would call some of his own miserable dupes to Pittsburgh that are lurking about Nauvoo, he would not be favored with so many anonymous and abusive letters. But a man bad enough to recommend blood and murder to obtain the highest seat, could with a less stretch of conscience, direct his dupes that are prowling about Keokuk and the vicinity of Nauvoo to write to him abusive letters under forged or fictitious names, to fix a stain upon Nauvoo and awaken sympathy in his own behalf. But Sydney you are the scape-goat and worthy before God to bear the sins of this people. You hear them by confession, and they are bequeathed to you as your legitimate portion. In your attempts to spoil us, you have become powerless, and must of necessity, "cease to spoil." Your treacherous dealing has about come to an end. You were the cause of the repeal of our charters—you designed our overthrow by it, and the fulfilment of your own wicked prophecy. But God foresees troubles some times coming, and if our legion had not been disbanded, we might have been led wither we would not; not but that we are willing, however, to bear our proportion in the defence of the county. All things work together for good to

them who love God. And while you, in your blind and wicked zeal, poured your filthy sheets ORATUROSITY into the legislative hall of Ill.—you were showing how the wrath of man can praise God, and liberate the saints from the legal obligation of going en-masse to the field of battle. We are therefore left to enjoy the blessing, and you remain to be stung by the curse.

Warning and Burning

The following sentiment of eternal truth we copy from the Nauvoo Neighbor, which the world would do well to give heed to.

The most astonishing rebuff the Latter-Day Saints meet, the most singular turn of the human mind, or the smallest return for the greatest good, is that the gay world, with all their light, literature, temperance, bible knowledge, bible societies, Sunday-schools, and charitable institutions filled with precepts and charitable donations, should reject and fight against the knowledge of "COMING EVENTS." The Elders of the Latter-Day Saints, "without purse or script," in heat or in cold, by water and by land, for the last fifteen years have diligently preached and published that desolations and calamities were coming upon this generation, and the more they preached and published, the more they were belied and persecuted. Why is it? The desolating sickness came; the divisions among churches and governments, with agitation and the commotions are here; the mobs and riots are springing up in every nation, and the fire and storm begin to melt and devastate the finest prospects of man! We reject the truth.

As parents, as friends, as watchmen, and as servants of the living God, we have warned the inhabitants of the earth of approaching danger, and while the Lord commands, we shall continue to do so, in in the fond hope that some will take heed to their ways and flee from the wrath to come. ~~War, fire, storm, hail, pestilence and famine~~ are coming in "dreadful splendor," to cure the earth of wickedness, and who, O who will rise up to destroy the messenger that brings this awful tidings? Who in town or city, but will rejoice where his watchmen gives the timely notice of fire? Who in the darkness of midnight, but will reward his guide when he warns him of danger? And who, in this wicked world, will reward the friend who has saved his life from the ravages of highwaymen, with contempt or revenge? O vain world why do ye evil treat the husbandman of the vineyard? It would be better to fall with your mouths in the dust, and cry "unclean unclean."

To be sure we rebuke sharply, and condemn righteously, those that write and publish lies about us as a body, or our children; or slander our elders, and we have the right so to do. We give measure for measure, and all we have to say is watch and see whether we 'reprove' in the name of Israel's God—or play the hypocrite, like the fire-flies, now acting as authors, editors, and publishers for a guilty multitude, glittering in the last days of autumn, over the grand gulf between time and eternity!

If the world is wise, if editors are wise, and if there is any candor among men, let them publish this article, and all wherein we warn men to flee from the wrath to come, and then we too, shall begin to conclude that there are some honest men. Will they—and will they watch?

What is more insulting and impudent, than for a Rigdodite with a long hypocritical face, come along and say, H-o-w d-o y-o-u d-o d-e-a-r SISTER!

From the Times and Seasons.

A BLESSING.

Pronounced by Joseph Smith Jr., upon the Head of William Smith his Brother, Dec. 18th 1833.

Brother William is as the fierce lion which divideth not the spoil because of his much strength, and in the pride of his heart he will neglect the more weighty matters, until his soul is bowed down in sorrow, and then he shall return and call on the name of his God, and shall find forgiveness and shall wax valiant in the cause of truth; therefore he shall be saved unto the uttermost, and shall be endowed with power from on high. At his rebuke, in the name of the Lord, the eyes of the blind shall be opened; the ears of the deaf shall be unstopped; the tongue of the dumb shall be made to speak, and the lame man shall leap as a hart; and his adversaries shall not have power to withstand his words. Hell shall tremble because of him, and satan shall flee from before his face and he shall be as a roaring lion of the forest, in the midst of his prey:—so shall his hand be in the midst of his enemies, among those who know the Lord, but seek the injury of the righteous.

And the hand of this generation shall be lifted up also against those who are set on high, that fight the God of Israel; fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent and relieving the oppressed: Therefore the blessings of the God of Jacob shall be on him to the uttermost, and in the midst of his house from generation forever. And he shall be lifted up at the last day, and shall come up before the Lord like as a full shock of corn, laden with his tens of thousands, as a reward of his labors, with songs of everlasting joy, with hosannas upon his lips, to God and the Lamb, to go no more out. Amen.

From the Times and Seasons.

SPEECH.

Delivered by Heber C. Kimball in the City of Joseph, April 8th, 1845.

AS REPORTED BY G. D. WATT

There are many things that are necessary to lay before this congregation to day as there are a greater number of visiting members from the different branches, than our own citizens, they have not come out to-day, it is so cold and disagreeable.

There are some matters it is necessary we should know; but let us act in concert, and be agreed in one thing, not to give counsel contrary to the advice that shall be given from the stand. It is the case many times that persons receive counsel that is not for their benefit, peace, nor salvation; and these are matters pertaining to the saints here in the city of Joseph; cultivating the earth; for every man to do all that he possibly can; to put all the seed into the earth they can. It is wisdom that this city and the regions round about shall be cultivated, for we may as well cultivate first as last; to raise our own wheat, and our own corn, and oats, peas, beans; and barley, and cheese, and butter, and eggs, and every other thing that is for our comfort; for we are not considered suitable to live among 'white folks,' therefore we will cultivate the earth for ourselves, and make our own cloth, and our own stockings, and shoes, and our own bonnets, and caps, and every other thing that we need for our comfort; and what we cannot make we will buy, and we will buy the best. But we shall not be under the necessity of buying but few things from the Gentiles:

Is there any woman in this congregation from

any part of this state, or from Massachusetts, or from New Hampshire, or from Vermont, or from New York, or from any state in the union, that are made good bonnets of straw, for I want as good a bonnet as ever was put upon a female's head, for my wife, and for my daughter, and I will pay them for it. I want a very good thing, for the ladies of the city of Joseph are very dressey and desire good things. There are many of them that have said, and have thrown out the proclamation, that if they cannot have good bonnets, and caps and ribbons, and shoes and stockings, they will go to St. Louis, and to Boston and to Salem, to get them, and some to Pittsburgh, with Sidney Rigdon, for some of his apples and peaches. These things are true. I have heard these observations myself; and if the females cannot make their own bonnets, they can be employed in making something else that will buy as good a bonnet, in the city of Joseph, as you can buy from Boston, or from Salem, or any of those places; or any thing else that is manufactured in this city. And we can make the ribbons of cotton wood, it will make a substantial article. Those posies you wear round your faces, are only made of paper, some are made of cloth covered with paint or dyed. Well we can make a more substantial ribbon of cotton wood, and there are thousands of it in this country.

And we want to see every lot in the city of Joseph fenced up and cultivated, and let every street that is not used, be fenced up, and planted with corn, and with potatoes, and with cabbage, and with every good thing that we want to eat.

And if the brethren who live in the country, upon the prairies have more land than they want themselves, let them let their brethren have it, that they may cultivate the earth, and raise what grain they want for their consolation and comfort. This is essential and necessary, more so this season than it has been before. The reason is we want to finish the Temple, and attend to our washings and anointings, so that a good deal of our time will be taken up next winter, to prepare ourselves for the time of its dedication. For it is necessary that this people should have these things, both male and female, both young and old.

Brethren and sisters, you see the necessity of being diligent and not to stay your hands for a moment, from working upon the Temple, and taking stock in the Nauvoo House. I will do all that I can for both. I have not got much at present, but I shall have an abundance by and by, if I had it now, I have no time to take care of it, therefore I do not want it. It is enough for me, and my brethren to take care of you.

With regard to the Temple and the Nauvoo House, these are our feelings, and we want this people to hear and understand, and universally, pay their thything. Let all go and labor, those who have no teams, and those who have, and do all that lies in their power to build up these houses; and in the remaining time they can cultivate the earth, and attend to their mechanic shops. And you that are mechanics and work in your shops, there is one tenth of that belongs to the Temple, and you can do as much good in your shops, as you can by working at the Temple, so go ahead and stick to your shops and do all you can.

I have another thing to lay before this congregation: it is that every man and every woman stay in this country, and not go out of it to work for the Gentiles at all; but let them harvest their own wheat, and plough their own ground, and dig up their own potatoes, and we intend not to preach to them this summer;—therefore let not any man, from this time henceforth come to us and ask, 'shall I go to preaching?' I want to go

adown country, shall I go? No, you must not go, unless it is on business necessary to be done for the church, or to save somebody's life. We all go for that, but upon any other business, it is not necessary. This counsel is good for us to observe, that we stay in the city or somewhere else in this country.

What is the object do you suppose of making the proclamation for all the saints to gather in, from all the United States, if we want to send them back again? We want them here that they may help us to build the Temple, and the Nauvoo House; and want them to bring their fire locks, and learn to use them, and keep them well cleaned and loaded, and primed, so that they will go off the first shot, that every man may be in readiness, and prepared, that is, shod with the preparation of the gospel of peace, (holding up his cane as a sample), that is the way. We want the brethren to stay in the city of Joseph, as much as possible, and those who cannot stay in the city, to remain in the county, where they can to urge on the work of raising grain, &c., that the saints may have a plenty to eat, while we are attending to the ordinances of the House of God.

After the endowment we want the brethren to go to the nations of the earth, before that Satan tears you assunder; for he will be heavy upon you when you get this. I would not advise any man or any woman, to go to the east after money or any thing else, until they get their endowment, then they may go if they please, if they go by counsel; and you will never go astray, if you take this course. If you go astray, it is because you go on your own hook, not understanding what is in the future.

Let fathers, inasmuch as they have daughters, keep them at home in the city of Joseph, among the saints of the Most High God; and watch them, and if they want to go to any place, go with them to that place, and see that they do have kind treatment, for I know the Gentiles have no regard for us as a people, nor for our women and they would abuse them, and the very best of them would think it no sin.

I have travelled upon the rivers, and by land and by sea, and I have had an opportunity of seeing their treatment. They consider you the off-scouring of the earth; but I know this to be the best people of the age, and God knows it, and the devil knows it, and every body else knows that this is not a bad people.

We have on our every day clothes now; if you would see us in our fine dress, you would say we are the best looking fellows in the world. Here are my brethren, the Twelve, we have been sitting in the dust these three days, and where will you see a better looking set of chaps, when our faces are clean and we have our hair combed out.

We have had our women insulted many times by men in Warsaw, (who are the meanest people that ever God suffered to live). If our women should call there, the gentlemen there would very politely desire an introduction to them, and they will be so obliging to wait upon them at the table, &c., and you would think they were the finest men in the world, but they do this for the purpose of destroying the females. I saw this myself, (and I wished I had the preparation of the gospel). I have seen these men since, but I have never spoken to them, and I do not consider they are fit to speak to.

It is true they are fine looking men, and well dressed, yes, they are gentlemen in appearance, but they are villains in their hearts. If we let our females go, the first that we know, they will be going to Carthage, and Warsaw, and I would rather that my family would go to hell, for it will be no worse than these places, for it is where the

inhabitants of these places will go, but we will be on the earth, and they will be sent to hell, because they are not fit for our society or the society of the saints; those who have their name put upon the books, that are not blotted out, for you will be judged out of the books kept by the church; and they will be of great consequence to look upon in the morning of the resurrection.

What a pleasure it will be for our children to look upon these books, while we are in our graves sleeping. They can see what an interest and labor, and toiling their fathers accomplished, when we were building the Temple, in order to get our endowments.

While we were building the Temple in Kirtland, we were poor, and in worse circumstances than we are now, or over will be; for at that time we were persecuted, and were under the necessity of laying upon the floor with our firelocks by our sides to sustain ourselves, as there were mobs gathering all around us to destroy us, and prevent us from building the Temple. And when they were driven every man that was in the church, arose, and we took our firelocks, to reinstate our brethren, and in the night we laid upon the floor; we laid upon Brother Joseph's floor, and upon Sidney Rigdon's floor, so as to be ready to keep our enemies at bay; and we laid on Sidney Rigdon's floor many a night to save his life, and to save the lives of his family; and he is now exerting every effort to take away our lives; But he will see the day when he will be glad to come into the cellar kitchen and become a cook, and to black the boots and shoes of the servants of God; and it will be the case with thousands of others. They will be glad to block our boots and to lick the dust that is under our feet, and this is nothing to what will come to me. I might stand here all day, and tell you things of the future, and you would not believe the half of it.

Brother Caboon and Br. Cutler can tell you how many hands worked on that Temple at one time; I think there were not more than five or six. Father Caboon and Elder Cutler can tell you, that there was not left in Kirtland more than ten or fifteen men, when we left with the camp to go to Zion, to Jackson county. And my wife took one hundred pounds of wool and got it carded and spun it and wove it and made it into garments for the men that were laboring upon the House; not only did my wife assist in this thing but a great many of our sisters; and they were not the tenth part as well off as you are, taking you as a people. But I do not say this in order to insinuate that our sisters, in the city of Joseph are not willing to render their assistance to build the Temple. No, for we have a great sum subscribed by the sisters, to get our window glass, and nails, yea, it is a mighty sum; and shall we send our daughters to Warsaw, and to Carthage and to Madison, and to Burlington, and to the devil knows where? Shall we do it? No. Now I ask of the brethren and sisters universally, shall we withdraw our support from our enemies? Yes.

I speak of this because it is better for you, and you will find it so in eternity. They need not go out of the city, for I know there is labor enough for them. I could employ three or four myself in my family, for the more we get the more we want to wait upon the rest. If you cannot get business make it for yourselves. I can make business plenty for myself, I will leave it to the saints if I cannot.

Now shall we go and reap their wheat and plough their ground, and dig their potatoes? Shall we let our girls go and wash their clothes, and boil their potatoes, and make their Johnny cake? No. They did not know how to make a short Johnny cake until our girls taught them,

[He proposed to withdraw fellowship from the Gentiles' inquiry, which was done by a unanimous vote.] Now they are disfellowshipt; this is a final decision of all matters before this Conference.

I will make a few remarks relative to the penny subscription. I understand that twelve or thirteen hundred dollars have been subscribed. The sisters have been diligent, and they accomplished a great object.

Again, I would exhort the brethren to pay their tithing, and to pay the best of your substance, and the Lord will sanctify the elements for our good, and prosperity and comfort. Give honor to him to whom honor is due. Be subject to the powers that be; and let every man and woman be subject to counsel, and you will have favor in the sight of God and angels. This I believe, and I know that he hears our prayers; our enemies may organize wolf hunts, but what can they accomplish? for God has a power in this church, and their plans are frustrated; and God knows how it is. Do any of you know? I know.

When we have asked in faith, I have not known any thing that has not come to pass, those three years. If they would let us be, we are a civil people. I wish the Gentiles would come into the city of Joseph, and go to our magistrates, they would find there is not a lawsuit in this place. I have not had difficulty since I have entered this church, with any man nor do I intend to have. I would say away with lawsuits, and difficulties, from this time henceforth and forever. Amen.

But they would not be here more than a month before they would kick up their heels and dam us to the lowest hell; but they will be glad yet to grease a fellow's boots for a little corn, and so will the Gentile nations; but let us take care of ourselves, until we get our endowments, and there is a day coming when we can have a situation to dwell in peace, and they will come in ships, upon the great waters, and bring their silver, and gold and precious things, to build up our temples, and waste places; and we will build up Jackson county, and they cannot help themselves. But we want these boys to get their endowments first, and lay aside their lightness and prepare themselves for these things.

A thought has just entered into my head, and I will let it out. I will ask the brethren if they think it is wisdom to start grog shops. Shall we have such places in this city? Shall we buy their whiskey? Shall we turn them over to the buffeting of Satan? Yes. Shall we fellowship a man that will do it? I won't. I will bet you a dollar, I can go and buy, and drink a gallon of their liquor every day, and I will not get drunk, because it is mostly water.

Shall we cultivate a system of ruin in our midst, and foster those who are our enemies. Shall we be their subjects for destruction. No. Men, women, brethren, and sisters, if you feel like withdrawing your support from such places, show your hands, (which was unanimous.) They will go now; we will deliver them up to the buffeting of Satan.

From the Nauvoo Neighbor.

Composed by L. B. TRUMBLE, aged 87 years,

The day of my death draweth near;
I am bound for the mansions above;
O, Jesus my spirit prepare,
To rest in the arms of thy love.

I leave this vile body behind,
To moulder awhile in the clay,
From sin and all dross to refine,
And to rest till the great rising day.

And when the loud trumpet doth sound,
And bid all the saints to draw near,
Triumphant this body shall rise
To meet with the Lord in the air.

And all of the Saints shall arise,
And unite with the heavenly choir,
And sing hallelujah to meet
Jesus in his chariot of fire.

And all of the saints now above,
That ever received the new birth,
With power and glory descend
To reign with the Lord on the earth.

And now they are all gathered in;
To the mansions the Father prepared;
The glorious feast of the Lamb;
The supper of one thousand years.

And the king cometh into the guest,
The holy fair bride of the Lamb,
And sees the one there standing by
With no wedding garment put on.

How came you hither, he cries.
Without a garment prepared?
And speechless he seemed to be,
And he could not answer a word.

Bind hand and foot, then he cries.
In sorrow convey him away,
Where there is weeping and gnashing of teeth,
Till the end of the great wedding day.

And now when old Satan is bound,
In chains confined to his den,
The heavenly hosts will rejoice,
And sing hallelujah again.

And now in triumph they rest,
And lean on the breast of the groom,
Till the great, great supper is past.
And everlasting peace has come

And now when Satan's let loose,
To rove over the earth again,
To gather his numerous host,
To battle against the Lamb.

He goes forth on the breath of the earth,
And compasseth the camp of the Saints,
And fire comes down from above,
And devour them all at once!

Then satan is taken again.
And conveyed to the great lake of fire!
For ever there to remain,
And harass the saints no more.

Now the white throne doth appear,
And the Judge that sitteth thereon,
Before him all nations appear,
To hear their decisive doom.

Death and hell deliver their dead,
The seas hold their captives no more,
Before the bar they stand,
Till the great judgment day is past over.

They divide to the right and the left,
Where none can wander astray,
The sheep they receive their reward,
And the goats are driven away,

Now heaven and earth pass away
And no place for them is now found;
The new heaven and earth doth descend,
And encircle the saints all around.

The holy city descends,
From the throne of God and the Lamb,
And saints do all enter in,
And forever there do remain,

They walk in the streets of gold,
Unite with the heavenly throng
In their eternal abode,
Where sorrow and pain cannot come

And there they are all taught to sing
In a new angelic strain,
Hosannah to God and the Lamb,
Forever and ever, Amen

MARTYRS OF THE

Latter Day Saints.

The following are the names of a few of the MARTYRS, who, for the testimony of Jesus, have been inhumanly murdered in the states of Missouri and Illinois. **Mr Barber**, Martyred, Nov. 4th, 1833, in Jackson Co. Missouri.

The following Saints were MARTYRED in Caldwell County, Missouri, October, 30th, 1838.

Thomas McBride,	Warren Smith,
Levi Merrick	Sardius Smith,
William Merrick,	George Richards
Elias Benner,	Mr. Napier,
Josiah Fuller,	Mr. Harmar,
Benj. Lewis,	Mr. Cox,
Alex. Campbell,	Mr. Abbot,
Mr. York.	

About the same time and in the same county the following persons were MARTYRED, namely:

David W. Patten,	One of the Twelve Apostles.
Gideon Carter,	Mr. Obanion,
Mr. Carey,	

Martyred in Carthage JAIL, in the County of Hancock, and State of Illinois on the 27th day of June, 1844.

Joseph Smith, the Seer, Hyrum Smith, the Patriarch.

Two of the noblest martyrs Whose blood has stained the earth for ages.

The murderers of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their horrid deeds.

Is there justice in heaven?
If so, let this nation fear!

Going to Nauvoo.

A company will start from the city of New York on the 26th inst. at 7 o'clock P. M. for the city of Nauvoo, by the way of Buffalo, Toledo Cincinnati and St. Louis. Those wishing to join the company, will send in their names to this office, and make arrangements to arrive in the city on the morning of the 26th.

Another Company will start on the 17th of October next. This is a very pleasant month to travel in, and those that go after this month will have rather cool weather. All that come this way, can go through on the same conditions as though they went in a company, and all that do go this route, will not only help themselves but help us, and by so doing help the cause of God.

The company on their arrival in the city, will leave their baggage on board their boats, until they have learned where to remove it, this will save them additional expense. They will come direct to the office.

PROPHETIC ALMANAC for 1846, by Oson Pratt, A. M., is now published and for sale at this office, at \$4 per hundred, or 50 cts. per dozen. Calculated for the Eastern, Western, and Middle States.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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WHOLE No. 65.

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(Continuation of the Prophet.)

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S. BRANNAN, No. 7 Spruce street.

ANGELS.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation. Heb. i. 14.

O ye angels! Ye messengers of light! Ye inhabitants of distant worlds!

Who are ye?

Whence your origin?

And what your future destiny?

Are ye of the same species with man?

Were ye begotten by the same parents?

Were ye composed of the same kind of elements?

Were ye fashioned in the same likeness and image of man?

If ye are of the same species—begotten of the same parents—composed of the same kind of spiritual matter, and fashioned in the same image, then are not both classes brothers and sisters—of one common origin?

If so, why are one class commonly called men, and the other angels?

Is it not merely to designate and distinguish between different classes of the same order of beings, according to their advancement in the different stages of their existence?

Into how many grand divisions may the angels be divided?

They may be divided into four grand divisions as follows:—

First spirits or angels, who have never been incorporated with flesh and bones.

Second, spirits or angels, embodied in a mortal tabernacle.

Third, spirits or angels disembodied, but waiting for the resurrection.

And fourth, spirits or angels, embodied in an immortal tabernacle.

These four grand divisions of angels, may still further be divided into fourteen different classes as follows:—

FIRST GRAND DIVISION.

1. Angels never embodied, who kept their first estate.

2. Angels never embodied, who rebelled and kept not their first estate.

SECOND GRAND DIVISION

1. Mortal men, who hear and obey the gospel.

2. Mortal men, who never heard the gospel.

3. Mortal men, who hear the gospel but do not obey it.

4. Mortal men, who hear the gospel and obey it, but afterwards fall away and become sons of perdition.

THIRD GRAND DIVISION.

2. Disembodied spirits in Celestial paradise, or place of happiness.

2. Disembodied spirits in Terrestrial Paradise, or prison.

3. Disembodied spirits in Telestial Paradise, or outer darkness.

4. Disembodied spirits of the sons of perdition, the most degraded of all.

FOURTH GRAND DIVISION.

1. Resurrection, Celestial angels.

2. Resurrection, Terrestrial angels.

3. Resurrection, Telestial angels.

4. Resurrection, sons of perdition.

All of these classes of beings were in their origin, the sons and daughters of God—begotten by or unto him before this world was made.

The "first born" of all this numerous family, was Jesus Christ. He is the first born of every creature.—Col. i. 15. "The beginning of the creation of God." Rev. iii. 14. "The bright and morning star." Rev. xxii. 16. At what period in eternity our oldest brother was born, we know not. If we were to judge from the analogy of nature, we should suppose that a period equal to many millions of our years, must have intervened between his birth and the organization of our present globe. If there is any analogy between the present process and laws of the generation of our bodies, and the previous process and laws of the generation of our spirits; that is, if in the former world, it requires nearly or quite the same length of time to organize, develop, and bring forth the spiritual embryo, that it requires in the present world to organize, develop, and bring forth the tabernacle, then we can form a faint idea of the vast length of time which must have intervened.

As we pass along with this subject, let us make a few mathematical calculations, founded, however, upon suppositions which are very imperfect data.

Suppose that the whole number of spirits, designed to take tabernacles in this world, were the offspring of two same parents—begotten and born of the same father and mother, at an average rate of one per year. What length of time would it require for the production of so great a family? In order to give a correct solution of this question, it would be necessary to know the precise number of inhabitants, designed for this globe. But on the supposition, that the earth stands eight thousand years, with an average population of five hundred millions every fifty years—then the whole population would amount to (80,000,000,000) eighty thousand million. Hence upon these suppositions 80,000,000,000 of years must have intervened between the birth day of the oldest and youngest. Add to the whole amount of the human family, one-third part of the host of heaven who, fell, and the sum would be increased to one hundred and twenty million, which, upon the foregoing suppositions, would be the age of the "first born." But let us extend our calculation still further, and take into consideration the inhabitants of the thirty worlds of our "Solar system." Let us suppose them to exist 8000 of our years, and be peopled in proportion to their surfaces in the same ratio of our

world. What would be the amount of inhabitants?

The extent of surface upon these thirty worlds is equal to (12,750) twelve thousand seven hundred and fifty times the surface of our globe: hence the whole number of inhabitants would amount to (1,020,000,000,000,000) one thousand and twenty million of millions: If all these spirits or angels were born of the same parents at the average rate of one per year, then upwards of one thousand billion of years must have elapsed between the birth day of the oldest and youngest.

If they were brought into existence at the rate of one per minute, it would still require the vast period of (1,900,000,000) nineteen hundred million of years. At the rate of one per second, (30,000,000) thirty million of years.

If we were still to extend our calculations beyond the limits of the Solar system, and take into consideration the inhabitants of the innumerable systems of worlds existing in the vast immensity of space, our imaginations would be altogether overpowered, and our limited capacities incapable of conceiving any rational idea of the immense unlimited number of beings.

Should any contend that these were all the offspring of the same parents, we would ask where is the mind so expansive and powerful, as to grasp within its conceptions the countless ages of eternity requisite for the production of so numerous a progeny?

Would it not, therefore, be more reasonable to suppose that the countless number of spirits, who have their abode upon such a vast variety of worlds, are the offspring, not of one pair, but of many; and that the law of increase is not confined to God alone, or to one pair, but is extended to other beings.

ORSON PRATT.

The Overthrow of Babylon.

No. 3.

A Remarkable Fulfillment of Prophecy

Cyrus' brief address to his generals before marching into Babylon concluded, as recorded by Xenophon, in these remarkable words; "Go, seize your arms, and together with the gods, I will lead you on. Do ye, said he, Gadatas and Gobrias, show us the ways, for ye know them; and once entered, advance with the utmost expedition to the palace." The speed of the conqueror and the avenger of blood outstripped that of the winged messenger of misfortune. Gobrias, formerly an injured vassal of the king of Babylon, pressed on with those about him, not without the hope that on such a night, while unguarded revelry reigned universally in the city, the gates of the palace like those of the river, might be open. But though their hopes were vain, and the palace gates were shut, and a double wall surrounded it, yet the gates were opened, and when the palace was taken, and the king and his nobles slain, the castles were delivered up, and Cyrus in a single night, was master of Babylon. "I will go before them, and make the crooked places straight."

To mask their purpose, the invading host

mimicked the shouting as their leaders knew the customs of the intemperate and frantic crowd through whom they passed, or whom they slew. And it was from the warlike and tumultuous noise, exceeding the obstreperous mirth of drunken soldiery, around the palace and at the very gates, that the two-leaved gates were opened. 'Shout against her round about. Their voices shall roar, (literally sound, or make a tumultuous noise) like the sea. The king of Babylon heard the report of them,' &c.

"All her slain shall fall in the midst of her." The Babylonians would not go forth to fight. They mocked the enemy from their lofty walls, and defied danger from without, and dreaded it not within. In the siege none of the Babylonians fell; but in the city, even in the midst of it they were slain. There the palace was situated and the guards were stationed, and in the very midst of it the soldiery of Babylon were massacred; the men of war were affrighted, and then, together with the king, his princes and lords were there slain.

"She hath been proud against the Lord; against the Holy One of Israel; therefore her young men shall fall in the streets, and all her men of war shall be cut off in that day." Cyrus sent troops of horse throughout the streets with orders to slay all who were found there. And he commanded proclamation to be made, in the Syrian language, that all who were in the houses should remain within; and that if any one were found abroad, he should be killed. These orders were obeyed. 'Every one that is found shall be thrust through, &c. They shall wander every man to his quarter.'

"I will fill these with men as with caterpillars." Not only did the Persian army enter with ease as caterpillars, together with all the nations that had come up against Babylon, but they seemed also as numerous. Cyrus after the capture of the city, made a great display of his cavalry in the presence of the Babylonians, and in the midst of Babylon. Four thousand garsus stood before the palace gates, and two thousand on each side. These advanced as Cyrus approached; two thousand spearmen followed them. These were succeeded by four square masses of Persian cavalry each consisting of ten thousand men; and to these again were added, in their order, the Median, Armenian, Hyrcanian, Cedician, and Scian horsemen—all as before, riding upon horses, every man in array,—with lines of chariots four abreast, concluding the train of the numerous hosts.

Cyrus afterwards reviewed, at Babylon, the whole of his army consisting of one hundred and twenty thousand horse, two thousand chariots and six hundred thousand foot. Babylon which was taken when not aware, and within whose walls, no enemy except a captive, had ever been seen, was also filled with men as with caterpillars, as if there had not been a wall around it. The Scriptures do not relate the manner in which Babylon was taken, nor do they ever allude to the exact fulfillment of the prophecies. But there is in every particular a strict coincidence between the predictions of the prophets and the historical narratives, both of Herodotus and Xenophon.

On taking Babylon suddenly and by surprise, Cyrus as had been literally prophesied concerning him, and as the sign by which it was to be known that the Lord hath called him by his name (Isa. xlv. 14) became immediately possessed of the most secret treasures of Babylon. No enemy had ever dared to rise up against that great city. To take it seemed not a work for man to attempt; but it became the easy prey of him who was called 'the servant of the Lord.' And as at this day—from the perfect representation

given by the prophets, of every feature of fallen Babylon; now at last utterly desolate—men may know that God is the Lord, seeing that all who have visited and describe it, show that the predicted judgments against it have been literally fulfilled; so at that time, Cyrus—who for two years, could only look on the outer side of the outer wall of Babylon, and who had begun to despair of reducing it, by famine—was to know by the 'treasures of darkness, and hidden riches of secret places being given into his hand, that the Lord which had called him by his name, was the God of Israel.' And when the appointed time had come that the power of the oppressor was to be broken, Babylon was taken; and when the similarly prescribed period of the captivity of the Jews, for whose sake he was called, had expired, Cyrus was their deliverer.

'Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden, to subdue nations before him.' Cyrus commencing his career with a small army of Persians, not only succeeded to the Medes and Persians, first united under him, but the Hyrcanians yielded also voluntarily to his authority. He subdued the Syrians, Assyrians, Cappadocians, both Phrygians, the Lydians, Carians, Phoenicians, and Babylonians. He governed the Bactrians, Indians and Cilicians and also the Saccians, Paphlagonians and Mariandynians, and other nations. He likewise reduced to his authority the Greeks that were in Asia, and the Cyprians, and Egyptians. Nations were thus subdued before him.

'I will stir up the Medes against them, which shall not regard silver; and as for gold they shall not delight in it.' He who was called the anointed of the Lord was free from covetousness. His Character is drawn by Xenophon, (who states that he excelled all other kings,) as the model of a wise and generous prince. The liberality of Cyrus was more noble than the mere possession of immensity of wealth, though including both the riches of Croesus and the treasures of Babylon. He reckoned that his riches belonged not any more to himself than to his friends. And he made, as well as pronounced it his object to use and not to hoard his wealth, and to apply it to the reward of his servants, and in relief of their wants. (So little did he regard silver or delight in gold, that Croesus told him that by his liberality he would make himself poor, instead of storing up vast treasures to himself. The Medes possessed in this respect, the spirit of their chief of which an instance, recorded by Xenophon, is too striking and appropriate to be passed over. When Gobryas, an Assyrian governor, whose son the king of Babylon had slain, hospitably entertained him and his army, Cyrus appealed to the chiefs of the Medes and Hyrcanians, and to the noblest and most honorable of the Persians, whether giving first what was due unto the gods and leaving to the rest of the army their portion, they would not overmatch his generosity by ceding to him their whole share of the first and plentiful booty which they had won from the land of Babylon. Loudly applauding the proposal, they immediately and unanimously consented; and one of them said, 'Gobryas may have thought us poor, because we came not loaded with golden coins, and drink not out of golden cups; but by this he will know that men can be generous even without gold.' 'As for gold they did not delight in it!')

Gobryas, it may be presumed, was stirred up and prepared by gratitude on the one hand, as well as by revenge on the other, to go up against Babylon. And it may be mentioned, he was afterwards the first to lead the way to the palace; and—for, though a great deep, the judgments of God are altogether righteous—his hand was among those who slew the murderer of his son.

While such abundant illustrations of the truth of prophecy in respect to the siege of Babylon are before us, it may be specially noted, that there is not any other king or conqueror in ancient history, or even in Christian times, whose character, in the union of a noble disinterestedness and nobler self denial, and of a sound because moral policy, and of an integrity which casts the conduct of many others into the shade, and of forbearance and generosity towards conquered enemies, the Babylonians excepted, ever surpassed or equalled that of Cyrus, as drawn or described by profane historians. By some it has indeed been deemed, we think unjustly, as in part a fiction, even because of its very excellence: But the description given by a heathen, which tallies so closely with the word of the prophet, "Thus saith the Lord to his anointed to Cyrus, and I have raised him up in righteousness, and I will direct all his ways." Isa. xlv. 1, 13.

And it is immediately added by the prophet—'he shall build my city, and he shall let go my captives, not for price or reward saith the Lord of hosts.' And assuredly he was the man who first set forth the decree for the restoration of the Jews and the rebuilding of the temple. And far from acting thus, either for price or reward, he commanded the generals and governors in the vicinity of Judea to supply the Jews with gold and silver for the building of the temple, and beasts for sacrifice, which accordingly they did.

Previous to the siege of Babylon, and in preparing the nations against her, Cyrus after a desperate conflict, subdued the Egyptians, and the other confederates of Croesus. The Egyptians, though the most valiant and unyielding of his foes, on being reduced under his power, remained afterwards faithful to the king. Ethiopia was on the south, the boundary of his dominions. "Thus saith the Lord the labor of Egypt and the merchandise of Ethiopia, and of the Sabaeans, men of stature, shall come over unto thee, and they shall be thine; they shall come over after thee."

'They shall fall down unto thee.' In his magnificent procession after the conquest of Babylon where Cyrus first publicly presented himself before his army drawn up in array in the midst of assembled multitudes, so soon as standing erect in his chariot, he came forth from the gate of the palace, all seeing adored, or fell down unto him. It was an ancient opinion, that Cyrus was the first man to whom adoration was thus paid; and that the eastern mode of prostration or falling down unto monarchs, especially among the Medes and Persians, had hence its origin. This opinion whether true or false, may at least testify to the fact, that the adoration paid to Cyrus was both remarkable and memorable.

'And they shall make supplication to him.' Not even adoration, unmeet for man, could disturb the equanimity of Cyrus; but his clemency and condescension shone brighter than his disdain. Released from the king of Babylon, who proud as Lucifer, neither listened to the cry of the oppressed, nor opened the door of his prisoners, very many according to their various wants, petitioned Cyrus as he passed in his triumphal course through the admiring crowds. So numerous were the petitions addressed to him, that unable to hear them, and tempering mercy with judgment, and generosity with justice, he commanded three sceptre-bearers on each side, to tell them to make either requests known to him through his generals or friends, whom also he required to lay before him every case worthy of a hearing.

Such was the first conquest; such the first conqueror of Babylon; and such the prophetic history of both.

"None shall return in vain." The walls of Babylon were incomparably the loftiest and the

strongest ever built by man. They were constructed of such stupendous size and strength, on every purpose that no possibility might exist of Babylon ever being taken. And, if ever confidence in bulwarks could not have been misplaced it was when the citizens and soldiery of Babylon, who feared to encounter their enemies in the field,—in perfect assurance of their safety, and beyond the reach of the Parthian arrow, scoffed, from the summit of their impregnable walls, the hosts which accompanied them. But though the proud boast of a city so defended, and which had never been taken—that it would stand forever,—seemed scarcely presumptions; yet, subsequently to the delivery of the prophecies concerning it, Babylon was not repeatedly taken, but was never once besieged in vain. Cyrus indeed departed, after he first appeared before its walls, but he went to 'prepare and gather the nations against it.' And he did not 'return in vain.' But this prediction, as it is applicable also to all others, is true, not of him only, but also of all who in after ages came up against Babylon. It fell before every hand that was raised against it. Yet its greatness did not depart, nor was its glory obscured in a day. Cyrus was not its destroyer; but he sought by wise institutions to perpetuate its pre-eminence among the nations. He left it to his successor in all its strength and magnificence. Rebelling against Darius, the Babylonians made preparations for a seige, and bade defiance to the whole power of the Persian empire. Fully resolved not to yield, and that famine might never reduce them to submission, they adopted the most desperate and barbarous resolution of putting every woman in the city to death, with the exception of their mothers, and one female, the best beloved in every family to bake their bread. All the rest were assembled together and strangled.

"These two things shall come upon thee in a moment in one day, the less of children and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, and the great abundance of thine enchantments." For thou hast trusted in thy wickedness," &c. They came upon them in their perfection, when their wives and children were strangled by their own hands; and so suddenly, as before 'in a moment' in one day, did these things come upon them; that the victims were assembled for the sacrifice; so general was the instant widowhood, that fifty thousand women were afterwards taken, in proportionate numbers from the different neighboring province of the empire, to replace those who had been slain; and the very reservation of their mothers multiplied the lamentations for the loss of children. But 'trust in their wickedness' brought them no safety. For, while they were thus instrumental in the infliction of one grievous judgment, for which such murderers were ripe, their iniquity was not thereby lessened; and therefore, at however great a price, they procured not any security against another judgment, which also had been denounced against Babylon for its wickedness. They deemed themselves absolutely secure against famine and against assault. The artifice of Cyrus could not again be a snare; and an attempt to renew it was, along with every other, entirely frustrated. But still it was not in vain that Darius besieged Babylon.

In the twentieth month of the seige a single Persian whose body was covered over with the marks of stripes and with blood, and whose nose and ears had been newly cut off, presented himself at one of the gates of Babylon—a helpless object of pity, and, if not a great criminal indeed, the obvious victim of wanton and savage cruelty. He had fled, or escaped, from the camp of the enemy. But he was not a common deserter, such

as they might not have admitted within their walls, but it was Zopyrus, who was well known as one of the chief nobles of Persia. He represented to the Babylonians, that not for any crime but for the honest advice which he had given to Darius to raise the seige, as the taking of the city seemed to all impossible, the enraged tyrant, his pride wounded or his fears perhaps awakened, that his army would be discouraged by such counsel had inflicted upon him the severest cruelties, caused him to be mutilated as they saw, and to be scourged, of which his whole body bore the marks;—to one of his proud spirit and high rank, disgrace was worse than suffering, and he came to join the revellers, his soul burning for vengeance against their common tyrant. "And now," addressing them, he said, "I come for the greatest good to you, for the greatest evil to Darius, to his army and the Persians. The injuries which I have suffered shall not be unrevenged, for I know and will disclose all his designs."

On such proofs, and cheered by such hopes, the Babylonians did not doubt the sincerity of Zopyrus nor his devotion to their cause, identified as it clearly seemed with the only hope of revenge against the cruel author of his wrongs, towards whom they could not conceive but that he would cherish an inflexible hatred. He sought but to fight against their enemies. At his request, they gladly and unhesitatingly intrusted him with a military command. Forgiveness of injuries was not then reckoned a virtue, which it is too seldom practically accounted even in a Christian land; and vengeance still called honor sleeps not in an unforgiving breast. Zopyrus soon satisfied the Babylonians that his wrongs would not long be unrevenged. To their delight having watched the first opportunity, he sallied forth from the gates of Semiramis, on the tenth day after his entrance into the city, and falling suddenly on a thousand of the enemy, slew them every one. After an interval of only seven days twice that number were in like manner slain near the Ninian gates. The men of Babylon were animated with new vigor and new hopes; they received a higher command. But the Persians seemingly more wary, were nowhere open to attack for the space of twenty days. On the expiration of that period, however, Zopyrus, by a noted exploit, again proved himself worthy of still greater authority, by leading out his troops from the Chaldean gates, and killing in one spot four thousand men. In reward for such services and such tried fidelity, skill, and courage, as none they thought could be more worthy of the honor and of the trust, they not only raised him to the chief command of their army, but appointed him to the dignified and most responsible office in Babylon, which it was his aim to attain that of guardian of their walls.

Darius as if to secure against the continued repetition of such desultory carnage of his troops, advanced with all his army to the walls. They were manned to repel the assault. But the treachery of Zopyrus, however incredible, and the unknown and unsuspected, alike by the Babylonians and the Persians, became immediately apparent. Intrusted as he was, in virtue of his office with the gates of the city, no sooner had the enemy approached, and the armed citizens ascended the walls, than he opened the Median and the Cissian gates, close to which the choicest Persian troops were stationed. The whole scheme was a preconcerted snare, known only to Darius and Zopyrus, and invented solely by the latter, the mutilation of whose body was his own voluntary act. To the glory of the dead were added the greatest gifts and honors, and the governorship of Babylon without tribute, for his reward. The numbers of the different de-

tachments of the Persian troops who fell their positions, and the precise time of their successive advancements, had all been resolved on and arranged. And Darius as freely sacrificed the lives of seven thousand men, as Zopyrus had inflicted incurable wounds upon himself. "Thus," says Herodotus, "was Babylon a second time taken." And thus was the word of God—from nothing past, present or future, can be hid—a second time fulfilled against Babylon—'none shall return in vain.'

Babylon was a third time taken by Alexander the Great. Mazæus, the Persian general, surrendered the city into his hands, and his entered it with his army drawn up, as if they were marching to battle. Again was it filled with men and literally was every man 'put in array, like a man to the battle.' The seige of so fortified a city would have been a work of great difficulty and labor, even to the conqueror of Asia. But the inhabitants eagerly flocked upon the walls to see their new king, and exchanged, without a struggle, the Persian for the Macedonian yoke. Babylon was afterwards successively taken by Antigonus, by Demetrius, by Antiochus the Great, and by the Parthians. But whatever king or nation came up against it, NONE RETURNED IN VAIN.

[To be continued.]

For the Messenger.

Freedom in Mourning.

SELINGS GROVE, Union Co., Pa.,
September 13th, 1845.

DEAR BRO. BRANNAN,

This morning, while the glorious orb of day is pursuing his daily rounds from his Eastern temple, mounting up to the zenith of his meridian glory, although obscured by fleecy clouds, aside from the bustle of life's tumultuous and stormy sea, having a few leisure moments, I cheerfully embrace the opportunity of writing a few lines for the "Messenger," to inform our worthy Brother and President, O. Pratt, of my whereabouts, &c. I informed him last week of my travels—the situation of the churches, &c., and that I proposed coming here. I arrived here last Thursday afternoon, having left Chester county last Tuesday morning, in company with Brothers Bringhurst and Houts, of this place, and after a pleasant ride through the counties of Chester, Lancaster, Lebanon, Dauphin, Perry, part of Juniata, into Union, we arrived safe here, as before stated. I am now about fifty miles north of Harrisburgh, on the Susquehanna river. I expect to preach to night in this place, but opposition is very strong. There are so many "Evangelical" churches, and so many "Christians," they think, perhaps, it will corrupt their "GOOD MORALS" to hear or investigate truth, (i. e. Mormonism). But by the aid and grace of my glorious Redeemer they shall not escape a faithful testimony, though all the combined powers of earth and hell oppose. I expect to leave here on Monday next, for Northumberland, Sanbury and Petersburg, for about twenty miles north by east of this place. I calculate at Northumberland to mail a check of seventy-five or one hundred dollars for Brother Hyde, for the Tabernacle, &c. There are five or six members in this neighborhood that are preparing to go West in the Spring—one family having already gone. They have nearly all been baptized in this region by Elder William Bringhurst, a worthy brother, who resides here. May the Lord bless and prosper him and his, and also Brother J. Houts, who, with his lady, has embraced the truth, regardless of frowns or persecutions, although father and mother and all friends (save Jesus, who is the best of friends,) forsake them. May God, our heavenly Father, bless

him and his companion, for if he obtains a kingdom (which I hope he may) in proportion to his noble and generous soul, I think he will have a pretty large one. I expect to return to Chester county next week, as I have a meeting of business appointed there for next Sabbath week; from there to Philadelphia and into New Jersey, where I have business that necessarily compels me to be for a short time, which is the Annual Election of the township of Chesterfield, county of Burlington, for state officers, being clerk of said township, I must attend to the same, after which, I shall (Lord will) return to the field of my labors in Pennsylvania and Delaware; and I purpose visiting Easton. I would inform Brother Glover, soon. I shall communicate my proceedings to Brother Pratt, from time to time, as also the situation of the churches, together with all the tything, &c. I desire counsel from him, from time to time, either through the Messenger, or by letter, that what little I do may be done aright, according to counsel, and that God, my heavenly Father, will approve, and my Saviour own in that day when he comes to make up his jewels, and try every man's work. I shall endeavor to get all the subscribers for the Messenger I can; for truly, if the saints realized the importance of it, they certainly would subscribe for it, where they are all the time confined at home, and no opportunity of knowing the situation of the saints, or the progress of the work.

In travelling through the world my ears are often saluted with accounts of "murder, here," "thunder and storm and hail, there," "flames of devouring fires, yonder," "rumors of wars at our doors," &c. But how are all these things accounted for by this ungrateful generation? The secondary causes: the hand of God left out of the question, they say, "these things have always been." And concerning war, they say, "no nation can fight America; she has humbled the pride of Britain twice, and she can do it again; and Mexico besides." But, Oh! America! dear to me the land of my birth, I love thee; I love your Constitution and laws: but where are your rulers that has virtue or independence enough at the present day to administer those laws in righteousness that was made and purchased by the sweat, blood and tears of our fathers, the sages? Ye patriots! ye spirits of Washington, Lafayette, Deane, and a host of other worthies, where now is the freedom that was so dearly purchased by you? Where is the liberty of conscience, where are the rights and privileges fled that the laws of the land guarantees to all? They, like the scapgoat, have fled into the wilderness, there to remain for more worthy and virtuous men. Therefore ye rulers and people of this government, stop your vain boasting, that ye will do this or that. Remember, there is a God in heaven who rules the armies there and the destinies of men, and those that exalts themselves he will surely abuse. Look at Nebuchadnezzar, a Cyrus, an Alexander, Bonaparte, and others, and was either as guilty before God as the rulers, priests and people of this land? I think not. Because you have mobbed, plundered and driven, and even murdered the saints of the Most High God. You have slain the Prophet and Patriarch of the Church of the living God. Their blood, even the anointed ones of the Lamb of Calvary, has crimsoned freedom's soil, and is now crying to God for vengeance against you, mingled with the sighs, tears, prayers and moans of the widows and helpless orphans, and you are winking at the murderous and bloody deed. Your skirts are stained with that gore I fear that can never be washed away. Therefore ye rulers, priests and people, all who sanction the murderous deed, prepare yourselves for the judgments and justice of an offended God. Your destruction is at hand. You are drunken

with the blood of saints, and prophets, and martyrs to the cause of Christ, and in defence of the principles of eternal truth. You are filled with all manner of priestcraft, murders, whoredoms and abominations. You have rejected God and his servants. You have trampled under your unhallowed feet the covenant that has been revealed from the bosom of a compassionate and merciful God, borne by bright legates from the courts of high heaven, which cost the precious blood of the Lamb of God, against this heavenly and eternal truth, streaming with mercy from the fountain of bliss, are you arrayed in one unholy alliance against God and his people. But wage your warfare. Bring persecution upon the church of Christ. Kill the prophets of the Most High. Clear the murderers. Wink at the same. But, remember, that before many days you shall be visited by storm, hail, "flood, blood and war," earthquake and tempest, together with "flames of devouring fire," which has already commenced to lay your cities desolate. But ere long, hail storms shall be sent forth to destroy the crops of the earth. Flies shall go forth and take hold of your flesh, and maggots shall come in upon your bones, and your flesh shall consume away on your bones—your eyes in their sockets—and your tongues in their mouths, so you cannot utter and blaspheme against the King of heaven. For the Great God who reigns above has spoken it by the mouth of his servant Joseph, and it will be fulfilled. You may boast in your strength, but there is a God in heaven who will laugh at your exultation, and mock when your fear cometh. Who will make an inquisition for blood, and bring down high and exalted looks. You are surrounded on every side already. By Canada and British power, on the North. On the West of the Arkansas and Missouri rivers, by thousands of Indian warriors, ready at the call, no doubt, of British gold. The Seminoles in Florida smarting under the wrongs inflicted upon them by blood-hounds, imported from Cuba. O shame! Mexico, although small, will have her allies. Engaged in looking on with a jealous eye? France and Russia may join her—then farewell! There are also the negroes in the South, ready to join the Mexican standard. Here are the Abolitionists in the North, deadly opposed to the South, and last, though not least, the Natives and Catholics. But says one, "If war was to come, they would all be united." I doubt it. For I believe if they were to meet, they would fight each other, if it was in the ranks of the army—Oh! my beloved country! Ye rulers and people! I mourn over you, and implore you to repent, and obey the message God has sent. Redress the wrongs of the saints before these things come upon you, for they surely will, and when they do, know what it is, for you have been told of them before they were fulfilled.

W. I. APPLEYBY.

Short Sayings.

The poor man's sweat oils the rich man's coach. Books were formerly put aside to be read, now they are read to be put aside.

It is as impossible for tatters to visit without gabbling, as it is for mosquitoes to fly about without humming.

Better aim high and fall below it, than aim low and never rise above it.

Pure minds are the first to forgive; hypocrites the first to condemn.

Fortune is typified by a wheel, as she has knives enough in her train.

An ass oftentimes passes for a lion by simply leaving off braying.

Think twice before you speak or write once, and you will speak or write twice the better for it.—Olive Branch.

NEW-YORK MESSENGER.



SATURDAY, SEPTEMBER 27, 1845.

* The following we copy from the *Wersaw Signal*—and we call upon all men to read it, and remember it.

"The Saints say the Temple is NOT covered with oak shingles. We don't care; it is covered with pine, which will make it burn all the better."

Suppose that we should publish a similar article in this city, saying: The Presbyterians of Brooklyn say their church is NOT covered with oak shingles. We don't care, it is covered with pine, which will make it burn all the better. And if that building should take fire by an unknown hand, in what light should we appear before the public? none other than an incendiary! Would there be a public organ in the whole Union that would pass such an article, from the public press, unnoticed? What is to be done, when men are allowed to advocate the burning of houses, and assassinations, and that too, because of religious differences of opinion. Oh shame upon such a contemptible wretch, that will stoop to such villainy. He deserves no other than the mark of Cain.

New Jersey.

From Elder A. H. Scott of Vincentown, N. J. who with others are now making preparations to go west in company with elder Grant, we have received the following representation of the condition of things in that part of the vineyard.

The Tabernacle branch, is in very good standing, under the presidency of Wesley Taylor, numbering 25 members. The branch was built up and organized by Elder Joseph Clements about two years ago.

A branch about eight miles from the city of Burlington, established by Joseph Newton one of Rigdon's kings before his apostacy, have all been excommunicated but six or seven members. It appears that after Newton had succeeded in building up the branch, he commenced teaching them what he called "strong meat," which the presiding elder was not able to digest, but left the church. From disgusting conduct and teaching of Newton, the majority of the members 10

not only their confidence in him but in those that sent him, and turned again to the world.—These are some of his first fruits, and he now stands prophet priest and king under the hands of his holiness King of kings, King Sidney.

The Recklestown branch in the same county is represented as doing well.

In some places there is still a call for faithful laborers.

Kirtland Ohio.

From our Kirtland correspondent, Elder Hiram Bemis, we learn that the saints in that place are setting up the standard towards Zion also; he thinks that in two months more they will be all gathered out. Rigdonism met a poor reception; but few would run after him. There has been a severe drought in that country, which has reduced the value of stock greatly; cows can be had for four and five dollars per head.

Oh Help!

The Rigdonites in this city, and also in the city of Boston, have given up their halls of public worship. There is no mistake but that they feel their weakness in their vain efforts to overthrow the kingdom of God. If they depend upon our unrighteousness for a sticking plaster to hold them together, or a foundation for to build upon, it will be sure to lose its elasticity when the fire of everlasting truth shines upon it; which is becoming more visible every day.

Proclamation.

The different branches of the church in the eastern country, will not forget that the Proclamation of the Twelve apostles of the church of Jesus Christ of Latter-Day Saints.

TO ALL THE KINGS OF THE WORLD;
TO THE PRESIDENT OF THE UNITED STATES OF AMERICA;
TO THE GOVERNORS OF THE SEVERAL STATES;
AND TO THE RULERS AND PEOPLE OF ALL NATIONS;

A small pamphlet of sixteen pages, neatly trimmed and bound, is to be had at this office, at ten dollars per thousand copies.

Branches wishing to procure five hundred, or a thousand copies to circulate gratuitously, will forward us the money, and we will see that they are forthcoming by the first favorable opportunity. Orders received by our agents in Boston and Philadelphia.

Michigan.

One hundred and four members were represented at the last Kalamazoo Conference in Michigan; twelve of which received certificates to emigrate to the city of Joseph.

God's kingdom is truly moving onward with that steadiness and success that is truly astonishing. Many are now making ready to spend the winter in the city of Joseph, and there partake of those instructions that will prepare them to declare God's glory among the Gentiles, and push forward the gathering of Israel.

Elder W. I. Appleby is authorized to act as agent for the New York Messenger, throughout his presidential jurisdiction.

"Retire and stay not."

"Who are these that fly like a cloud, and as doves to their windows?" The Latter Day Saints to be sure, see them go. One hundred saints from Steuben and Allegheny counties in this state, will start on the first day of October net for the City of Joseph. Who can stay his hand, when he says "I will gather mine elect from the four winds of heaven?"

Every Day Sunday.

By different nations, every day in the week is set apart for public worship viz: Sunday by the Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

A bold figure of Speech

At the great council of the Seneca Nation held last week, near Buffalo, the subject of removing these Indians across the Mississippi being under discussion, one Indian speaker said he had not confidence in his "white fathers: why should he have? His white fathers had murdered their Saviour, and what kind of treatment could a poor Indian expect from men who had killed the Son of God!"

China.

In China, during the month of May, four thousand persons perished by an earthquake in the Provinces of Honan, in the centre of the Empire, and two thousand by the burning of the Theatre at Canton. The earthquake is said to have destroyed ten thousand houses.

The Emperor of China, is quite old and feeble; and his death it is anticipated, will be a signal for a revolution. The Gazette of Canton speaks very free and bold in condemnation of national affairs, and much excitement appears to prevail in relation to the succession, as the Emperor is becoming tired of the management of the affairs of government.

Foreign News.

Our latest Foreign News by the Britannia, eight days later, is of no little interest. There appears to be a general commotion or time of trouble on foot among the several restless ambitious monarchies of Europe and Asia.

The Russians are carrying on a successful war against the Mohamedans in the north of Europe and Asia.

Portugal has been very much agitated during her late elections. Assassinations were committed by both parties, with destruction of property.

In Africa, the war between the French and the natives, is going on rapidly; whole battalions of the French were massacred and drowned. 2700 fell at one engagement.

The Turkish dominions are as usual filled with ruptures and revolts. At Vau, an insurrection had broken out, of a serious character; the insurgents numbering 15,000.

In Madagascar, a war had broke out between the natives, and the French and English.

War is also raging in China, 3,000 fell in one engagement at Lahore, between Jawahir Singh and Gholab Singh.

In India the Cholera is raging to an alarming extent. The mortality at Sukkur was so great that the bazaars were deserted.

Russia.

The emperor lately issued an ordinance, ordering small portions of land to be awarded to poor Jews, willing to occupy themselves in agricultural labor; but the rascally subordinates of the government have contrived to make this decree of none effect. Yet such is the dreadful slavery in which the poor Jews live, that they dare not complain, for though the emperor would instantly see justice done them, they would become victims to the cruelty of his subordinates.

The Tribune.

Our great champion of freedom and equal rights, a FEW DOORS ABOVE US—we mean Horace Greeley—that is always sputtering about the rights of the people! the rights of the Mexicans! the rights of Great Britain! &c., copied on last Wednesday, an article from the Warsaw Signal, stating that the Temple at Nauvoo was designed by the Mormons to be a fortification. Whether Horace is booby enough to believe such a statement or not, we do not pretend to say. But it is very evident that he "FEELS FOR THE RIGHTS OF THE PEOPLE VERY MUCH!" when he copies such an article as that, and throws it out for the tens of thousands to swallow, who have not learned as yet, that the Mormons are human. And he shows his honesty, as well as his patriotism, when he gives credence and publicity to an article from the pen of a man, that the public at large are well satisfied is guilty of murder; and the very same hand pens an article in the very same paper, from which he makes his extract, of the following character. READ IT, you "great friend of religious liberty," and then we will suppose a case.

"The Saints say that the Temple is not covered with oak shingles. We don't care; it is covered with pine, which will make it burn all the better."

Why don't you copy that. It was from the same pen. If you believe what Sharp, of the Signal says of the Temple being a fortification, you believe of course, to what he insinuated and implied in this article, that himself, or some one within his knowledge will destroy that building by fire. Suppose this fellow or some of his clan should come to New York, and say d—n the Mormons, let us set fire to their printing establishment and burn them out before we leave. Or in other words, suppose the next Warsaw Signal we get, gives us something of this nature. The Mormons say their printing office in New York is not covered with oak shingles. But we don't care; it is covered with pine, which will make it burn all the better. Would you pass that by as silently as you did the other, and at the same time select some inconsistent lie, that you might give the poor Mormons another dig? We think not. Do you want to know the reason why? It is the

cause you think more of your own rights, than you do about "THE RIGHTS OF THE PEOPLE," that you talk so much about. The secret is this: you have a very large job printing office in our fourth story, and your principal establishment is but a few doors above us, and if Tom Sharp should throw out any such threat as the above, you would be pushing your head against every lamp post in the city, in search of the police, and throw off half a dozen extra editions of the Tribune, calling upon the public to frown upon that incendiary press, for the safety of "the rights of the people." Oh! how patriotic! Oh, what a Christian! How religious and sanctified you did look last Sabbath, when we saw you at church, and our worthy and eloquent pastor deliver such a soul-stirring discourse from the following heavenly text, "Do to others as you would wish others to do to you."

Attention the whole.

Be it known that I king Pelagoram, lat, who have received no kingdom as yet, but am gnawing my tongue with pain to obtain one, do hereby issue this, my proclamation, from the seat of my dominions where the smoke ascendeth up forever and ever,—notifying all the kings, governors and rulers of my numerous provinces, together with all, and singular the generals, colonels, majors, paymasters and subaltern officers of my royal forces which are not yet, both commissioned and non-commissioned, that they are required by the pains and penalties of their oath of office, and by the honor and regard they cherish for their illustrious head and sovereign, to assemble in the city of Brotherly Love on the 6th day of the 6th month of the year one, to deliberate upon such matters as shall be laid before them, the most important of which are, how to take little Vick by the nose, fight the battles of gag and magog, prostrate the pride and glory of Europe, walk upon the neck of kings, and wade through rivers of blood in the valley of Jeshosephat, and then ascend to the top of Mount Olives with a black eye and a bloody nose to meet with a sad disappointment.

Now, therefore, hearken all ye kings of Pelagoram, and all ye mighty men; yes, let all the men of war draw near, for Sidney Rigdon's Conference is to be in Philadelphia, on the 6th of October.

From Nauvoo.

City of Joseph, Sept. 3, 1845.

MR. EDITOR:—

A rumor has reached the city this evening of the death of Gen. Miner R. Deming, of this county. We are in hopes that it will prove to be but a rumor, although it seems to have come quite authentic. The news, as it now goes is that he should have died this morning, at his residence in Carthage of the fever.

Gen. Deming has been, (how long I do not know,) a worthy citizen of this county, ever having been found, during our unhappy difficulties, upon the "side of law and order." His moral character was strictly irreproachable and faultless, so far as his integrity was concerned. The unhappy circumstance of the death of Dr. Marshall, at his hands, for which he was held to bail

for his trial at Springfield, was, in my honest opinion, justifiable on his part, in every particular. It was strictly an act of self defence, and the circumstances of the case demanded the result, though lamentable, to shield his own person from becoming the victim for sacrifice. Had he lived to have entered into trial, there cannot be entertained any reasonable doubt of his release and honorable acquittal.

Sometime during Sunday night, or early Monday morning, Mrs. Mary Robinson committed suicide by cutting her throat with a razor. The circumstances as near as I have learned them are these. She had been sick two or three weeks and her disease was of such a nature that it rendered her delirious. She retired with her husband to bed early Sunday night. She appeared perfectly rational. Her husband being greatly fatigued fell into a sound sleep, and did not awake until near morning. When he awoke he found his wife absent. Approaching a bureau, he found that one of his razors was taken from the drawer. Hastening down stairs he found the outside door unbolted, which made it evident that she had left the house. Hastening a few steps from the door his attention was arrested by the sight of blood upon the fence, on the other side of which, he found her cold and lifeless as her mother lay upon which she slept in death. She lay upon her left side; her throat was cut across, to a depth beyond the wind-pipe, and the razor was clonched tightly in her right hand with the blade sunk part way through her thumb by the tightness of the death-grasp.

A coroner's inquest was held over the body; but I have not learned the nature of the report. The statement I have written above, may be wrong in some little incident as it is founded upon the statement of individuals, probably not thoroughly conversant with the circumstances.

I stated in my last letter that two hundred hands were employed upon the Nauvoo House. This I thought was a large number; but I am gratified to say to you now that, that number has augmented, from four to five hundred. I tell you the saints are making a general rush for the Nauvoo House; every shoulder is placed to the wheel; the movement is simultaneous, and the concert of action is universal. The way the brick is piled into a most splendid wall, is a caution to every body but Mormons, Youkeds, and Davy Crockett not excepted.

All other buildings are deserted by the brick masons, for the Nauvoo House which is of paramount importance. But the Temple is not deserted; that goes on with as great rapidity as ever.

All is prosperous. The saints have willing hearts to labor, and the Lord gives them strong hands, and feeds them with abundance. Provisions are more plentiful than they have ever been known. Fruit of all kinds is very abundant. While the vicinity of Pittsburgh and the eastern lands are dried up and there falls not from the grateful heavens a shower to dampen the parched earth, and the fruit is destroyed, my mind is involuntarily forced into this awful and ominous quandary:—"What will Rigdon and his satellites do for the 'PEACHES' that they went after? wonder if they would not like the taste of some of the voluptuous fruit with which the trees of our orchards are bending to the ground!"

O, the "roguery of villainous man"

The weather here at present, is very warm; the thermometer stood at 97 yesterday in the shade. It remains quite healthy. The air is frequently cooled by thunder and refreshing showers.

Respectfully
L. O. L.

Three Days Later from Nauvoo.

CITY OF JOSEPH, Sept. 6, 1845.

MR. EDITOR:—

On Wednesday the 3d inst about 5 o'clock P. M. a dark black cloud boomed up in the North-West freighted with a tempest. As it swept along in a South-eastern direction over our city a heavy wind served as a prelude to a heavy rain intermixed quite copiously with small hailstones. The rain lasted near half an hour, when those who in their evening perambulations have been forced to find shelter from the pelting storm were enabled to return home by the assistance of umbrellas. Very little damage was done by the hail. The windows of a few houses not secure by shutters were broken out. The crops and fruit were not injured.

This storm had a good tendency. The weather, which had been remarkably oppressive for several days, was cooled and purified which had a salutary effect in stopping the increase of sickness through the city. The sickness was being increased by the intense heat; but this storm cooled the air and it has been pleasant and healthy since.

Thus we see the Lord orders all things to promote the greatest good of his people. The loss of two or three hundred panes of glass is but a trifling affair compared with the health of eighteen or twenty thousand inhabitants. If Rigdon's satellites charge this upon us as a judgment, we would inform them that the bible tells of a time when the judgments are to "commence at the house of God." And "if the righteous scarcely are saved, where will the wicked and the ungodly appear," in the great day of God's vengeance?

So, if the calamities of the last days should commence with Nauvoo, or any other of Zion's stakes and the inhabitants thereof are scarcely saved; where, where, alas! will Carthage whose soil drank the blood of God's anointed; Warsaw, whose citizens halpt shed their blood; and Missoiri, whose dungeons ontombed them for no crime, appear when these judgements, one by one roll away from them and commence their predicted ravages upon these sinks of wickedness?

Do the saints murmur at these things? No. They rather give thanks. The apostle tells us to lift up our heads and rejoice when we see these things coming to pass. Why? Because, says he, When you see these coming to pass, behold the day of your redemption draweth nigh.

As I now write, at ten o'clock at night, for the sake of doing a little good, if possible to the saint, a gentle shower is coursing its way through the sky of night, and the pattering rain-drops, that make music upon the roof, foretell the fragrance of opening flowers, and the healthfulness of balmy breezes.

Excuse my speaking so minutely of the showers, for there is, to me something so inexpressibly sublime and lovely in the falling of gentle showers; and something so majestic and terribly grand, when they are heightened into howling tempests, that I love to contemplate, to witness them, and write about them. The hand of God is in them; and when the arching rainbow mirrors its blended hues upon the blackness of the storm-cloud, it reminds me of a declaration of Omnipotence, something like; "As a token of my covenant and coming, I have set my bow upon the cloud." It is an evidence that he will come in the last days, with all his saints, to take station in person, at the head of his church and kingdom upon the earth, and dwell with his people one thousand years. I can even think of these things when scrutinizing the beauties of the rain-bow.

Holy nature, let me ever
Gather riches from thy store;

A. D. 1845.

NEW-YORK MESSENGER.

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Let me be forgetful, never,
All thy beauties to adore.

When at morning dawn I wander
Through the dews of field or fell;
Or, at sun-set's hour, I ponder,
Seated on some fragrant hill;—

When by mighty rivers straying,
Or by ocean's wave-washed shore!
Nature's morals all conveying
Peace and gladness more and more;—

Then is banished heart-felt sadness;
There's a balm for every tear;—
There's some source of joy and gladness:—
For the works of God are there.

Yesterday a feast for the poor was given in what is called the "big field." I was not there nor have I heard explained the modus operandi by which the destruction of luxuries was effected any further than that peace, good will and harmony and the blessing of God attended the festival. This is according to the instruction of the Saviour. He instructed the church to call in the poor and the needy and destitute when they make their feasts.

Thereport of the death of Gen. Deming, mentioned in my last, I am happy to say, is positively false.

The Nauvoo House progresses with a rapidity almost incredible.

The dome of the Temple swells proudly into view, and dazzles the eye of the beholder. Brightness, beauty, grandeur and skill begin to adorn the Temples of Zion, and establish the mind that is not illuminated by the candle of revelation.

Respectfully
L. O. L.

Hudson Sept. 14, 1845.

DEAR BROTHER BRANNAN—

As it respects the work of God in this place, I cannot say much. Probably Bro. Parker who has spent some time in your city, and who belongs to the 'seventys' has stated the case to you. The people seem 'wrapped up' and contented to be so, in priestcraft, although there has been much preaching here. There are at present four of the saints left; but, though few in number, we rejoice in the glorious work of God, and for one I can say I never did more so since embracing the gospel. A universal spirit of union, love and aid, seems to rule the saints generally, and it rests upon us, we feel, to be willing to support the legal authorities of the church and obey counsel in gathering to Zion and doing the will of the Lord. Bros. Parker and Linkon with their families, purpose joining the company of the 26th; and my mind is about made up to start next summer; and I shall try and dispose of my business during the winter.

Yours very truly in haste,
GEORGE CLARE.

Honoly, Sept. 15, 1845.

BROTHER S. BRANNAN—

I have no news of interest to write except that we in Steuben and Alleghany counties, are making preparations to start on the first day of Oct. for the city of Joseph—about one hundred, men, women, and children.

About one year ago, my ears were for the first time saluted with the gospel of Christ, and after hearing three lectures, my heart was made to feel the power of truth, and I immediately obeyed the first commandment, and was baptized for the remission of sins. About three weeks afterwards I was ordained an Elder in the church of Christ; and two weeks from that day I began to preach the gospel, even the unsearchable riches of

Christ. I have since baptized some eighteen believers in the fullness of the gospel.

I have seen some of the power of God manifest by the priesthood. I have attended four conferences, and travelled some; I have rejoiced some, and suffered persecution from false brethren, and some from the world. I have been often refreshed in spirit from your invaluable paper; and upon the whole, great reason to thank God and take courage; and my daily prayer to Israel's God is, that this work may prosper, and that you together with all the faithful in Christ may be sustained.

I subscribe myself
your brother in the new and
Everlasting Covenant.
PETER VAN VALKENBURGH.

From the Times and Seasons.
Remission of Sins.

Sin is the transgression of law; and remission of sin pre-supposes the satisfaction of justice, in some way, of the law that was transgressed, for the justification of the criminal; for justice is the standard of action in all just law, and no action can vary its claims without violating the force and dignity of that law; and if this is done, it is worse than no law. The justice of a just law, claims the protection of all good subjects; and the infliction of the penalty of every transgression; and without this, justice is not satisfied. If a man sin against a just law, he can never in justice, again enjoy the approbation of that law, short of ample atonement, either directly or indirectly. If he makes his own atonement, justice is thereby satisfied; and it leaves nothing in the mind of the executive, or one who enforces the law, that savors of forgiveness, and if he receives the approbation of the law, it is because justice claims it; but if another makes the atonement, he then obtains remission by the satisfaction of justice, to be sure in the infliction of the penalty, but unto him it is an extension of mercy, and the forgiveness originating in the mind of the executive, is because the atonement made in behalf of the criminal shall be considered a sufficient one to cancel the crime, or answer the penalty of the law; and he receives the approbation of the law, not because he has merited it, but because mercy has opened the way for the remission of his sin, by the satisfaction of the claims of justice in the infliction of the penalty in his behalf.

Such is the character of all just law, (and that too of necessity) that if there be no atonement for sin, nor infliction of the penalty for transgression, there can be no remission nor approbation of the law that was transgressed. This principle exists because of the accountability that all subjects sustain to the law by which they are governed. Mankind are accountable to God, if at any time he has given them a law, or commandments by which they should be governed; and that it has been done we are willing to believe. The Lord God commanded Adam the first man, saying: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—All men are made partakers of this penalty, not by actual sin, but by nature, being natural heirs of him who did transgress, and also partakers of condemnation and banishment, and all the effects of the fall, like as Adam was; and according to the natural course of justice in the infliction of the penalty upon Adam as transgressor, and upon us as legitimate sufferers with him, there could be no hope in our case; for Adam, eating of the forbidden fruit, subjected himself to the influence and power of death; and death naturally brings darkness and corruption brings dissolution; and there is nothing in death to re-organize, nor to bring to light; and hence, this penalty is natural

ly of eternal duration, and man is naturally unable to fulfil it short of eternal subjection. Thus the justice of this law is naturally of sufficient force to hold us in subjection to the power of death until the penalty is suffered by us, or an atonement made for the remission of the sin of the transgression thereof. But if the penalty is cancelled by an atonement made for us, it must be by some being of better character and capacity, otherwise he would have to suffer as long as we, and the desired remission could not be effected at last. If we receive this as a true doctrine of the natural state of mankind in consequence of the fall, we are bound by every consideration of benevolence, love and mercy, to be grateful if there is a door opened for our redemption. The scriptures hold out the encouragement that there is an atonement made in our behalf of sufficient merit to answer the claims of justice, [said reconciled God to us,] so that we are no longer under condemnation for original sin; and so that we shall be made free from the penalty of the fall, as it is written, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order."

Jesus Christ was a suitable being and able to make this atonement in our behalf, and satisfy the claims of justice, because, Firstly, he was the first begotten and best beloved of the Father.—See Heb. 1: 6, and Mat. 3: 17.

Secondly, he was able to comprehend the penalty without suffering eternally.—Isa. 9: 6. Ps. 16: 10, and Luke 22: 39, &c.

And Thirdly, he was without sin, and justice had no claim upon him that he should suffer, only as he took it upon himself to suffer for us. Isa. 53 chap. And the whole was an act of mercy against justice for the remission of our sins, or that we should not be forever subject to the vengeance of a broken law; and also, that we might be placed upon the ground of exaltation and eternal life, according to the first purpose of God in the creation of man; for the atonement of Jesus Christ hath secured unto mankind much good; and this one thing it hath secured particularly, even the forgiveness of sins by the shedding of blood: as it is written, "And he took the cup and gave thanks, and gave it unto them saying, drink ye all of it, for this is my blood of the new testament; which is shed for many, for the remission of sins."—Mat. 26: 28.

Again, "For behold I say unto you, . . . when ye partake of the sacrament, do it with an eye single to my glory: remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."—Book of Doc. and Cov. Sec. 50.

Some may object to this position, because the apostle Peter told certain believing Jews to be baptized for the remission of sins; or at least it is so on record. If this proves any thing, it proves too much for an objection, for the scriptures also say, that the blood of Jesus Christ was shed for the remission of our sins, and if this is the only necessity for baptism, one or the other must be superfluous. But if we will dip a little deeper into the fountain of truth, and search still further into the character of the fall, and the merits of the atonement, we shall find that notwithstanding we are no longer counted sinners because of Adam's transgression, yet, there is a curse left upon the earth, for man's sake, and God's preparing salvation for us by the atonement does not reconcile us to him without law; for we are prone to sin by nature, being still under the power of the devil, and would forever have remained so, but the atonement brought in a law of restoration, by which we may subject our carnal nature, and again become heirs of the kingdom.

• Properly "reconciled us to God."

says, "Wherefore, enter ye in at the strait gate, &c.—Sec. 41. (see also 1 Pet.) It is a door of entrance into the kingdom of God. But the apostle said, "Be baptized for the remission of sins."—See also Book of Cov. (old ed.) Sec. 65. Now the first definition of the word "for," is "BECAUSE OF." Put this construction upon the quotation, and it would read, Be baptized *because of* the remission of sins. This would agree with the general face of the scriptures, and with the plan of salvation, for, if there had been no sin, original sin could not have been remitted, neither would the gospel have been given, and we, because of sin, could never have been saved; but now, because of the remission of sins, by the shedding of blood; we have the privilege of water baptism as an old ordinance of initiation into the kingdom of God; and this together with the other gospel ordinances, will secure to us legitimate claim upon celestial inheritance. But if this argument does not suit, there are others. Mankind are by nature aliens from God, and will be until in all cases, the gospel is had in exercise for their restoration; and every one hating the gospel, is under condemnation if he will not obey it; and unto such the sin of stonement is no longer meritorious because of actual sin against a greater law, as it is written, "He that believeth on him (Christ) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—Jno. 3: 18. "And like as though there had been no sin, and not only so, but worse; they are subject not only to death, but to the power of the second death:—where the worm dieth not, and the fire is not quenched."

Hence baptism is, in a certain sense, for the remission of sins, or rather, it is a means by which we may escape condemnation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." But according to the words of Christ, and the character of the gospel, baptism has more properly the birth and regeneration of alienated man into the kingdom of God as its object, and the remission of sins is granted unto mankind because of the sin of stonement made by the shedding of blood, "and without shedding of blood is no remission."—Heb. 9: 22. **V. H. BRUCE.**

City of Joseph, July, 1845.

The City of Joseph.

Another company will start from the city of New York on the 17th of October at 7 o'clock in the evening. Those wishing to join the company, will send in their names, as instructed heretofore. Going in companies in this way, becomes very advantageous to our poor brethren who have but little means.

The Cap Stone.

BY W. W. PHELPS.

Have you heard the revelation,
Of this latter dispensation,
Which is unto every nation,
O! prepare to meet thy God!

chorus—We are a band of brethren,

And we've read'd the Lord's temple,

And the cap stone now is finish'd,

And we'll sound the news abroad,

Go and publish how Missouri,
Like a whirlwind in its fury,
And without a judge or jury,
Drove the saints and split their blood.

chorus—We are a band of brethren, &c.

Illinois where satan flatters,
Shot the prophets too, as martyrs,

And repeal'd our city charters,
All because we worship'd God,
chorus—We are a band of brethren, &c.

Bennet, Law and many others,
Have betray'd our honest brothers,
To destroy our wives and mothers,
As a Judas did the Lord.

chorus—We are a band of brethren, &c.

And their chief is Sidney Rigdon,
Who's a traitor, base, intriguing,
And will fight at Armageddon,
When the fire comes down from God.

chorus—We are a band of brethren, &c.

While the devil such men justifies,
With his "keys of conquest" morals,
We'll uphold the Twelve apostles,
With authority from God.

chorus—We are a band of brethren, &c.

And we'll give the world a sample,
Of our faith and works most ample,
When we've finish'd of the Temple,
As a dwelling for the Lord,

chorus—We are a band of brethren, &c.

And we'll feed the saints that's needing,
And improve our hearts dy' wedding,
Till we make Nauvoo as Eden,
Where the saints can meet the Lord.

chorus—We are a band of brethren, &c.

We can now supply our subscribers with the back numbers of the Messenger from No. 1.

MARTYRS

OF THE

Latter Day Saints.

The following are the names of a few of the **MARTYRS**, who, for the testimony of Jesus, have been *inimically* murdered in the states of Missouri and Illinois. *Mr. Enos, Martyred, Nov. 4th, 1833, in Jackson Co. Missouri.*

The following Saints were **MARTYRED** in Caldwell County, Missouri, October, 30th, 1838.

Thomas McBride,	Warren Smith,
Levi Merriek	Sardius Smith,
William Merriek,	George Richards
Elias Benner,	Mr. Napier,
Josiah Faller,	Mr. Harmar,
Benj. Lewis,	Mr. Cox,
Alex. Campbell,	Mr. Abbot,
Mr. York.	

About the same time and in the same county the following persons were **MARTYRED**, namely:

David W. Patten,	Mr. Obanion,
Gideon Carter,	Mr. Carey,

Martyred in Carthage JAIL, in the County of Hancock, and State of Illinois on the 27th day of June, 1844.

Joseph Smith, the Seer, Hyrum Smith, the Patriarch.

Two of the noblest martyrs whose blood has stained the earth for ages.

The murderers of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their horrid deeds.

Is there justice in heaven?
If so, let this nation fear!

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway).

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

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Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or other property. For information apply to

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"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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The Overthrow of Babylon.

NO. 4.

A Remarkable Fulfilment of Prophecy.

Each step in the progress of the decline of Babylon was the accomplishment of a prophecy. Conquered for the first time, by Cyrus, it was afterwards reduced from an imperial to a tributary city. "Come down and sit in the dust, O virgin daughter of Babylon; sit on the ground, there is no throne, O daughter of the Chaldeans." After the Babylonians rebelled against Darius, the walls were reduced in height, and all the gates destroyed. "The walls of Babylon shall fall, her walls thrown down." Xerxes, after his ignominious retreat from Greece, rifled the temples of Babylon, the golden images alone in which were estimated at £20,000,000, besides treasures of vast amount. "I will punish Bel in Babylon, and I will bring forth out of his mouth that which he has swallowed up; I will do judgment upon the graven images of Babylon. Jer. li. 44, 47, 52.

Alexander the Great attempted to restore it to its former glory, and designed to make it the metropolis of a universal empire. But while the building of the temple of Belus and the reparation of the embankments of the Euphrates were actually carrying on, the conqueror of the world died, at the commencement of this his last undertaking, in the height of his power, and in the flower of his age. "Take balm for her pain, if so be that she may be healed. We would have healed Babylon, but she is not healed." Jer. li. 8, 9. Patrocles, the governor of Babylon under Seleucus, one of the successors of Alexander, alarmed at the sudden and unexpected tidings that his enemy, Demetrius, with an army, was at hand dared not, from the small number of his forces, wait his approach, ordered the Babylonians to leave the city and to "flee into the desert," and abandoning the city, sought protection for himself and for his troops from the marshes of Euphrates rather than the walls of Babylon. On entering Babylon, though he had come up suddenly like the swelling of a river, Demetrius found "a deserted city." "He shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her."

Babylon was soon resorted to again. but the vicinity of Seleucia, built on very purpose, as Ptolemy records, and as christian writers have long remarked, tended greatly to its abandonment and decay, and was the chief cause of the decline of Babylon as a city, and drained it of a great part of its population. Ptolemy Energet-

us who extended his conquests beyond the Euphrates, carried with him into Egypt 2500 idols some of which Cambyases, who reigned at Babylon, had long before taken from the Egyptians. At a later period, or 130 years before the Christian era, Phraates, king of Parthia, as Justin relates, having marched against the Scythians, who had begun to lay waste his territories, delegated his authority to one Himerius, a favorite on account of the beauty of his youth or childhood, who forgetful of his former (condition of) life, and of his duty as a deputy, grievously oppressed the Babylonians and other estates. Phraates was discomfited and slain by the Scythians, as was also his uncle and successor, Artabanus, soon after by the Thogarii; and his son Mithridates the Great immediately succeeded to the kingdom of Parthia. Diodorus Siculus, in seeming inadvertence, speaks of Eumenes or Humeros as king of Parthia; but mentions that he was an Hyrcanian by birth: and in a single passage or fragment, his description of the cruelties exercised by him against the Babylonians is rich in illustrations, and conjoined with corroborative testimony, marks the continued progress of the prophetic judgments against Babylon. Exceeding in cruelty all known tyranny, as Diodorus relates he omitted no sort of punishment; for having enslaved many of the Babylonians even for any cause whatever, he was wont to send them away with all their households into Media, having orders that their effects, or rather that they themselves should be sold as spoil. He also set fire to the forum of Babylon, and to some of the temples, and destroyed the fairest part of the city.

"There is no throne O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. Take the millstones and grind meal," &c. This prophecy is thus interpreted by Grotius and Lowth, without any allusion to the actual fact of the servitude or slavery of the Babylonians—"Prepare yourselves for servile offices." "From being mistress of king domstow shalt become a mean slave; thy captives shall be set to grind, which was reckoned the lowest kind of drudgery, (see Exod. xi., Judges xvi. 21.) such was the pistrinum, or turning the mill among the Romans." Himerius, the worst of tyrants, exercised every species of cruelty upon the Babylonians, and reduced many of them to actual slavery, and consequently to its meanest toils. "I will cause the arrogance of the proud to cease, and I will lay low the haughtiness of the terrible." Isa. xlii. 11.

In 'suddenly 'running away from her' at the approach of Demetrius some of the inhabitants of Babylon left the Euphrates and fled to the desert, others passed over the Tigris into Susiana: and the intervening rivers and ditches, or marshy ground, over which they had to pass in their hasty retreat, were the best protection of the band that accompanied Patrocles. After reducing many of the Babylonians to bondage, Himerius banished them from Babylon into Media, which lay beyond the Tigris and Choaspes, and their tributary streams; but first he commanded that they should be sold; and the rich and gay apparel of the proud daughters of Babylon, ill suited to the wandering exiles, did not any longer befit their station or their toils. The man-

dates of those who at different times had been appointed over her were obeyed; but it had long before been written concerning the daughter of the Chaldeans, "uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers," &c. "Thou saidst I shall be a lady forever; go that thou didst not lay these things to thy heart neither didst remember the latter end of it."

The temples of Babylon were rifled of their idols by Xerxes, the king of Persia, till the weight of these in gold amounted to 400,000 pounds. Ptolemy Evergetes, took with him from the conquered provinces, on his sudden recall and hasty return into Egypt, 2500 idols some of which Cambyases, the son of Cyrus, who reigned at Babylon, had previously taken from the Egyptians. When Babylon was exhausted by Seleucia, 40 miles distant, and many of the Babylonians removed to that city; and also when many of them at a later period were commanded, together with all their households, to depart to Media; it may be presumed that their households hold gods, though a hindrance rather than a help, thus formed time after time, a portion of their household effects; and that when their temples were finally burned, many of the idols were carried away by the idolatrous Babylonians, condemned to perpetual slavery and banishment, in their weary pilgrimage to the far distant land of their enemies. And thus it was written: "Their idols were upon the beasts, and upon the cattle, your garriages were heavy laden; they are a burden to the weary beast. They stoop; they bow down together; they could not deliver the burden."

"But themselves have gone into captivity," Isa. xlii. 1, 2. Media, from the first, was called to besiege Babylon; for the device of the Lord was against Babylon to destroy it. And in 'the latter end,' 308 years after the siege, and 582 years after the date of the prophecy, the enslaved Babylonians did go to Media, 'into captivity.'

Himerius, and Hyrcanian by birth, was but a youth, if not a boy, the floridness of his juvenile looks was together with the casual absence of the king, the cause of his sudden elevation to that power which, forgetful of his former state, he greedily abused, as to 'excel all tyrants in cruelty. And while the full measure of his sorceries, of which none were omitted, was the cup of indignation prepared for the Babylonians, it may be said also of him: "Surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them." Jer. l. 45. His youth and elevation to power from such a cause, may mark him out as the 'least of the flock,' and in fulfilling 'the counsel that the Lord had taken against Babylon, surely he at once drew them out and made their habitation desolate with them.'

He sent them forth from Babylon, together with all their households; many of the Babylonians had previously removed with all their effects to Seleucia; 'They shall remove, they shall depart both man and beast.' Jer. l. 3.

The temple of Belus, first built to bind the human race to the plains of Shinar, and the other temples of these gods, and many of their fine houses, while yet undemolished, may have long tended to keep the lingering Babylonians with-

in the precincts of the devoted city. But the judgment of God rested on the most magnificent of their temples, as well as on the proud idolaters and their senseless idols: and 'the soothsayers, the stargazers, and the monthly prognosticators, could not stand up and save them from the things that were to come upon them;' and the time was come when the temples of the Babylonians could no longer be their trust or their resort, and when their efforts to save them or their habitations would be in vain. For it is expressly related that Himerus set fire to the forum and some of the temples, and destroyed the fairest part of the city: 'Behold they shall be as stubble the fire shall burn them; they shall not deliver themselves from the power of the flame. Isa. ix, 13 14. The people shall labor in vain, and the folk in the fire, and they shall be weary. Jer. li, 58. Bel boweth down; 'Nebo stoopeth; I will punish Bel in Babylon: and the nations shall not flow together any more unto him.

It is the vengeance of the Lord: take vengeance upon her: as she hath done, do unto her. Jer. i, 12. 'Wo unto them! for their day is come, the time of their visitation. 'The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against the Lord, against the Holy One of Israel. Jer. i, 27, 28, 29.

I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord. 'The Lord of recompense shall surely requite. Jer. li, 24, 56.'

The facts relative to the siege of Jerusalem and the captivity of the Jews thus take the place of predictions; and a parallel may at length be drawn between what the Babylonians did, and what they suffered.

'Bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon came up against Judah to destroy it.' 2 Kings xxiv, 2. And so soon as the 'time of recompense' began, an assembly of great nations, gathered together out of all the countries from Egypt to the bounds of the Caspian, and from Lydia to the Persian gulf, came up against Babylon. 'Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about, and the city was besieged.' 2 Kings xxv, i, 2.

Cyrus having prepared the nation against Babylon, encamped against it round about, built forts against it, and laid siege to the city, which had long been the terror of the nations. 'The Chaldeans took Zedekiah, the king of Judah, and gave judgment upon him, and slew his sons, the princes of Judah before his face; and the Captain of the Babylonish guard took the chief priest and the second priest, and the officer that was set over the men of war, and five men of them that were in the king's presence, and the principal scribe which mustered the people of the land and threescore others, and brought them to the king of Babylon, smote them and slew them.' 2 Kings xxv 6, 7, 18, 21. And in the night in which Babylon was taken, the king, together with many of his nobles, was slain. Nor was the slaughter of the chief rulers of Israel unavenged, when Darius, as Herodotus relates, impaled 3000 of the chief nobility of Babylon. 'All the army of the Chaldeans break down the wall of Jerusalem round about,' (2 Kings xxv 10) and thus Darius break down the wall of Babylon. 'Nebuchadnezzar carried the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon—and all the vessels, great and

small, and the treasures of the house of the Lord and the treasures of the king and of his princes, all these he brought to Babylon.' 2 Chron. xxxvi 7. The treasures of the temple of Belus became the property of Cyrus; and Darius and Xerxes, devoted Magians or worshippers of fire, began and carried on against the revenges of the temple of Jerusalem, till all its treasures were exhausted, and all its idols broken, and all that Bel had swallowed up was brought forth out of his mouth. 'Nebuzaradan, a captain of the guard a servant of the king of Babylon, came unto Jerusalem, and every great man's house burned he with fire.' 2 Kings xxv 8, 9. Himerus a deputy and servant of the king of Parthia, set fire to the forum and some of the temples of Babylon, and destroyed the best or fairest parts of the city. 'The people (of Judah) transgressed very much, they mocked the messengers of the Lord—therefore he brought upon them the king of the Chaldees, and he gave ALL into his hands.' 2 Chron. xxxvi, 14, 16, 17. The captive Jews, 'were servants to Nebuchadnezzar and his sons. The poorest only of the people of the land were left to be vine dressers and husbandmen, and to serve the king of Babylon.' And when the conquerors became the conquered, Cyrus held all the property and the persons of the Babylonians, as given unto him. Having taken Babylon, Cyrus commanded the Babylonians, on pain of death to deliver up their arms: enacted that they should cultivate the land, and pay tribute, and serve those to whom they were respectively given, and he ordered the Persians, and their allies to speak as masters or lords to those whom they had received. Addressing his assembled chiefs, he maintained that all were theirs by right of conquest, as by an eternal law, and 'that they had entered into the possession of a large and fertile country, and of a people to cultivate it for their use.' Successive rulers held them in the same dependent state, and revolt from oppression finally entailed a servitude as heavy and grievous as that which they had formerly exacted. The Babylonians had made the Jews to 'serve in a hard bondage, and shewen then no mercy, but laid their yoke very heavily upon them.' Cyrus reduced the Babylonians to the most abject state, to secure their submission. Darius after their rebellion tyrannized over them more cruelly than before. The cruelties exercised by the idolaters against the worshippers of the God of Israel, were retaliated on themselves by the worshippers of fire and enemies of idolatry. And while 'no mercy was shewn unto Israel,' Himerus, excelling all known tyrants in cruelties, exercised them all, and omitted 'no sort of punishment,' or showed no mercy to the inhabitants of Babylon. Babylon that led Judah captive, and 'smote the people in wrath with a continual stroke, and that ruled the nations in anger,' became the victim of the wrath it had provoked, and was smitten with a continual stroke, and long continued to be the threshing floor of the nations, though 400 years had elapsed from its subjection to Cyrus till its enslaved citizens, in token of the vengeance of the temple of the Lord, went forth into captivity dazzled and distressed by the blaze of the temples of Babylon.

The 'golden city,' which once triumphed over Jerusalem, thus gradually verged, for centuries, towards poverty and desolation. Notwithstanding that Cyrus chiefly at Babylon, and sought to reform the government and remodel the manners of the Babylonians, the succeeding kings of Persia preferred, as the seat of empire, Susa, Persepolis, or Ecбатана, situated in their own country; and in like manner, the successors of Alexander did not attempt to complete his purpose of restoring Babylon to its pre-eminence and glory; but, after the subdivision of his mighty empire,

the very kings of Assyria, during their temporary residence even in Chaldea, deserted Babylon, and dwelt in Seleucia. And thus the foreign inhabitants, first Persians and afterwards Greeks, imitating their sovereigns by deserting Babylon acted as if they verily had said,—"forsake her, and let us go every man unto his own country; for her judgment is reached unto heaven, and is lifted up even to the skies." Babylon shall be as a chased roe, and as a sheep that no man taketh up; they shall every man turn to his own people and flee every one into his own land.

Kindred judgments—the issue of common crimes—rested on the land of Chaldea, as well as on its doomed metropolis; and the tracing of their fulfilment may best lead to the view of the utter desolation of fallen Babylon.

'They come from a far country, from the end of the earth, to destroy the land. Many nations and great kings shall serve themselves of thee also,' &c. The Persians, the Macedonians, the Parthians, the Romans, the Sarcens, and the Turks, are the chiefs of the many nations who have unscrupulously and unsparingly served themselves of the land of the Chaldeans: and Cyrus and Darius, kings of Persia, Alexander the Great, and Seleucus, king of Assyria; Demetrius and Antiochus the great; Trojan, Severus Julian, and Heraclius, emperors of Rome; the victorious Omar, the successor of Mahomet; Hologou and Tamerlane, are great kings, who successively subdued or desolated Chaldea, or exacted from it tribute to such an extent, as scarcely any other country paid to a single conqueror. And though the names of some of these nations were unknown to the Babylonians, and unheard of in the world at the time of the prophecy, most of these many nations and great kings need now but be named, to show that in local relation to Chaldea, 'They came from the utmost border, from the coasts of the earth.'

'They are cruel both in anger and fierce wrath to lay the land desolate,' &c. The Persians vied with the Parthians in cruelty and fierceness against resisting and subjugated enemies. Three thousand Babylonians were at once impaled by order of Darius. Conquest was the object, and kindness was not in the nature of the Macedonian conquerors of Babylon. The possession of Chaldea was contested between Antigonus and Seleucus, and 'ruler rose against ruler.' After its long subjection to the Seleucids, the proverbially cruel Parthians held Babylon in bondage. In the second century of the Christian era, the Romans, 'coming from afar,' still maintained the character of the cruel and fierce desolators of Chaldea, and were thus the unconscious instruments of the fulfilment of other prophecies. 'Under the reign of Marcus, the Roman generals penetrated as far as Ctesiphon and Seleucia. They were received as friends by the Greek colony; they attacked as enemies the seat of the Parthian kings, yet both cities experienced the same treatment.' The sack and conflagration of Seleucia, with the massacre of three hundred thousand of the inhabitants, tarnished the glory of the Roman triumph. Seleucia sunk under the fatal blow; but Ctesiphon, in about thirty-three years had sufficiently recovered its strength to maintain an obstinate siege against the emperor Severus.

Ctesiphon was thrice besieged and thrice taken by the predecessors of Julian. And when attacked by Julian, the anger of that Roman emperor and of his army was not moderated, nor their cruelty abated, by the effectual resistance of the citizens of Ctesiphon against sixty thousand besiegers. 'The fields of Assyria were devoted by Julian to the calamities of war; and the philosopher retaliated on a guiltless people the acts of rapine and cruelty which had been committed by

their haughty master in the Romin provinces; the Persians beheld from the walls of Ctesiphon the desolation of the adjacent country.' With such violence did he wreak his vengeance on the inhabitants of Chaldea, that their fierce wrath was conjoined with the cruelty of their enemies 'to lay the land desolate.' "The extensive region that lies between the river Tigris and the mountains of Media, was filled with villages and towns, and the fertile soil for the most part, was in a very improved state of cultivation. But on the approach of the Romans, this rich and smiling prospect was instantly blasted. Wherever they moved, the inhabitants deserted the open villages and took shelter in the fortified towns; the cattle were driven away; the grass and ripe corn were consumed with fire; and as soon as the flames had subsided which interrupted the march of Julian, he beheld the melancholy face of a SMOKING and NAKED DESERT." But "the second city of the province, large, populous and well fortified," in vain resisted a fierce and desperate assault; and a large breach having been made by a battering ram in the walls, "the soldiers of Julian rushed impetuously into the town, and after the full gratification of every military appetite, Perisabor was reduced to ashes; and the engines which assaulted the citadel were planted on the ruins of the smoking houses." When in after ages, the Romans, under Heraclius, penetrated to the royal seat of Destagored, and spread over Chaldea to the gates of Ctesiphon, "whatever could not easily be transported, they consumed with fire; that Chosroes might not feel the anguish of those wounds which he had so often inflicted on the provinces of the empire: and justice might allow the excuse," says Gibbon, "if the desolation had been confined to the works of regal luxury; if national hatred, military license, and religious zeal had not wasted with equal rage the habitations and the temples of the guiltless subjects." The fierce Assassins, proverbially reckless of committing murder, which was the very work that their missionary went forth to execute, long reigned over Chaldea; and Bagdad its new capital, distant about fifteen miles from Seleucia and Ctesiphon was their imperial seat for five hundred years. "Their daggers, their only arms were broken by the sword of Holagou, and except the word assassin, not a vestige is left of the enemies of mankind; for again and again has it proved true of the land of Chaldea—"I will destroy the sinners thereof out of it."

The Mogul Tartars succeeded as the guilty possessors and cruel desolators of the land of Babylon. "Bagdad, after a siege of two months was stormed and sacked by the Moguls, under Holagou Khan, the grandson of Ghengis Khan." And Tamerlane another great king, "reduced to his obedience the whole course of the Tigris and Euphrates, from the mouth to the source of these rivers; and he erected on the ruins of Bagdad a pyramid of ninety thousand heads." Finally, not with abated, but if possible, with increasing, or with more persevering cruelty, the Turks aided by Saracens, Kurds and Tartars, have become, the weapons of the indignation of the Lord brought forth out of his armory which he hath opened; for "fearful as a token of judgment, and clear as the testimony of truth—"this is the work of the Lord God of Hosts in the land of the Chaldeans.—Waste and utterly destroy after them. A sword is upon the Chaldeans. A sound of battle is in the land, and of great destruction. I will kindle a fire in his cities, and it shall devour all round about him. A sound of great destruction cometh from the land of the Chaldeans."

"And Chaldea shall be a spoil; ALL that spoil her shall be satisfied, saith the Lord. Come

against her from the utmost border, open her storehouses. A sword is upon her treasures, and they shall be robbed." O thou that dwellest upon many waters abundant in treasures, thine end is come, and the measure of thy covetousness." On taking Babylon suddenly and by surprise, Cyrus became immediately possessed of the treasures, of darkness, and hidden riches of secret places." On his first publicly appearing in Babylon, all the officers of his army, both of the Persians and allies, according to his command, were very splendid robes, those belonging to the superior officers being of various colors, all of the finest and brightest dye, and richly embroidered with gold and silver; and thus the 'hidden treasures of secret places' were openly displayed. And when the treasures of Babylon became the spoil of another great king, gave six minae (about £15.) to each Macedonian horseman, to each Macedonian soldier and foreign horseman two minae (45) and to every other man in his army, a donation equal to two months' pay. Demetrius ordered his soldiers to plunder the land of Babylon for their own use. But it is not in these instances alone she has been a spoil, and that all who spoil her have been satisfied. It was the abundance of her treasures which brought successive spoilings. Many nations came from afar, and though they returned to their own country, (as in former times besieging Babylon, so in continuing to despoil the land of Chaldea,) none returned in vain. From the richness of the country, new treasures were speedily stored up, till again the sword came upon them, and they were robbed. The prey of the Persians and the Greeks for nearly two centuries after the death of Alexander, Chaldea became afterwards the prey chiefly of the Parthians, for an equal period, till a greater nation the Romans, 'came from the coasts of the earth' to pillage it. To be restrained from dominion and from plunder, was the exciting cause, and often the shameless plea, of the anger and fierce wrath of these famed but cruel conquerors of the world. Yet within the provinces of this empire, it was their practice, on the submission of the inhabitants, to protect and not to destroy. But Chaldea, from its extreme distance, never having yielded permanently to their yoke, and the limits of their empire having been fixed by Hadrian on the western side of the Euphrates or on the very borders of Chaldea, that hapless country obtained not their protection, though repeatedly the scene of ruthless spoliation by the Romans. The authority of Gibbon, in elucidation of Scripture, cannot here be distrusted any more than that of heathen-historians. To use his words, 'a hundred thousand captives, and a rich booty, rewarded the fatigues of the Roman soldiers,' when Ctesiphon was taken, in the second century, by the generals of Marcus. Even Julian, who in the fourth century, was forced to raise the siege of Ctesiphon, came not in vain to Chaldea, and failed not to take of it a spoil; nor though an apostate, did he fail to verify by his acts the truth which he denied. After having given Perisabor to the flames, the plentiful magazines of corn, of arms and of splendid furniture, were partly distributed among the troops, and partly reserved for the public service; the useless stores were destroyed by fire or thrown into the streams of the Euphrates." Having also rewarded his army with a hundred pieces of silver to each soldier, he thus stimulated them (when still dissatisfied) to fight for greater spoil—"Riches are the object of your desires; those riches are in the hands of the Persians; and the spoils of this fruitful country are proposed as the prize of your valor and discipline." The enemy being thus defeated after an arduous conflict, 'the spoil was such as might be expected from the riches and luxury of an oriental camp; large quantities

of silver and gold, splendid arms and trappings and beds and tables of massive silver.'

(To be continued).

Questions on the Present State of Man

If then, O man, thou hast forsaken the world of spirits, and chosen a habitation of flesh and bone, and located thyself in this department of the universe for the grand purpose of acquiring a more extensive knowledge of material things, and thus to qualify thyself to preside in wisdom over Nature's works, and Nature's laws—if this be one purpose of thine immigration to this globe, it is a most laudable undertaking, worthy of the character of beings springing from so noble a parent.

But tell us, ye sons of God, why pain and misery, and death itself, besets you so closely on every hand?

Do these evils emanate from God?

Is he the originator of pain and death?

Does he delight in the misery of his own offspring?

Is it a pleasure to him to behold his own children bowed down in sorrow and mourning—writhing in pain and anguish, and struggling in vain, in the horrors and agonies of death?

If not, what is the cause of all these evils?

Are they the necessary results of the laws and properties of matter?

Can there be any organization in which these evils do not exist?

Were not our first parents when formed from the dust, and placed in the garden of Eden, free from all these evils?

Was not their organization perfect—free from sickness decay and death—capable of enduring forever—unchanged and immortal?

If so, is not this an evidence that material substances are capable of perfect organization—of an endless duration, entirely free from pain?

Could God consistently with his character, produce any other organization but a perfect one—capable of everlasting endurance?

If not, whence then arises our present, imperfect, changeable, and unhappy situation?

Is it not the result of man's own doings?

Was it not man, and not God, that brought imperfection, pain and death, into our world?

Was it not God that gave to man an immortal body?

And was it not man that changed it to mortality?

Was it not God that gave endless life to man?

And was it not man that called death unto himself?

O unhappy man! As death is not an ingredient of thy nature, why hast thou sought after it?

Tell us ye first progenitor of the human race, why ye chose mortality instead of immortality, why pain was preferred to ease—why death was desired rather than life?

Didst thou not believe that these evils would be the result of thy transgression?

Or didst thou prefer these evils for some great and wise purpose?

Couldst thou, while immortal in the garden of Eden, appreciate the blessings and good with which thou wast then surrounded?

Couldst thou know good without experiencing its opposite?

Couldst thou appreciate light if thou wert never in darkness?

Couldst thou appreciate sweetness without a knowledge of sourness?

Couldst thou fully appreciate any blessing without contrasting it by experiencing in some degree its opposite?

Didst thou, therefore prefer knowledge to ig

norance, though gained by painful experience—by sorrow and mourning, misery and death;

Didst thou prefer to "BECOME AS GODS KNOWING GOOD AND EVIL," rather than to remain in everlasting ignorance of both these principles, though death itself should be the price of this knowledge?

If so, didst thou expect any deliverance from the miserable condition into which thou wert about to plunge thyself, with all thy posterity?

If so, whence did ye expect deliverance?

Couldst thou deliver thyself?

Couldst thou say to immortality return again, and would it obey you?

Couldst thou say to the scattered elements of thy body, now mingled with dust, be organized! and would they hearken to thy voice?

Couldst thou command the openings of Paradise and return again from banishment to thy former possessions?

Couldst thou lift the curtains of heaven, and behold again the smiles of thy Father's countenance?

If not, how canst thou be restored to the blessings of Eden—to the beauties of Paradise—to that which thou hast lost?

How canst thou triumph over death— regain immortality—and dwell again in the tabernacles of light, life, and love?

Who holds the keys of salvation, and the power to redeem to the utmost?

Who is capable of being entrusted with so great and important a work?

Is there any among all the heavenly host better qualified than Jesus Christ our eldest brother?

Has he not had a longer experience than any of the rest of the family?

Is it not through his love and mercy alone, that redemption will come?

Will not all mankind be fully restored from the effects of Adam's sin?

And will not this universal redemption be unconditional on their part?

Is any man required to believe in Christ, repent, and be baptized for the remission of sins; or to do any other work, to obtain a resurrection from the dead?

Is not this blessing obtained by free grace alone without works?

Is any man too wicked to be raised from the dead, and be fully redeemed from the penalty of the original sin?

Will not all mankind, after the resurrection, return again into the presence of God, and there be judged for their own sins and not Adam's?

Will not their own sins condemn them?

And will not their own sins banish them from his presence?

Or are there conditions of redemption from our sins?

If so, what are these conditions on the part of man?

Are they not faith in Christ, repentance of all our sins, baptism for the remission of the same, laying on of hands for the gift of the Holy Spirit, and a faithful compliance with all the commands of God unto the end?

Wouldst thou attain to a glorious resurrection, and be exalted among the just, comply with the conditions, and all are thine.

ORSON PRATT.

From the New York Sun.

Burning the Mormon Houses.

In the worst days of the Goths and Vandals, when every thing was laid waste by fire and sword, there was some excuse, some apology—they were barbarians, but a link separated from the brute creation, without government, without laws, without restraint. But what will be said of

our own citizens in a free and happy land in the sixteenth century, so conducting themselves towards the women and children of the Mormons as to compel them to set fire to their own dwellings and take to the woods for refuge!! It is an awful state of society in Illinois, a condition of things which would warrant the Government in marching a force into the State to afford them protection. Can it be said that there is not power to put down a few hundred lawless men who are committing these depredations? What will other nations say of us, in reading of such acts of vandalism?

NEW-YORK MESSENGER.



SATURDAY, OCTOBER 4, 1845.

Troubles again in the West.

We are called upon again to record other scenes of violence committed against the law abiding citizens of Hancock county Ill. A large portion of which, have gone from the bosoms of our own families in the eastern states to seek a better home in the west, and the advantages of a new country.

We feel truly sorry that our anti-religious friends should adopt such a course, in order to gratify their covetous and selfish propensities. But although our friends may be called to suffer, and many lay down their lives, from the course their enemies have taken, yet we feel as though this step now taken, if persisted in, will terminate in the future advantage of the whole Society. We have for a long time been looked upon, by thousands, who were ignorant of us as a people, as being a wicked, malicious, and evil [designing] community; a prejudice that could never be removed, but by scenes of this kind, or similar, be perpetrated against us, which calls the public mind to a further investigation of our character. We are willing to be cast into the great scales of the 'Law and Testimony,' with any other people, for honesty, industry, and allegiance to both God and our country. Our motto is "peace and goodwill toward all men." If there are vagabonds, and some of the more desperate part of the community that hang upon our skirts and seek our society, (because unpopular), for a refuge from justice, it is nothing more than what other denominations are guilty of. Our standard for virtue, honesty, integrity and obedience to the laws of God and the land on which we sojourn, is as strict and rigid as any other christian com-

munity. And we think that by permission, we might go a little farther, for it regards not the gold of the "purse proud" nor stoops to the mammon of unrighteousness, nor men in high or low degree; for this cause are we more violently opposed by those that go out from among us.

The public press has been like the muzzled ox, for fear of the frown of him, that wears the sacerdotal robe; and the violent prejudices of the community in general, are for the want of a knowledge of the truth. They have been compelled to remain silent. But such high handed oppression, and violence pushing itself forward into a civilized community, calls them forth, and they are compelled to speak, and that too, in the defence of the innocent and oppressed, unless it be some such machine as the "New York Tribune," who "feels for the rights of the people, more than he does for the rights of his pocket" who would play the sycophant by his streetly eccentricities, or chuckle to the shrine of a horde of religious persecutors, to advance the circulation of his TWO-PENNY PAPER.

The first account we received in this city, was from the New York Sun of the 25th of Sept. as follows:—

Leaving Nauvoo.

A rumor is now afloat, that propositions have been made by the principle citizens of Nauvoo, to leave the city and county in the coming spring. The Saints will look upon this as a rumor, and nothing further, and give themselves no uneasiness but what all things will be conducted with that wisdom and prudence, characteristic of the Presidency, and Council. The spirit of Joseph is still living in Hancock county—that spirit that breathed a love for his brethren, and the city of Joseph, that carried him to his grave. It will hover in the midst of Israel until she is righteously delivered.

We shall give all the news regularly, and as speedily as possible, that the Saints may be furnished with every information connected with the movements and success of our afflicted brethren in the west. We hope that this news will retard none that have made their arrangements to start within a few weeks for Nauvoo; but on the other hand, it may be the means of inducing many others to go and help to increase their strength and defend the city to the very last, and convince the world that we love our brethren unto death, and possess the spirit of '76

Safety in Zion.

From the best conclusions that we can draw, from all the news we have received, up to the 30th, the forces on the part of the mob, cannot exceed over five hundred at the farthest, which would be but a mouthful, for a small band of brave men to contend against. And even if their forces should be augmented to a thousand or two, it would only present a better opportunity to try the virtue of our country, the fire and steel of mobocrats, and the souls of the saints. Those who like to get away off by themselves, when they settle in the west, and not join hands with

their brethren, have now learnt a lesson. When we passed through Hancock this spring, from Nauvoo to Carthage, thousands of acres of land was spread to our view, and that of the very best quality; uncultivated and uninhabited, which we think would have been a much better location than down about Warsaw, and Quincy—a safer one at any rate.

Mormon Troubles—30 Houses Burnt.

A slip from the Quincy Courier, Adams Co. Ill., dated 14th inst., informs us that a body of anti-Mormons had attacked 'Morley's Settlement' near Lima, in that county, and burnt 25 or 30 houses, with barns, wheat stacks, &c. The Courier adds:—

'The excitement is very great, and large bodies of anti-Mormons are pouring in from the adjoining counties and from Missouri, are still destroying property, and are determined to drive the Mormons from the county. Our informant saw about fifty Mormons under arms, within about two miles from the settlement. It was in contemplation by the anti-Mormons to attack two more settlements last evening.'

The St. Louis Republican of the 16th learns from a passenger that 300 Mormons were encamped near Lima, and that 1000 Mormons had gone into Nauvoo, where the Legion were ordered.

Destruction of Mormon Settlements.

Popular prejudices against the Mormons have again impelled the people of Illinois to most disgraceful acts of violence. Whole villages and settlements are being laid waste; the accumulations of industry and toil have disappeared before the flaming torch of the incendiary; the sacred rights of citizenship are disregarded, and popular violence reigns supreme throughout the counties of Adams and Hancock. The Mormons are flying into the city of Joseph, where at last advised, they were fortifying themselves.

The origin of this third Mormon war appears to have been as follows:—The Mormons having made settlements in Adams Co. became obnoxious to their neighbors, who charged them with various offences, as petty thefts, maiming cattle, throwing down fences, and acts of personal violence upon the old settlers. While in convention at Lima 9th inst, the latter say they were assailed by a volley of grape and ball from a Mormon force outside of the building. The Mormons deny this, and in proof of innocence, quote the other's acknowledgement that not a single man was hurt in the least, and that all escaped to their homes. The story is said to be a fabrication, to excite prejudices against the Mormons, and in this it succeeded. On the 10th and 11th, after brief warning to the occupants, the burning of the dwelling houses of the Mormons commenced. On Friday other houses were fired. In the course of that day, a committee of Mormons with a flag of truce, entered Lima, to treat with their enemies. Capt. Newton volunteered to introduce them to some citizens, of Hancock Co., and did so. They met in council—Edward Whitney, Joel Catlin, and Samuel Elemying, representing the anti-Mormons, informing them at the same time that they were not authorized by the public to do any thing, but acted on their own responsibility. They were ready however, to receive any proposition tending to allay the excitement. The following proposition was then submitted:—

Adams Co. Sept. 12, 1845.

We the undersigned, a Committee appointed by the Morley and Hancock settlements, (a branch of the Mormon church). Whereas, as there seeming to be some difficulty between said body and anti-Mormons, we as representatives of

said body wish to make some propositions to make peace. We wish to sell our deeded lands as well also as our improvements, as low as can reasonably be expected—reserving to ourselves the crops on the premises—and will take in exchange, working cattle, beef cattle, cows, sheep, horses, wagons, and harness, store goods, and any available property, and give possession as soon as our crops can be taken off, and receive the pay for the same, the whole of which may be purchased from the undersigned, acting Committee, or from the respective owners.

DANIEL TYLER.
HORACE S. RAWSON.
MARCELLUS McKOWN.
SAMUEL ALGEE.

The Mormons would not agree to leave Hancock county, and on the 13th their remaining farm houses were in flames in every direction.

Men were collected in groups in the street of Lima, and the doors and windows of the houses were filled with women and children looking in silent despair upon the work of the destroying element.

Our last accounts are to Sunday night, 14th instant. The incendiaries were busy on the holy Sabbath, applying the torch everywhere—the Mormons flying in consternation to the city of Nauvoo or Joseph.

The anti-mormons are aided by a captain Dunn, at the head of four or five hundred followers from Augusta, who express a determination to protect the friends of that against the Mormon.

One letter says;—

The anti-mormons are encamped about three miles from where the scene of destruction first commenced. Their numbers on Friday, (Sept. 12), was variously estimated from one to three hundred, but an hour's time may greatly swell their ranks. Both parties are well armed, and all the anti-Mormons with whom I conversed, expressed the belief that the work of destruction could not be stayed until the Mormons were driven into Nauvoo. Time will either confirm or negative this belief.

Illinois appears in a fair way to gain an infamous notoriety by these conflicts. The whole force of the state should have been concentrated, the moment it was understood that the anti-Mormon convention was about to meet at Lima.

The following proclamation by the sheriff of Hancock county reveals a fearful state of things.

Proclamation.

To the citizens of Hancock county.—Whereas as a mob from one to two hundred men under arms, have gathered themselves together in the south-west of Hancock county, and are at this time destroying the dwellings and other buildings stacks of grain and other property, of a portion of our citizens, in the most inhuman manner, compelling defenceless children and women to leave their sick beds, and exposing them to the rays of the parching sun, there to lay and suffer without the aid or assistance of a friendly hand to administer to their wants in their suffering condition.

The rioters spare not the widow nor the orphan, and while I am writing this proclamation, the smoke is rising to the clouds; and the flames are devouring four buildings which have been just set on fire by the rioters. Thousands of dollars worth of property has already been consumed, an entire settlement of about sixty or seventy families laid waste, the inhabitants thereof fired upon, narrowly escaping with their lives, and forced to flee before the ravages of the mob.

[After citing the law the proclamation thus concludes:]

I hereby call upon the law-abiding, citizens as

a posse comitatus of Hancock county to give their united aid in suppressing the rioters, and maintain the supremacy of the law.

J. B. BACKENSTOS.

Sheriff of Hancock Co. Illinois.

P. S. It is a part of my policy that the citizens of Nauvoo remain quiet, and not a man from the city leave as a posse until it be made manifest that the law and order, citizens' without the city will not have force sufficient to suppress the rioters of this disgraceful outrage, but that 2,000 effective men hold themselves in readiness to march at a moment's warning to any point in Hancock county.

J. B. B. Sheriff.

Green Plains, Hancock Co. Ill.

Sept. 13, 1845.

A committee of the Mormons had had an interview with their opponents under a flag of truce, and offered to sell out at a fair price, but their overture was rejected.

The state is bound by all the force in its power to protect the persons and property of the Mormons if they are doing nothing to violate the laws. With their peculiar religious faith no one has a right to interfere, they are vulnerable only in their character as citizens.

From Nauvoo.

Mob again in Hancock.

The following we copy from the Nauvoo Neighbor Extra of Sept. 12.—Be ye comforted.

Friday morning, 10 o'clock.—We are informed that a meeting of a number of the mob, was held on Tuesday evening last, at a school house, near Baker's, in Green Plains precinct. We have not been apprized of the nature of the proceedings of that meeting, or what their deliberations were, farther than we can judge from their subsequent conduct.

A preconceived plan, it would seem, had been entered into: several shots were fired, by their own party, through the windows and doors of said school house.

Nothing was known by our people until the next day, when some of the same party commenced firing houses in the Morley Settlement.

We have heard that eleven buildings have been burned by the mob, viz: eight houses and three out-houses.

A messenger just arrived from that section, states that most of our people from the west part of the settlement, have removed to the east part of said settlement.

List of houses destroyed.

Father Whiting's house and chair-factory—burnt.

Edmund Durphy's—tore down.

Father Morley's cooper shop—burnt.

John Edmondson's house and blacksmith's shop—burnt.

Thomas King's house—burnt.

The rest of the houses not reported.

All that we shall remark on the above, is, that Colonel Williams is at the head. We had, for some time, heard a rumor that the mob were preparing for 'further outrages,' but were really in hopes, as our people had given no provocation whatever, that law and order would govern the old citizens.

Our people, though they have been basely treated, and shot at as can be proved, have been quiet, not retaliating, even in self-defence, seeking peace at all hazards. Not being, then, the aggressors, we shall look with great earnestness to the old citizens, and authorities of the country, to ascertain:—

Whether they will coolly remain silent spectators, while the lives of men, women, and children are jeopardized, their homes burned, and the

property destroyed; or whether they will arise and magnify the law and make it honorable.

We speak advisedly on this subject.—We have not been the aggressors, nor will we be; and we appeal to the law and the testimony, to shield us from 'outbreaks' of rioters.—Who is for peace and law?

We repeat, that we speak advisedly on this subject. Our people have not broken the law; they have borne and forborne; and they will look to the law and order citizens, and to the authorities of the land, for protection from land pirates and mobocracy.

As an inducement for men to engage in mobbing, a correspondent in the Warsaw Signal, says:

"Forbearance, in this case, is contemptible and pusillanimous: it is not in accordance with the spirit of our institutions; nor does it comport with the dignity of independent men. Many of our law-abiding Anti-Mormons complain that they do not wish to violate the law. What is the law? Do these gentlemen know what law is? Is acting counter to Ford's or Deming's will a violation of law? No, the people are the law. What have the people done? Have they not repealed the Nauvoo Charter? Have they not justified the killing of the tyrant Joe? and have they not signified their anxiety in many ways that the Mormons should leave the State,—peaceably, if they will; forcibly, if they must?" The next objection is, that we dislike to be the aggressors. Shall we wait for them to commit some outrage against the law? Are they not doing it daily? Shall we then wait till they come out and fight us? We have had repeated evidences that they will not do it. 'Persecution' is piteously cried, instead of the clashing of brave men's armor. And thus it will be, till the depositories of corruption send hither their masses in sufficient numbers to overrun our beautiful State. Shall we withhold the club of vengeance from the viper's head, because he recoils and meekly slinks away?—If you will, citizens of Hancock, you stamp disgrace upon the American name, and entail poverty and misery upon yourselves and your posterity."

Latest Accounts given by the Nauvoo Neighbor.

FORTY-FOUR HOUSES burnt in Green Plains, and Lima precincts.

The Sheriff, Mr. Backenstos, is faithfully and officially using every effort to subdue the mob.

Writs against the Twelve on the charge of treason, is reported to have been issued.

Three hundred thousand bricks was laid in the first story of the Nauvoo-House in two weeks. The work now ceases, for all to rally for defence.

The ball and spire of the steeple of the Temple has been completed.

The mob have not been able to rally over three hundred men at the farthest; and if they are not more successful in hoaxing the people in the adjoining counties than they have been, it will be no go with them.

Good Policy.

There is much complaint in this section because Governor Ford does not order out the militia and put down such acts of violence. But we are of a different opinion. The Governor is well aware of the materials he would have to deal with. He knows our people are well able to defend themselves; and if he should order out the militia in the western section, it would only be adding to the incendiaries' forces. There are, no

doubt, a great many who would be glad of the opportunity to join themselves with the "FIRE AND SWORN" party, as they call it, if they could only have an order from the Governor to go into the field FOR REASONS, to shield them from the disgrace of the name of an Anti-Mormon mob. They think they could overrule the Governor, and make him believe that it is right, and that his interest and the interest of the State demands an exterminating order similar to Gov. Boggs' of Missouri. But for our part, we have all confidence in the course that Gov. Ford may pursue. In controlling the people of the West under the excitement that they were when he last ordered out the troops of Illinois, he is fully convinced of the folly. Experience teaches wisdom.

Still Later from Nauvoo, Warsaw, and Springfield.

A party of the mob engaged in burning houses, was fired upon by the law-and-order party, and Samuel McBrant was killed. A letter was addressed to Col. Williams and the mob party by The Twelve, offering to quit Nauvoo and the county in the coming spring, provided there was a cessation of hostilities. It was rejected on the ground of its being addressed to the "mob party." They are now resolved to defend their property and lives at all hazards.

The Quincy Morning Courier of the 19th ult. says that Mr. Bedell, Postmaster at Warsaw, was ordered to leave on Wednesday by Geo. Rockwell, Ex-Postmaster. He made use of the following language: "The Carthage Grays have come in, and you must leave town immediately, in half a minute. All for God and liberty."

Still Later of the 21st.

Illinois State Register Extra from Springfield.—The Governor has ordered out 500 men to quell the disturbance. Anties beating up for volunteers—Backenstos stands firm—Eighteen Anti-Mormons reported killed, and three Mormons. From the State Register as follows:

Extirmination of the Mormons.

We have a slip, being an extra Illinois State Register, of the date of Sunday, Sept. 21, which furnishes the latest news from Hancock, the scene of the Anti-Mormon outrages, as follows:

It appears that the Anti-Mormons continued their work of destruction until upwards of 100 houses have been consumed. Sheriff Backenstos failed in raising a posse strong enough to stop these movements without resorting to Nauvoo, owing to the fear of all well disposed persons in the country, that their own houses might be consumed. We learn that he has raised about 500 men, from Nauvoo, all well armed, with which he has dispersed the rioters, commanded by Colonel Williams, at Green Plains.

In this affair no lives were lost, as the "Anties" run and took shelter in a cornfield, before the posse came within firing distance.

Backenstos had been driven away from Carthage, and returned with about 500 men, to remove his family; and on his retreat, he fell in with a large body of Anti-Mormons, when a battle ensued. It is said that eighteen Anti-Mormons and three Mormons were killed. It appears that Williams, Sharp, Davis and other leaders, escaped. A large number of the Anti-Mormons were taken prisoners and are now confined and guarded in the court house at Carthage.

The people had all fled from Carthage, Augusta, and other Anti-Mormon towns, and carried their families into the counties of Adams, Marquette, Schuyler and McDonough, and are beating up for volunteers in those counties, to recruit their forces, with which to renew the war. It is unknown how many men they will be able to raise; but it is believed that they have so disgraced themselves by the incendiary mode in which they have carried on the war, that their success will not be very great. But if they succeed, another bloody battle may be expected, in the course of this week.

Before the news arrived the Governor had issued a call for five hundred men to quell the disturbances.

We are advised that it is a fact that no letters have been received at this place from any of the Mormon party since the commencement of these troubles, except one from a very obscure man in Nauvoo, and another from M'Donough county, and no newspapers. It is rumored that the mails have been stopped, and there is a story afloat that one mail carrier has been murdered. No messenger has arrived from all that section of the country until to-day; when a committee arrived from Mount Sterling.

The following we copy from the Sun again of the 29th of Sept.

The Mormon War.

Advices from Warsaw and Nauvoo continue to be distressing. It is said that fifty or sixty buildings have been burnt at Quincy, and that one or two Mormons were killed and several wounded in efforts to save a mill. The clerk of Hancock county has fled with the records. A Mr. Worrel, a merchant of Carthage, was out with a party of twelve or fourteen, when they came up with Sheriff Backenstos and the Mormon party, and in a scuffle of some kind Worrel was shot dead. Great excitement prevails against the Mormons, the intention being to drive them out of the State. Messages have been sent to Governor Ford, but it appears to us at a distance that the Governor is slow in vindicating the laws of the state from these outrages, and that unless vigilant measures are adopted on his part the property and lives of innocent people will be exposed to imminent hazard.

Later.

The editor of the St. Louis Republican, (in that paper of 20th instant,) writing from Warsaw, Ill., 17th inst., announces from the twelve Mormon Elders, who govern the Church and the community, a proposal to remove from Nauvoo and Hancock county next spring, provided the Anti-Mormons cease hostilities immediately, withdraw the vexatious law suits commenced against them, permit them to dispose of their property and prepare for their removal. They appointed a committee of five to treat with an equal number of commissioners from the old settlers. The proposition was favorably received by many Anti-Mormons at Warsaw, but they thought its language disrespectful. The editor of the Republican gives a graphic account of the ruined homesteads of the Mormons, still smoking, with the chimneys of each yet standing as monuments of cruelty and persecution in the nineteenth century!

He says:—

"A mile or so farther on, I witnessed the process of destroying the houses. The Anti-Mormons, as the best means of driving the Mormons away, have resolved to burn down all their dwellings, but at the same time manifest a proper anxiety not to inflict injury upon the sick, and not to destroy any moveable property, or any of the grain or crops. In this they are careful, and, I believe, where the contrary has been the case,

it has been accidental. On arriving at a place called Stringtown—a number of Mormon residences being built along the road, each having attached to it a small farm—in the lane in front of one of these buildings were about twenty armed men, on horseback, drawn up. Within, the family, consisting of the parent and a number of daughters and sons, from about eighteen years down, assisted and urged on by two or three of the armed posse, were carrying and throwing out every moveable thing. The family were working with great assiduity and industry, and it was painful beyond conception, to witness them toiling thus to prepare their own houses for the sacrifice. Still, they did it with more composure than I could have commanded. Except the mother and one or two of the youngest children, the rest worked with even a forced appearance of pleasure, and would reply, or laugh with seeming freedom, to the jests and jokes of the men who urged on the work. At length every thing was removed, even to the flooring plank—a fire was then kindled in one corner, by the aid of clapboards and other dry combustibles, and in ten minutes, the flames danced over the labor of months. In this way, the party served six or seven buildings, of the number, a handsome frame house. As I passed one place, a solitary female, apparently past the meridian of life, was walking alone, with mournful steps and downcast eyes, around the smoking heap which constituted the ruins of her home! I suppose that it was her only shelter. The sight might have drawn pity from sterner material than I can boast of. One man who was burnt out had twelve in family; his house, of hewed logs, had been recently put up, and a smile of joy and triumph for a moment lit up the faces of his family, at the suggestion that the logs being green, would not burn; but it was only momentary, for soon it was all in a blaze."

Mr. Backenstos, the sheriff of Hancock county, has issued a second proclamation, in which he gives the following account of the manner in which Mr. Worrel came to his death:

"After parting with the gentleman who escorted me (from Warsaw) I travelled about a mile and a half, when I discovered an armed body of some twenty men on the Warsaw and Carthage road, two or three miles eastward of me, and going towards Warsaw. I watched them, and on discovering that four men, mounted, left the main body, apparently to strike a point in advance of me, with all the speed of their horses; I put the whip to my horse. As I was travelling in a buggy, they taking a nearer cut, evidently gained on me. The chase lasted for two miles, when I overtook three men with teams. I informed them that armed men were pursuing me to take my life. I summoned them as a posse to aid me in resisting them. I dismounted and took a position in the road, with pistol in hand. I commanded the mobbers to stop, when one of them held his musket in a shooting attitude, whereupon one of my posse fired, and, it is believed, took effect on one of the lawless banditti. We remained and stood our ground, prepared for the worst, for about ten minutes. The mobbers, retreating some little distance, made no further assault. I then made my way for the city of Nauvoo, where I am at this time."

The Spirit of the Press.

It is praiseworthy to witness the independent stand taken by the leading organs of this city. The Sun, Herald, Mirror, and Young America, speak without fear of priest or people, in condemnation of the unhallowed outbreak against the unresisting, and peaceable citizens of Hancock county, Illinois, by a band of ruffians who

wish to proscribe the faith and religion of other people to their own narrow contracted theories.

The New York Sun says:

"The State is bound by all the force in its power to protect the persons and property of the Mormons, if they are doing nothing to violate the laws. With their peculiar religious faith, no one has a right to interfere; they are vulnerable only in their character as citizens."

The New York Herald says:

"The recent outbreaks in Illinois should lead the independent press throughout the country, and all good citizens, to a united and vigorous effort against the spirit of disorganization and rebellion. Let all these attempts to persecute the Mormons, or any class of people, be at once crushed and covered with indignant rebuke."

We really hope that it may be so, and the suffering community of Hancock Co., be made to feel its balmy influence. That the Mormons are not the aggressors, we copy the statement of the Anti-mormon correspondent in the Warsaw Signal. Out of their own mouth let them be judged: "The next objection is that we dislike to be the aggressors. Shall we wait for them to commit some outrage against the law?" Who cannot see from this language, that they have some conscientious men among them, that did not wish to take part in the affray, because they could not do it without being the aggressors.—

The more wicked and daring among them, were selected by their leaders, to fire upon some of their own party, while convened in a meeting in order to deceive the more conscientious part in making them believe the mormons were the aggressors. Thus by such stratagems cause their own party to be united, as well as serving for a watch word in the adjoining counties, to come to their assistance. By so doing, they think to obtain a sufficient force from Missouri and Iowa, with what can be raised in Illinois, to finally exterminate the Mormons from the state. But we hope that our people will not place too much confidence in the law and order party for protection, but stand bold and resolute in their own defence. Public opinion now calls upon them to do so. There is no other remedy for safety. If they come out against Nauvoo, teach them that the spirit of '76 still lives, by defending their houses from burning, and their families from the ruthless hand of mobocrats and land pirates. And the whole Union will respond AMEN. We feel that the crisis has now come, when it will be known whether there is religious liberty in America; we have borne and forbore until it is no longer a virtue. The Anti Mormons accuse us of cowardice, because we have borne so much. Public opinion and the community at large, scout us for our non resistance.

"In our patience let us possess our souls," and either have peace on earth, or a martyr's crown in eternity.

From the Young America.

More Mormon Troubles.

The following we copy from the Young America, of this city. "He that is not against me, is for me."

The St. Louis Republican of the 16th inst. gives an account from a Warsaw correspondent

of an attack by persons unknown. "Supposed to be Mormons," on a meeting of Anti-Mormons in Rocky Run precinct. The unknown persons fired a volley of balls through the doors and windows of the school house in which the meeting was in session. In consequence of this, the people were arming and four buildings were burned down, and one man shot, but, not mortally; thirteen Mormon teams were seen wending their way to the city of Refuge; and it was reported at Warsaw, that large bodies of Mormons are patrolling the southern part of the country, and that a number of families from the interior were on their way to Warsaw, seeking protection. In regard to these accounts, it is necessary to say that they come from a source as notoriously hostile to the Mormons as Delhi is to the Anti-Renters, and possibly from motives as sordid and unpatriotic.

P. S. Accounts received since the above was written say that the Anti-Mormons had burned SIXTY HOUSES, and were proceeding with the work of destruction! The Mormons are fleeing for refuge to Nauvoo, many of them driven naked and helpless from their homes, and some from sick beds. The Sheriff of Hancock county (at Nauvoo) had issued a proclamation requiring aid to quell the rioters, and requiring 2000 men of Nauvoo to hold themselves in readiness for action.

These outrages appear without any excuse or palliation; because if the Anti-Mormons have suffered wrongs, the law has not, as in the case of the Anti-Renters, refused redress. The Mormon paper of this city, dated to-day but printed before the above accounts reached us, contains the following abominable paragraph concerning the Mormon Temple, copied from the Warsaw Signal.

"The Saints say the Temple is NOT covered with oak shingles. We don't care; it is covered with pine, which will make it BURN all the better."

From the New York Mirror.

The Outrages against the Mormons.

We have no language strong enough to express our abhorrence of the mob proceedings in Illinois, against this unfortunate people. They are of a piece with the Philadelphia riots, and the worst proceedings of the anti-renters; and second only in atrocity to the cold-blooded murder of Joe Smith. These mob excesses are the dark side in the picture of our country. Scarcely an instance of extensive infraction of the laws by combinations of people has yet occurred in our country in which the perpetrators have not come off victorious. The mobs themselves are comparatively matters of small moment, that is, the direct suffering from their violence against life and property is the smallest item in the amount of the evil they cause. It is the impunity with which mobs are raised; and with which they execute their fiendish purposes, that gives just cause for the greatest alarm. What one man would be imprisoned during life, or hung for, a hundred or a thousand may do with an absolute assurance of escape. The murders and confiscations in Philadelphia, perpetrated by individuals singly, would have brought hundreds to the gallows; perpetrated in crowds, these atrocities are followed by a few mock trials, which show only the utter powerlessness of the law. Joe Smith is murdered while in the custody of the officers of the law, and under the Governor's solemn pledge of honor for his safety. Because this is done by an armed band of fifty or a hundred men, justice sleeps, and many of the murderers—the very murderers of Smith—are engaged in burning the dwellings of the Mormons with a view to drive thousands of people from their homes.

The spirit, which in Lexington is directed against one individual, is in Illinois directed against an entire class. In both cases the law is powerless, the officers of the law are mere straws, and the disapproving mass of the community of no weight whatever. A most sad and disheartening picture!

Still Later from the St. Louis Republican, Sept. 21.

It appears that there will be no compromise. The Mormons have one thousand men in the field.

Warsaw, Sept. 18, 1845.

In my last letter of yesterday, I did not allude to the death of one of the anti-Mormons, named Samuel McBratney, as the fact was not ascertained until late in the night. McBratney was with the party engaged in burning houses on Bear Creek, and fled with the rest, but he and Mr. Lindsey, who was wounded, were on worse horses than the others, and in the rear of the company. The Mormons fired upon them when at the bottom of the hill, and consequently I did not see or hear the fire. It was not believed in the camp of Col. Williams, nor in Warsaw, that McBratney was missing, until in the night. The fact having been ascertained, about 11 o'clock at night, a party of men went out from Col. Williams' camp to search for him. They found him in the prairie, dead, lying on his back, his arms and legs spread out. When he was brought to town, I went to see the body, and never saw a person more mangled. He had been shot in the shoulder, the ball passing out at the side, and through the arm to the skin; another ball entered the hip. There were three or four deep sabre cuts over the head, and seven or eight deep stab wounds in the neck and chest. I am at a loss for a motive for thus mangling the body, for the shots he had received were sufficient to have secured his arrest, and must have disabled him from making any resistance after he fell from his horse. The body was interred the next morning without any parade: but his death added much to the excitement.

I have said that a proposition from the Twelve Elders of the Mormon church at Nauvoo, was received in Warsaw yesterday afternoon. I insert a copy of it, that the reader may the better understand the objections which the citizens entertained to acting upon it.

To Col. Levi Williams, and the Mob party, of whom he is the supposed leader, who have been, and are still engaged in burning the houses and property of the peaceable citizens of Hancock county—

We the undersigned, citizens of the city of Nauvoo, have selected a committee of five, viz., Peter Haws, Andrew H. Perkins, Andrew H. Derby, David D. Yearsley, and Solomon Hancock, who will be the bearers of this, to confer with you, inform you that it is our intention to leave Nauvoo and the county next spring, provided that yourselves and all others will cease all hostile operations, so as to give us the short but necessary time for our journey; and we want you to return us an answer in writing by our said committee, whether you will cease your destructive operations and vexatious law suits, and give us the opportunity of carrying out our designs peacefully.

Brigham Young,
John E. Page,
George A. Smith,
P. P. Pratt,
Orson Spencer,
Samuel Bent,
Amasa Lyman,
Willard Richards,
Charles C. Rich,
Isaac Morley,
John Taylor,
Heber C. Kimball.

Nauvoo, Sept. 16, 1845.

This communication, instead of being conveyed by the committee as it purports to be, was brought to Warsaw by an individual, not a member of the committee; and although it is dated on the 16th, it was not delivered until the evening of the 17th. The citizens and the men in Williams' camp appeared to be well pleased with the terms of the compromise proposed, but were unwilling to act under it. The caption of the communication is to "the mob party and those engaged in burning the houses and property of peaceable citizens." Now many of the most influential men in the anti-Mormon party who strongly desire the removal of the Mormons from the county, have throughout opposed the burning of houses, and were, therefore, unwilling to make the admission that they were the persons to whom the communication was addressed. To act under it they conceived, involved this admission. Believing that there was a possibility of effecting a compromise, and staying the further destruction of life and property, I consented to go to Nauvoo, and endeavor to induce the Twelve so to change or alter the address of their communication that the citizens might feel free to act under it.

I left Warsaw about 11 A. M., and reached Nauvoo about 3 that evening. Nothing of moment occurred on the way up. About eight miles out I was hailed and stopped by the picket guard of the city, and I was also stopped as I was about entering the city, by another guard; but in each instance they were very civil, and after being informed that I was going to Nauvoo, on business with the 'Twelve' they offered no further resistance. I saw but few persons in the streets of Nauvoo. Mr. Backenstos, the Sheriff, had left about an hour before my arrival, with a body of troops for the vicinity of Warsaw. The work upon the Temple and the Hotel is suspended for the present, and every thing was quiet and peaceable, except the occasional appearance of armed men, generally with a gun and knife.

I met the Council of Twelve at Mr. Taylor's, and laid before them the purpose of my visit. I endeavored to explain to them the position in which the phraseology of the proposition placed those Anti-Mormons who had not been engaged in the burning or destruction of property, and assured them that, if they would so change or modify the address—if they would direct it to individuals or to the Anti-Mormons, or to those opposing the Mormons, or in any way which would not involve a direct charge of crime, that their proposal would be acted upon and a committee appointed immediately to confer with them. I urged that, if their proposition was made in good faith, they could not object to the modification, as that did not affect the terms of compromise. After a long and desultory discussion, they declined making any change or modification, and I left the meeting. My inference, from what was said in the meeting was, that the events of the preceding day, the flight of the Anties, and the confidence expressed by Mr. Backenstos in his third proclamation, that he could succeed in arresting the burners, had produced a decided change in their feelings from what they were when the proposition was written. Considerable anxiety was manifested to withdraw the proposition altogether, and repeated declarations were made of their ability and determination to maintain their position, and to punish those who have destroyed their property. They frequently declared that, if the law failed to furnish them protection and redress, they had the power and would exercise it, to protect themselves, and retaliate on those who had injured them. They certainly can bring into the field a large body of well armed men, but I fear they lack the essential of good soldiers, viz.: courage. I was accompanied on the

trip by a warm Anti-Mormon—a discreet young man—Mr. Brown; and to show the manner in which things are viewed by persons here, I may here state a conversation which occurred with Mr. B., a Mormon, who had been burned out, gave him a description of the manner of proceeding—"Two clerks," said he, "came out from Warsaw and invited me to empty my house, and then set fire to it, doing up the thing just as politely as if they had been selling me a bill of \$50 worth of goods." This is a pretty fair description of the way things were done, and the truth is, that there were not many personally engaged in the destruction of property. Those who are, reason thus—They say that the Mormons and old citizens cannot live together, and that the burning down of their residence is the most emphatic, as well as the easiest way to show them that they must leave. The season and the crops, they say, are favorable for them to go, and they may as well be convinced now as at any other time, of the necessity of their going. This is the reasoning of the Fire and Sword party.

I remained in Nauvoo all night, during which time Mr. Backenstos sent in a requisition for six hundred more men. About sunrise on Friday morning, the alarm gun—a large cannon stationed on the hill near the Temple—was fired, and before we left the city the people were flocking in I was informed by a prominent Mormon, Mr. Babbitt, that they would send out to Backenstos that day about three hundred artillery men and an equal number of foot or infantry. I am disposed to believe the numbers were greatly exaggerated, for Backenstos' party, which left the evening I arrived in Nauvoo, was represented as six hundred strong, when in fact he had not two hundred with him. There is much sickness in the country. Each party is about equally afflicted with it, and from this cause neither party can muster its full force. I was frequently told that the object of this great force was to visit Warsaw and arrest the citizens who were engaged in the depredations.

I returned to Warsaw, having effected nothing, so far as the compromise was concerned. Upon the spread of the intelligence of the number of men under the command of Backenstos, most of the citizens who thought they were implicated, and their families, crossed the Mississippi, to the towns of Alexandria and Churchville, where, I believe, they will await assistance from the Anti-Mormons of other parts of the county, and from Missouri. I am well satisfied that the Anties have no disposition to give up the contest; in fact, many of them have gone too far now to retreat. I learned that they have invited Colonel Allen, of Monticello, to take the command, and they were expecting assistance from the vicinity of Carthage, and from several of the adjoining counties. At the same time, the Mormons say that assistance has been proffered them from several adjoining counties, and from parts of Iowa. My own opinion is, that both sides will receive less assistance than they expect.

October 1st 1845.

General James Arlington Bennett of Arlington House, Long Island, has just left this city this evening at 6 o'clock, by way of Albany and Buffalo, for the state of Illinois, to lend assistance to the 'law and order' party of Hancock county.

We have omitted a large portion of matter for the want of room. If we get any very important news, our next will appear three days sooner.

COME ON—A company will start on the 17th, for the City of Joseph. No danger. We are stopping all papers as soon as they run out. Many were stopped last week.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.

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NEW YORK, BOSTON, PHILADELPHIA, OCTOBER 11, 1845.

WHOLE No. 67.

NEW-YORK MESSENGER

(Continuation of the Prophet.)

IS PUBLISHED EVERY SATURDAY

AT NO. 7 SPRUCE STREET N. Y.

BOSTON, NO. 76, ESSEX STREET,

PHILADELPHIA, CORNER OF THIRD AND DOCK.

AT TWO DOLLARS PER ANNUM,

□ All communications should be sent (Post Paid,) to
S. BRANNAN, No 7, Spruce street.

War in Hancock County Ill.

We have received no intelligence from the war quarter, that is more correct than that embodied in the proclamations of Col. Backenstos, Sheriff of the county. They give a full detail of the affair without any exaggeration, information that may be relied upon. We expect before our paper goes to press, to hear more fully in relation to the movements of the Gov. If he takes a decided stand in this affair, the matter will be settled in favor of our brethren, or law and order. We are under the necessity of omitting much other interesting matter, to give room for that connected with the safety of Zion. We here insert the first proclamation that was issued

PROCLAMATION.

To the Citizens of Hancock County:

WHEREAS, a mob of from one to two hundred men under arms, have gathered themselves together in the S. W. part of Hancock county, and at this time destroying the dwellings and other buildings, stacks of grain and other property, of a portion of our citizens, in the most inhuman manner, compelling defenceless children and women from their sick beds, and exposing them to the rays of the parching sun there to lay and suffer without the aid and assistance of a friendly hand to minister to their wants in their suffering condition.

The rioters spare not the widow nor the orphan, and while I am writing this proclamation the smoke is rising to the clouds and the flames are devouring four buildings, which have just been set on fire by the rioters. Thousands of dollars worth of property has already been consumed; an entire settlement of about sixty or seventy families laid waste, the inhabitants thereof fired upon, narrowly escaping with their lives, and forced to flee before the Mob.

By the revised laws of our State under the criminal code, sixth division 58 Section, Page 181, the crime of Arson is defined as follows:—Every person who shall wilfully and maliciously burn, or cause to be burned any dwelling house, kitchen, office, shop, barn, stable, storehouse, &c., &c. shall be deemed guilty of arson, and upon conviction thereof, shall be punished by imprisonment in the penitentiary for a term not less than one year nor more than ten years, and should the life or lives of any person be lost in consequence of any such burning aforesaid, such offender shall be guilty of Murder, and shall be indicted and punished accordingly.

And whereas the laws of this State make it my duty as a peace officer of this county to suppress all riots, routs, &c., &c., and all other crimes,

Therefore, I Jacob B. Backenstos, Sheriff of the county of Hancock and State of Illinois, in the name of the people of said State, and by the authority vested in me by virtue of my office, hereby solemnly command the said rioters and other peace breakers to desist forthwith, disperse and go to their homes, under the penalty of the laws. And I hereby call upon all the law abiding citizens as a posse comitatus, of Hancock county, to give their united aid in suppressing the rioters, and maintain the supremacy of the laws.

J. B. BACKENSTOS.

Sheriff of Hancock County, Ill.

P. S. It is a part of my policy that the citizens of Nauvoo remain quiet, and not a man from that city leave as a posse until it be made manifest that the law and order citizens without the city will not have force sufficient to suppress the rioters of this disgraceful outrage; but that 2000 effective men hold themselves in readiness to march at a moment's warning to any point in Hancock county.

J. B. BACKENSTOS,

Sheriff &c.

Green Plains, Hancock county, Illinois, Sept 13th, 1845.

PROCLAMATION

NO. 2.

To The Citizen of Hancock County Ill, and the surrounding Counties:

It is truly painful that my first Proclamation did not have the desired effect of quelling the mob in Hancock county; I was strong in the hope that when men, engaged in such heinous and wicked purposes, come to reflect, after the excitement of the moment, would cease and go to their homes.

The burning and destruction of houses and other property was commenced on the 10th day of September instant, by a body of armed men, who gathered in the south west part of this county, headed, it is said, by the notorious Levi Williams: the mob is spreading itself in different directions: some of the mob have been in pursuit of me since Wednesday afternoon about 3 o'clock; they have pursued me on the public road and have threatened my life; they leveled their arms at me, and desisted only when fired upon and the fear of death put them in mind of their illegal mob proceedings. On yesterday an armed force undertook to take me; I became apprized of their intentions—evaded them and fled to Bear Creek, where I had a posse of comatatus, and from thence I repaired for the second time to Warsaw, to ascertain if any reliable force could be procured in that place. I became satisfied that I could get no aid from that place.

I became further satisfied that my life was sought by some of the mobbers, lurking about the town. This information was communicated to me by some personal friends who had free in-

tercourse with, and the confidence and secret intentions of those desperadoes. My friends of Warsaw considered my life in danger and advised me not to go out, but to remain secreted in some safe place; my business as an officer of the peace demanded my departure from that place.

I procured the aid of a personal friend to guard me out of that place into the prairie some 3 or 4 miles. All my friends advised me, should I see meet men with arms, that I had better evade them, and under no considerations get into their hands. After parting with the gentleman who so kindly escorted me thus for I had traveled about a mile and a half when I discovered an armed body of some twenty or more men on the Warsaw and Carthage road two or three miles eastward of me, and going towards Warsaw. I watched them, and on discovering that 4 men of the force; mounted on horse left the mainbody, apparently to strike a point in advance of me, with all the speed of their horses, and finding that they were in pursuit of me I put the whip to my horse, for I was in a buggy, they taking nearer cut evidently gained on me.

The chase lasted for a distance of two miles, when I fortunately overtook three men with teams. I immediately informed that armed men were in pursuit of me, evidently to take my life. I summoned them as a posse to aid me in resisting them. I dismounted took a position in the road, with pistol in hand I command them (the mobbers) to stop, when one of them held his musket in a shooting attitude, whereupon one of my posse fired, and, it is believed, took effect on one of the lawless banditti. We remained and stood our ground, prepared for the worst, for about ten minutes. The mobbers, retreating some little distance made no further assault, but finally retreated. I then made my way for the city of Nauvoo, where I am at this time. Knowing the plans and designs of the mob faction in our country, I am induced to be thus full and minute in detailing the particulars of those seeking my life, because I dare take steps as a peace officer, to put an end to the proceedings of the most lawless, disgraceful, and inhuman banditti that ever infested our State, inasmuch as I have in vain applied to the citizens of this county, without the limits of the city of Nauvoo, therefore,

I, Jacob B. Backenstos, Sheriff of the county of Hancock and State of Illinois, in the name of the people of said State, and by virtue of the authority in me vested, hereby again solemnly command the mobbers and rioters throughout this county to disperse, desist, and forthwith go to their homes under the penalty of the laws of our country, and such other consequences as may follow:

And I hereby call upon, and likewise command every able bodied man throughout the county, to arm themselves in the best possible manner, and to resist any and all further violence on the part of the mob, and not to permit a further destruction of property, and to arrest all those engaged in this wicked proceeding and destruction of property, and threatening of lives, and I further command that the posse comitatus repair to the nearest points invaded by the rioters, and to defend at the point of the bayonet, and at all hazards the lives and property of the peaceable

citizens, and again reinstate the supremacy of the laws.

J. B. BACKENSTOS,
Sheriff Hancock County, Ill.

Sept. 16, A. D. 1845
half past 2 o'clock, P. M.

P. S. It is proper to state that the Mormon community have acted with more than ordinary forbearance—remaining perfectly quiet and offering no resistance when their dwellings, other buildings and stacks of grain, &c., were set on fire in their presence, and they have foreborne until forbearance is no longer a virtue.

The notorious Col. Levi Williams, who is at the head of the mob, has ordered out the militia of this Brigade, comprising Hancock, McDonough, and Schuyler counties, but it is to be hoped that no good citizen will turn out and aid him or others in the overthrow of the laws of our country, and it is certain that no good citizen will cross the Mississippi river with the design to aid the riots.

J. B. B. Sheriff.

PROCLAMATION

NO. 3.

To the Citizens of Hancock County
and the surrounding Country:

WHEREAS the community at large may and do expect at my hands, a fair and impartial statement of facts, with regard to the riot which has been raging, and is still continuing its ravages with the firebrand and otherwise; since the issuing of my second proclamation the mob have become more infuriated than ever:

The Postmaster at Carthage, Chauncey Robinson, Esq., who is also County Recorder, was compelled to flee from Carthage with his family in order that their lives might be spared. Capt. Rose, the Treasurer and Assessor of Hancock county was also expelled from his residence in Carthage and obliged to flee to some secure place with his family for safety. At Warsaw Edward A. Bedell, Esq., Postmaster of that place and a Justice of the Peace of the Warsaw Precinct, was obliged to flee to save his life, giving him but half a minute's time to prepare to go. These gentlemen have been driven from their homes by force of arms, and threats of immediate death, if they offered any resistance.

Messrs. Bedell and Robinson are well known with very many citizens of the adjoining counties, and they are favorably known too, and are amongst our very best citizens in Hancock, (and if there be any merit in it, they rank among the oldest settlers of this county.) Capt. Rose, is much respected by all honorable men with whom he is acquainted. On the night of the 15th inst., an armed mob surrounded my residence at Carthage in search of me, as they said, greatly terrified my wife and children, demanded entrance to search my house, and informed Mrs. B. that I must leave Hancock county immediately under the penalty of consequences, which meant death.

On the night of the 16th I raised an armed force of mounted men and marched to Carthage to rescue my family and others threatened. On entering the town we were fired upon by some of the mobbers, who instantly fled—My heart sickens when I think of the distressed situation in which I found my family, in the hands of a gang of black hearted villains, guilty of all the crimes known to our laws. It is however due to say, that there are a few of the Carthaginians and Warsaw people, who have heretofore acted with the mob faction, who are opposed to this riot, yet, up to this time, they have not joined the standard of law and order; the families which I designed to rescue had all fled,

with the exception of Mrs. Deming, the widow of the late Gen. Deming, was of opinion that she might escape their vengeance, inasmuch as the death of her husband so recently, it was thought, had appeased their wrath against that family.

After we had entered the town, persons were seen running about the town with fire brands. Anticipating their intention of firing their own buildings in order to charge the same upon the posse committatus under my command, we immediately took steps to prevent this, by threatening to put to the sword all those engaged in firing the place.

We then directed our march towards Warsaw, and on reaching a point midway to that place, I was informed of new depredations by the mob. I sent my family to Nauvoo for safety, under a small guard, and took up a line of march in the direction of the rising smoke. On reaching a point about three miles from the rising flames, I divided the posse committatus, in order to surround those engaged in burning; we were discovered by them. On our approach the mobbers took flight, the posse pursuing with directions to arrest them if possible, and to fire upon them if they would not be arrested. The house burners retreating towards one of their strong places at the speed of their horses, a part of the posse pursuing at full speed, and firing upon them, killing two and wounding, it is believed, others. This occurred on Beaver Creek. This occurred about 2 o'clock this afternoon.

I commanded one of the detachments in person, and authorized the person who commanded the other. As I was then satisfied that the burners had fled from that place, we directed our line of march northwardly, when we were informed of the approach of a reinforcement of mounted men, who were ordered to reconnoitre, raise the people to defend, and aid them in defending the settlement against the depredations of the mob. We then directed our course to Nauvoo, performing a forced march of about 65 in the space of 20 hours. This expedition is the first effort at resistance to mob violence in the county, since the outbreak. I have now a posse committatus, numbering upwards of 2000 well armed men, firm and ready to aid me in suppressing the riot, and in arresting them. I am happy in informing the citizens that 2000 additional armed men hold themselves in readiness to be called out when necessary.

To those honorable and worthy citizens in the adjoining counties, who have proffered their aid in quelling this disgraceful mob, I will say, after returning my grateful acknowledgements for the kind interest which they have manifested in defence of the rights of American citizens, the Constitution and the laws of our beloved country. That, as yet, I have confidence that I can command force sufficient within this county, to arrest, or if that fails, to put to the sword every villain engaged in this inhuman outrage; I am sanguine of success, whether my life be spared or not. Gladly will we receive aid from any of the adjoining counties, for the suppression of the rioters, in the event the force in this county be insufficient. If no considerable numbers of mobbers gather from without Hancock, success will crown our efforts. I am well advised that no considerable number from any of our adjoining counties will come and act with any mob; and I now declare if the mob shall fire their own buildings, grain or other property, for the purpose of charging the same on the posse, I shall deal the same as though they destroyed the property of others, and arrest or put to the sword all such incendiaries.

Since my second proclamation, I have learned further particulars of the scoundrels, who were

in pursuit of me on the highway on the 16th inst. the facts of which were fully set forth in said proclamation so far as was in my possession. I now inform the public that Franklin A. Worrell was one of the four, who, on that occasion pursued me; was shot by one of the four posse, who I summoned on the spot to protect my life.—Worrell died the same day.

J. B. BACKENSTOS,
Sheriff H. Co., Ill.

Hancock County, Ill.,
Sept. 17th, A. D. 1845.

Mobs and Mormonism.

The following we copy from the New York Herald. It is the true spirit. And we hope our brethren in the West will sustain it.

The recent popular outbreaks—the awful deeds of violence and blood—which are daily perpetrated in Illinois, are disgraceful in the extreme. When we look at this state of things in Illinois, in conjunction with anti-entiment in this State, the conduct of the anti-abolition mob in Kentucky, and various outbursts here and every where, one would suppose that our government and the state of society amongst us were going backward. But it is not so. These local diseases correct themselves, and are inevitable in a free country, under a popular form of government. There may be some slight injustice to individual rights in all these ebullitions and explosions in particular localities, but they have a general effect on the great masses of the people, which is of a salutary character, and so they work their own cure in process of time. This is seen already in the anti-ent districts. Reaction has begun. The friends of law and order have been alarmed and aroused. The absurd doctrines of Greeley and his compatriots, about the rights of property, are now scouted by many who formerly were half inclined to swallow them. Throughout all the anti-ent region, the Tribune, and all such incendiary and revolutionary prints, are execrated by the intelligent and orderly classes.

The recent outbreak in Illinois should lead the independent press throughout the country, and all good citizens, to a united and vigorous effort against the spirit of disorganization and rebellion. Let all these attempts to persecute the Mormons, or any class of people, be at once crushed, and covered with indignant rebuke.

MILBURY Mass. Sept 25, 1845.

BR BRANNAN—I take this opportunity to inform you that the Northbridge branch of the church are all in good spirits, that is those that were left behind the fall of 1833. There has been some added since that time. I think they are all rejoicing in the present order of the church. They highly esteem the Twelve with president Young at their head. I must say that I esteem the authorities for the righteous course they have pursued so far as I know. I am very happy that the time has come when I can say to you that, from ten to fifteen of the members of this branch are making all preparation next fall for going west, and will start the six or seventh of October next, and will call at the Messenger office for instructions proper for their journey.

Yours with respect in the new covenant
CYRIEL E. BROWN.

We would notify our subscribers, that all papers will be discontinued, as soon as their term of subscription runs out, unless we hear from them.

NEW-YORK MESSENGER.



SATURDAY, OCTOBER 11, 1845.

Mob and Burning.

"And they shall make war and prevail against the saints, until the Ancient of Days shall sit."

It is almost incredible, the scenes of suffering that the saints, many of them, have been called to pass through. Only once let us call our minds to the conflagration of one hundred houses, and the dispersing of treble that number of the many peaceable inhabitants, and all too, for God and religion. Such a God and such a religion that requires an offering like this, deserves imprisonment in the county jail, for three days and fed upon bread and water. And the advocates of such scenes, whether on the stump, (like Williams and Davis,) or in the sanctum sanctorum of the Warsaw Signal, deserves suspension between heaven and earth until they are dead, dead, as a warning to all future offenders. These men with some others, have been the prime movers of the whole transaction, by inflaming the public mind in the neighboring towns. This notorious Williams, we have been told, since the death of our Patriarch and Prophet has constantly kept a red flag flying from one of the windows of his house. Sharp in the Warsaw Signal, has been keeping up one continual run of slang, and slander. It was him that throw out the threat of burning our temple, in the very last number of his paper previous to the outbreak. Every little rumor in circulation was sure to find its way into the Signal, all in contemplation of the awful scenes, that we have now witnessed. It is supposed that the amount of grain destroyed, was nearly sufficient to have fed the whole county, for one year; this of course adds to our distress. We all know that the embarrassments and difficulties to be encountered with in a new country, is enough when you have a plenty to subsist upon, without any additional calamities from such a 'God and religion' that has been seeking the ascendancy in Hancock, under the title of the 'FIRE AND SWORD PARTY.'

The Governor has now taken it in hand, and we hope he will not leave the work unfinished. It is now that he can do honor to himself and to his country; by lending a hand to him 'that has fallen among thieves.'

Let law and order be once more restored, which will not be, till those who have offended, are brought to justice. Let peace and safety be granted to the law abiding citizens of Hancock Co., for the next five years, and we will show to the world as well as our country, that there is no virtue too high for our aspiration. And yet at the same time, the general advancement of social society, will not be restrained, nor reduced to a system of slavery of both mind and body to gorgeously decorate the prominent representatives, but all will feel the balmy influence of that domestic state of society, that will bring thousands to its bosom; and thousands will come from afar to learn of their ways, and walk in their paths.

Life and liberty has been the object of our search, and if we have not found it in Nauvoo, let us die before we go one inch further. Let us nail our flag to the mast head, and call upon all men that love the rights of civil and religious liberty, to sustain it. If we leave Nauvoo, there is no home for us within the Republic of America; but like the ancients of old, we must wander in the mountains in sheep skins and goat skins; or beyond her boundaries, and occupy a territory independent, and be governed by our own laws. It is very plain that the world will not love us, and we know of no other reason, than 'WE ARE NOT OF THEM.' We love and respect them, we have shown it by our works, by our labors, toils, and sufferings that we have been willing to endure for their salvation—to bring them to a knowledge of the truth. Thousands have listened and obeyed it, thousands have rejoiced in it, and died in it, and found a home in the Paradise of God, by means of it.

The desperate and unhallowed course pursued against us, has raised in every bosom a spirit that caused our forefathers to bleed for religious liberty. It has flown from one state to another, until the friends of those residing in Nauvoo, feel like taking the wings of the morning, and flying to their assistance; and we do really believe that if the call was made, that thousands in a few days would be found hovering on the banks of the Mississippi, and civil and religious liberty prove triumphant. But we hope there will be no need for a sacrifice of this kind. If our brethren will only stand their ground, we feel and know that law and order will prove triumphant. This movement has increased our friends one hundred fold. Public opinion goes in our favor like a whirlwind. And if Governor Ford does not take a decided stand against the rebellion, and bring the offenders to justice, and punishment, he is everlastingly disgraced in the estimation of his country. He will never be able to shrink back into the shade and hide himself with falsehood, as did Begg of Missouri. No, but his name must become a text for every philanthropist of this and the coming age. But for our part, we have every confidence as yet, in his administration. We feel that every effort in his power will be properly exerted to restore peace in society and bring the offenders to justice.

A List of Facts.

One hundred houses have been burned in Hancock Co. under the Generalship of the notorious Williams and others.

E. A. Bedell, Post master and justice of the peace at Warsaw; and Chancy Robinson Esq. Post Master and county Recorder at Carthage, have been EXPELLED from their offices and their homes.

Michael Barnes, Thomas L. Barnes, William Spencer, Adam Snider, James Gooden, Harrison Archer, John Hill and Martin Taylor, are individuals who have been identified, as house-burners—let them be remembered in the judgment.

Nine hundred bushels of threshed wheat was burned on two farms.

The citizens of Adam's county have already commenced indictments for house burning.

Franklin A. Warrell, of Carthage, who had charge of the guard at the time of the Carthage massacre, was shot dead in his attempt to take the life of Backenstos the Sheriff.

The work on the Temple and Nauvoo House has been stopped for a season. But it will soon be in motion again. Then commences the pains of poor Sidney again. OM DEAR!

We are informed that Tom Sharp of the Signal, and Williams is at the head of the 'FIRE AND SWORD PARTY,' as they term themselves.

Females and children confind to their beds, in a low stage of sickness with the bilious fever, were made to drag themselves from their beds, for their houses to be burned, and they left upon the ground in the open prairie, exposed to the scorching rays of the sun.

The mob have burned the house of Backenstos in Carthage.

The mob sent a committee to the Governor, requesting him to co-operate with them to exterminate the Mormons: on his refusal they replied they would be under the necessity of doing it themselves. This greatly incensed Gov. Ford, who told the deputation, that if they dared violate the law by further riotous proceedings, he would order them out on the public square and have them shot.

The law and order party have possession of Carthage up to the 25th.

Backenstos's fourth proclamation has been issued, which will be found in this number.

For the latest authentic accounts we cite our readers to the 4th proclamation of Mr Backenstos.

FROM NAUVOO.

We hope that the call made by our brethren in the west, which the presiding elders and others have been notified of by letter from Eldor Pratt, will be responded to liberally; they are now afflicted, it is now they need help, and the service rendered by any brother in the church at this time, will only be the means of brightening another star in his crown. He will be laying up treasure in a store house for a stormy day. And will have made to himself friends with the mammon of unrighteousness, that if he should fail, some one else may receive him into everlasting habitations.

Going West.

There was about forty in the company that started for the city of Joseph on the 26th ult; and we hope in the next company there will be a hundred. On the day the company left the city, we received the distressing news from the West; but it made no difference with them, they all went off lively and cheerful like Abraham that went to offer his son. This is the way God tries the faith of his servants, and when he finds another Abraham among them, he exalts him to be a friend of his. There is quite a difference in being a friend or servant to any one: says the saviour to the twelve: "ye are no longer my servants, but FRIENDS." So let us be friends to God as soon as we can. Let all that can, gather to the west as soon as convenient. 'Arise and shine for thy light has come.' The 17th of this month is the day appointed to leave the city.

England.

We have still later news from England by the last steamer.

The great and glorious work of our Father is moving forward,

Some few efforts have been made by the accusers of our brethren, who have gone from this country, to palm themselves upon the churches by going into meetings of the saints, and not making themselves known until they have spoken out some of their abominations. But God has hedged up their way.

There has been a dreadful conflagration at Smyrna, about 700 houses destroyed.

We copy the following remarkable phenomenon from the Millennial Star.

"Capt. Caithness, of the English brig Victory laden with patent fuel, from Newcastle, bound to Malta, where she arrived on the 20th of June, reports that on the 18th idem at half-past 9 p. m. (having been at noon from observations taken by three chronometers, in lat. 36. 40. 56, and longitude 13, 44, 36,) both the top-gallant mast and the royal mast went suddenly over the side, as if by the effects of a sudden heavy squall, though there was not at the time the least appearance of a squall or bad weather of any kind; at half-past 11 it came on to blow hard from the S. S. E. to S. E. and all hands were sent up to reef the topsails, when it fell dead calm and the crew as well aloft as on deck could scarcely breathe from the sulphurous exhalation, dust of sulphur, and the intense heat which prevailed. The ship labored all the while, and at the distance of about half a mile, three immense balls of fire were seen to issue from out of the sea, and remained visible for about ten minutes. Another heavy squall shortly after came on from the S. S. E. and soon carried the ship out of the hot into a cold current of air.

Post Masters.

We would respectfully notify the post masters that are in the habit of reading this paper two or three days before delivering it to the owner, that if they will give us their names their wants shall be supplied.

From Pittsburg.

PITTSBURG, OCT. 1, 1845.

DEAR BR. BRANNAN—The war in Hancock is like to have a glorious termination. Law and order are likely

to prevail over house burning and mobocracy. This looks like the fulfilment of Rigdon's last public prophecy in Nauvoo before his priesthood was taken from him. He said: "Brethren, you shall rise up and not go down, you shall go forward and not backward, you shall prevail against your enemies and not be prevailed against." But so soon as he lost his priesthood, he began to curse us; but his curses coming without authority, I trust will have but little effect only to seal his own condemnation.

My opinion of his paper published in this place is: that disappointed ambition gave it birth, *revenge* is the legs on which it moves, it draws the milk of slander, falsehood and reproach from the breasts of its patrons for food, it is clad in the garments of deep affected piety, selfrighteousness, and a holy and sanctified zeal; just that kind that God hates, angels despise, devils are ashamed of, and all good men abhor. Its author is destined to become a vagabond before the people, and his body to find a drunkard's grave.

Yours in haste, ORSON HYDE.

NEW YORK, OCT. 3, 1845.

TO S. BRANNAN, DEAR SIR—

I have just returned to this city from a short, but agreeable mission to Boston, Lowell and Peterboro. I found the saints in those places, united and firm in the cause of truth, rejoicing in the increased light and knowledge of this great dispensation. Love, fellowship, peace and good order reign triumphantly in their midst.

The most implicit and unlimited confidence is manifested towards the presiding authorities. The most of them have paid their tithing, and others are making arrangements as fast as possible to do the same. All seem to have an increasing anxiety to obey the great command concerning gathering. The progress of the Nauvoo House, and Temple, has inspired the saints with fresh courage; and they look forward with joy to the time when they shall meet with the thousands of saints, to receive the necessary preparations, knowledge, and endowments, for the exaltation of themselves, together with their progenitors and children.

Meetings are more generally attended than usual; many are enquiring after the truth; and some are being baptized: Thus the cause is triumphant and will prevail.—Rigidism is scarcely named in the east, only with the utmost abhorrence.

The saints throughout the east, have cheerfully and promptly responded to the call for funds to purchase canvass for a Tabernacle. May they be favored with the privilege of setting under the curtains of the same, and of enjoying the rich treasures of wisdom and knowledge as it flows undulterated from the great fountain of light.

It is truly cheering to the servant of God to visit the delightful society of the eastern saints. They are intelligent, kind-hearted, and amiable in their dispositions—generous, patriotic, and noble-minded in their feelings, in a word, they are the descendants of the Pilgrim-fathers; that noble, hardy-race, who braved the dangers and hardships of earlier times. They love the truth, and rejoice in it. Thousands of the fair sons and daughters of New England, shall yet embrace the gospel, and flow unto Zion, to assist in building her cities, her towers, and her Temples.

ORSON PRATT.

From the South Sea Islands.

TAHITA, Dec. 6, 1844.

MY VERY DEAR AND RESPECTED WIFE—

I joyfully embrace another opportunity of writing you a few lines, knowing you are ever anxious to hear from me; especially when we are so remote from each other. I hardly know what to write about first, I have so many things to say, and in fact a sheet of paper is a poor medium, to my notion, to communicate one's thoughts; still, as there is no other resource, while so widely separated, we must gladly accept of it. Still you must not expect that all that I can say in this, is hardly an index to what I want to say. I sometimes think

it quite strange that I have never received any communications from you since I left; still, I cannot attribute it to your neglect, for I fondly hope there are some on the way, and will soon reach me. It is a long time though, that I have had to wait, and sometimes I get quite out of patience.

It is now fourteen months since, I have heard a syllable from you or the church, except some newspaper stories, or the like. One of those was, that Brothers Joseph and Hyrum had been assassinated. Such things, though we do not believe them, give us great uneasiness, and make our situations very unpleasant.

Nothing but the privilege of seeing you, would give me more pleasure at the present time, than to know your situation and circumstances; whether you are in Philadelphia or Nauvoo, and how you prosper? whether those who volunteered to befriend you, are friends indeed and how you are contented in my absence? whether you hold out faithful yet? I hope and trust you do.

Should they kill Brother Joseph, and half the church, we know it is the truth; and God's purposes will roll on, and be fulfilled in spite of all things. If he is killed, what has befallen him more than the rest of the prophets? Nothing. But I hope and trust it is not so.

My ignorance of your whereabouts troubles me a great deal, and had I known that it was going to give me so much uneasiness I never should have consented for you to leave Nauvoo but I fondly hope you are in Nauvoo, and boarding with Brother Schwartz. If I knew that was the case, I should rest contented. I suppose dear, you still think your lot is a hard one at the best, and so it is, taking an abstract view of it, that is, unconnected with the reward of your privations. But we must learn to look ahead and live in anticipation, or as the phrenologists say, we must cultivate the bump of hope, and get a large share of that, and then we shall be able to comfort ourselves, now with the anticipations of the future.—For my own part, the thoughts of our meeting again, and having the privilege of communing together, is truly a great pleasure, and keeps my spirits up under all circumstances. Only think for one moment—my heart leaps for joy while I write it, when we shall meet together. Then we can sit down and talk over all our trials and difficulties, and look back with pleasure upon the past, knowing we have done our duty and stand approved in the sight of heaven.

When I do return, if the Lord will, I intend securing what you have ever desired,—a comfortable dwelling; and if the Lord should see fit to call me to go forth again to preach the gospel, I intend to see it well stocked with provisions for your use while I am gone, except I should have to come on such another mission as this. If I should have to come on such a mission again, I will tell you what, I think you would have to come with me; for I don't think I should be willing to be separated from you so long again. However, I guess I will get home again before I talk of going away.

Dear, I must begin to draw my letter to a close, as my space is getting small, and you will please excuse all blunders, as I have written in a hurry. I am just on the point of going to pay Bro. Pratt a visit on the island of Tooboni, and I anticipate a pleasant time.—He has built up quite a branch of the church there. We have altogether, according to the last accounts received from the brethren baptized forty-three or forty-five.—About one third are English and Americans, and the rest natives. Rather slow work but the Lord's will be done; and if we do the best we can, of course it is all that is required of us, whether little or much is done.

I, oftentimes, dear, imagine myself returning home, and just landing up by the old stone house,

or just entering the threshold of the door, and of clasping my own dear wife to my bosom, and greeting all of my dear friends—Methinks I can now see you all gathering around me, and with eager visage, making a thousand enquiries, while I shall be so overjoyed that I shall not be able to give an answer to any of them, but making equally as many of you. O that will be joyful,—joyful joyful, joyful, and the bare anticipation of it, repays us for all we have to endure in consequence of our separation.

I suppose you would like to know how I get along as regards my temporal affairs. To that I would say, I lack for nothing that I stand in need of. The Lord has been true to his promise. I have over found those who were ready to administer to my wants, and I have never been destitute of money since I left America which is more than I could say while I was travelling there. I have lived with Bro. Lincoln ever since I have been here. Both he and sister Lincoln treat me as one of their own family. They want me to stay with them as long as I am here. So you see the Lord has provided abundantly for me.

Now, I suppose, you would like to know when I intend to start for home. Well, I'll tell you. I have engaged my passage already. Ah! that makes your eyes shine. But stop! I did not tell you when the vessel, was going to sail, it is a whale ship, and she has gone out to fill up and return here in ten months, and if the Lord will, I shall go home in her. At any rate I have engaged to. I must now close. Please excuse all mistakes I am, as ever, your affectionate husband.

BENJ. F. GROUARD.

Second Message of Orson Pratt.

To the Saints in the Eastern and Middle States, Greeting:

We are again called upon to mourn over the renewed afflictions; and accumulated sufferings of the saints in the West.

Again the flaming torch of incendiaries is applied in open day, to upwards of one hundred habitations of the long-persecuted suffering EXILES OF COLUMBIA.

Again the flocks and herds, wheat, and other kinds of grain—the hard earnings of an industrious, though much injured people, are destroyed by the desolating ravages of the MURDERERS OF OUR PROPHET AND PATRIARCH.

Again hundreds of families are deprived of a shelter, and forced to flee, at the point of the bayonet, from the smoking ruins of their own houses, to seek refuge in other parts.

Again the sword of 'mobocracy, is unsheathed, and bathed in the blood of an innocent inoffensive people, now dwelling in exile in this boasted land of freedom.

Our sufferings have been great and of long continuance. We cannot forget the burning of upwards of two hundred of our houses in Jackson county, Missouri,—the forced expulsion of twelve hundred helpless, unoffending citizens from their own lands in said county.

We cannot forget the expulsion of some thousands of our people from Clay county, nor can we forget the exterminating and bloody edict of Governor Boggs, under which 15000 American citizens, men, women and children, were banished from Caldwell and other surrounding counties—from their own homes and firesides, and compelled at the point of the bayonet, to flee as exiles into the state of Illinois, penniless and unprotected. Neither can we erase from our remembrance, the great destruction of our crops, cattle, horses, and other flocks, together with the horrid murders and butchery of some scores of defenceless persons, including women and little children. And we

cannot drive from our memories, that we hold the deeds of many thousands of acres of land in the upper counties of Missouri, from which we have been expelled without the least remuneration.

Neither can we forget the cruel and most inhuman murder of two of the best men that have graced the earth for ages, and this too, while under the solemn pledge of the Governor for protection.

Where, in the first instance, has our government protected us, or restored to us our property or our rights as American citizens?

We have repeatedly appealed to the courts—to Legislators—to governors—to Congress—to Presidents, but in vain. In the language of our noble ancestors, "Our repeated petitions have been only answered by repeated injuries." We still groan in exile—in persecution—in death. No friendly arm is stretched out for our protection. We are left to struggle alone amidst the mountain waves of continued persecution, which roll and dash upon us with tremendous fury, threatening to swallow up and engulf us in the widely extended vortex.

Under these afflicting circumstances, what shall we do? Shall we be discouraged? No, Let us stretch out our hands towards heaven and appeal to Him who holds the destiny of nations in his own hands. Will He not hear? Yes verily. The blood of innocence smokes from the ground in the midst of this nation, and cries aloud to heaven for judgment. Shall they escape? No, Justice shall not slumber until this nation feels! Though it tarry, be not deceived, it shall surely come, like the fury of the whirlwind—like the foaming rushing torrents of Niagara; and their judges and rulers, their legislators and governors—their congressmen and presidents, shall know that innocent blood has been shed—that there is justice in heaven.

In the mean time, while the nation is ripening for judgment, let the saints in the East gather up their substance, their gold, and their silver, and flee unto the West.

And inasmuch as our government has forsaken us, and left us to protect ourselves, it becomes highly necessary for every saint to provide himself with every useful weapon of defence, to protect himself; his wife and children, his house, his property, and his country from the desolating ravages of mobs.

One of the most useful weapons of self defence is the SIX BARRELED PISTOL, about 5 or 6 inches in length. Let the saints in every branch in the east, obtain large quantities of these for the purpose of self defence.

We are blamed by the editors, by the nation, and even by the mob themselves, because we do not defend ourselves. Let this no longer be thrown in our teeth. Stand up like men of valor and courage, and contend for the rights guaranteed by the constitution to every American citizen. Be unflinching and unyielding so far as these rights are concerned. Hold fast to them in life and in death. Large quantities of arms have been taken from our brethren while in Missouri, by the mobs of that state, which have never been returned to us; thus many in the West are left destitute of the means of self defence, and many of the citizens are unable to assist the Sheriff in maintaining the supremacy of the laws against the unheard of outrages and riots of that vicinity.

Therefore all the Eastern churches—every man and woman, are hereby counseled to furnish all the means in their power to procure pistols of the above description. Let the money or funds for this purpose be forwarded to me in New York, and the weapons shall be purchased, and forthwith forwarded by some safe conveyance to

the proper authorities in the West, that they may have the means of self defence.

It must be distinctly understood, that these funds are separate and apart from all tithing. It is over and above.

These weapons will be your own, only sent on in advance of the emigrants, to be loaned by the proper authorities to maintain law and order.

Let no one who loves his country, and desires to preserve the lives of the innocent, fail to use his utmost exertions to accomplish so laudable an object.

Let us stand up boldly and fearlessly, to maintain the supremacy of the laws, and stamp with eternal infamy and disgrace, the wretches who dare invade the sacred rights of our glorious constitution, bequeathed to us by the blood of our noble and patriotic fathers.

Let every presiding officer see that these instructions are immediately complied with. Ten thousand dollars should be raised as soon as possible. He that will not do all that he can to help in these emergencies, is unworthy the name of a saint, or even of an American citizen. Remember that the law and order citizens of Hancock are spending thousands weekly. And shall we sit still and do nothing?

Let not the hands of the saints be slack in paying their tithing; now is a time that it is wanted more than ever—hundreds of poor people must labor on the Temple, and they must be fed and sustained. Let all tithings be paid to authorized agents, or be sent by the mail, or some other safe conveyance to me in New York. Be diligent brethren in all things, and hearken to counsel, and you shall triumph gloriously in the earth.

I remain, dear brethren, with the warmest feelings of friendship and brotherly love, your faithful shepherd and watchman.

ORSON PRATT.

New York, October 4th, 1845

PROCLAMATION

NO. 4.

To the Citizens of Hancock County, Ill. and the surrounding Counties.

Since issuing proclamation No. 3, new things have transpired in which the public at large feel a deep and abiding interest, who expect from me a fair, full and unvarnished statement of facts as they exist with regard to the rioters if within my knowledge, as well as of my proceedings in attempting to suppress the same, with all the important facts as they occur during my progress.

On the evening of the 18th instant, I proceeded with 200 well armed mounted men, for the second time to the southwest part of the county, which has sustained nearly all the suffering and destruction by the mob, joining the detachment which I had previously detailed to reconnoitre, make arrests and prevent further burning. My intention was to attack the encampment of the rioters, on the following day and route them. I received intelligence that they had changed their position, which caused me to countermand a previous order for a reinforcement of 800 infantry, and two pieces of ordnance. I also received intelligence that the mob were encamped in the bottom near the Mississippi river, below Warsaw, with at least 800 armed men with one piece of artillery. As I had previously determined to march into the camp of the rioters, and arrest or disperse them, I again ordered a reinforcement of four hundred infantry and one piece of artillery, with the intention of attacking the camp; this gave me the command of a posse with seven hundred men and one piece of ordnance.

Knowing the courage, bravery, and skill of the forces under my command, I was willing to make an attack upon the enemy entrenched behind their fortifications: I then took up a line of march to Carthage, the county seat of Hancock the residence of nearly all of the notorious Carthage Greys, and the head quarters of a band of the most infamous and villainous scoundrels that ever infested any community, who have, for the last two years abandoned labor and the ordinary avocations of good citizens; they are generally poor; a few have been trading upon borrowed capital; but they are selfish and will not even trust their own mob friends. Many of those have considerable large families; they must live and do live—how, I would ask, do such men get a living? men without means and with families, too, and who do nothing but brawl about grog shops, cursing and abusing better citizens than they can be; men who are openly upholding mob violence, aiding and abetting the extermination of the very best and oldest settlers in this county, forsooth they have the independence of differing with them in opinion. Did not the community in this and the surrounding counties already know the names of those heaven daring land pirates, I should publish their names at full length. I entered the town of Carthage about the setting of the sun, as I had large number of writs for the arrest of those accused of burning Houses, Barns, and stacks of grain, I ordered my posse to surround the town and permit none to escape, but to bring every man to the Court House in order that I might arrest such persons as I had writs against, and detain such other persons in custody as are accused by respectable persons until writs could be procured, that they might be dealt with according to law. All those against whom I had writs fled before I could have them, surrounded except one Anthony Barkman.

Col. Gettis was arrested on suspicion of being one of the ring leaders, he is charged with having ordered out his regiment in order to join the mob, orders signed by him, directing to and commanding the captains of companies under his command, requiring them immediately to call out their respective companies; this Col. Gettis admits, but claims that he was commanded to do so by a superior officer, viz: Col. Levi Williams, who claims to hold and have the command of this brigade, comprising Hancock, McDonough and Schuyler counties, by virtue of seniority by commission, Col. Gettis agreed to remain until morning, when I informed him that he would not be detained, as I was unable to get positive testimony that he was engaged in burning, or that he advised others so to do, however several suspicious circumstances connected with the conduct and acts of Col. G., for several days previous to my entrance into Carthage, for instance, Col. Levi Williams, John McCauley, a notorious advocate of the mobbers, several others of the same gang and the same Col. Gettis held a secret meeting in Carthage on the 16th instant. Col. G. is a strong advocate for the extermination of a portion of the community of this county, some of the law and order citizens of Carthage and vicinity felt disposed to censure me for not putting him under arrest, as it is believed he is a co partner of the notorious Levi Williams.

After the posse was put in motion in the direction of Carthage, I addressed a communication to Col. Levi Williams and others in the words and figures following, to wit:

2 o'clock, P. M., Sept. 18th, 1845.

Head Quarters of the Sheriff of Hancock county, commanding the posse comitatus of the Southern detachment in said county.

To the mob gathered in the southwest part of Hancock county, Ill., commanded and directed by Col. Levi Williams and a few others, who, as

it is said, have a strong force under their influence and guidance, and who are also strongly fortified, as I am informed, and who have, as I know, destroyed much property with force of arms, by going about this county shooting at, and compelling peaceable citizens to leave their homes, and applying fire-brands to their buildings, grain, &c., and otherwise by all manner of inhuman treatment to the sick and helpless women and children. It is unnecessary for me again to remind you of the magnitude of the crimes of which you already stand charged.—Some of the sick women and children who were compelled to leave their sick beds under your wicked and fiendish fiat, have since died as it is believed, in consequence of exposure to the inclemency of the weather and the rays of the sun, thus adding murder to the lesser crime of arson. My duty as an officer is defined by law. Your mob proceedings require of me an effort to quell you in your mad career if possible without the shedding of blood. You will all do me the justice to say that I have spared no pains in endeavoring to accomplish such a desirable result; issued proclamations, and took pains that copies were sent to your mob camps; you know my duty. You were advised openly of my determination and policy which were fully set forth in my proclamations. You have not desisted in your depredations, but on the other hand you became more emboldened than before.

In the mean time I have raised a posse comitatus in order to arrest all engaged in this riot if possible, and in case they should not submit to law and be assisted, to fire upon upon them or put them to the sword.

The painful necessity of firing upon a part of your depredators, became apparent on the 16th instant, at which time several of the burners were killed; and we caught them in the act of burning buildings. I will close this communication by again appealing to you in the name of humanity, the law, and the good of yourselves and our country that you instantly desist your mobbing and burning, and deliver yourselves into my hands to be dealt with according to law, that is to say, you the leaders; and to surrender into my hands the ordinance which you procured from fraud and deception; and that you also deliver into my hands the State arms which you have twice heretofore refused to surrender upon the demand of the Executive of the State to his authorized agent; and forthwith disperse each and all of you go to your houses and pursue the ordinary avocations of good peaceable citizens.—Such a course will be honorable to you, and will save the shedding of much blood.

I am authorized to receive and take charge of all the public arms in this county.

It is expected that you will comply with the above reasonable requests. I hereby pledge myself to protect you in all your constitutional rights, and that you shall be dealt with according to the laws of our country. Should you see fit to submit to the requirements as set forth above, you will, on the part of the mob, communicate to me in writing at the Chapman place, midway between Carthage and Warsaw, on to-morrow at 12 o'clock, M. Should you not submit, or refuse to reply, your silence will be taken as a refusal to surrender to the laws when you must expect the consequences.

Respectfully yours, &c.

J. B. BACKENSTOS.

Sheriff of Hancock Co., Ill.

P. S. I send by the bearer hereof my last proclamation, No. 4.

On the following day Mr. Calkins, express returned, and stated that Col. Williams had crossed the river into the State of Missouri, whether he

had fled with the following communication in reply to my letter of yesterday:

Sept. 19th, 1845.

J. B. Backenstos,

Sir:—I received a communication yesterday through Mr. Calkins, addressed to me in the character of the 'leader of the mob.' I entertain no communication, neither will I make any reply in that character. Your communication bespeaks the character of its author, and meets from me that indignant contempt it so richly deserves. If you were worthy the notice of a gentleman sir, I would meet you on any field, but as you occupy a station so far beneath the dignity of a man that I shall not condescend to have any thing to do with you in any manner, shape or form. You can pursue what course with the 'mob' that you please, I answer not for them, but rest assured that they are at all times ready for you.

LEVI WILLIAMS.

I am directed by Gov. Ford to collect the public arms which have been demanded in vain twice before from the mobbers, to wit: the arms of the Carthage Greys and the arms in the hands of Capts. Grover and Davis at Warsaw, under this order and instruction I directed my posse at Carthage to collect all the public arms which were so, unfortunately placed in the hands of officers and privates who have on many occasions used them as means to terrify, insult and abuse the peaceable citizens of our country. I have collected nine stand and a part of the accoutrements and will endeavor to get the balance.

I have them in my possession subject to the order of the commander in chief of the Illinois Militia; they are not and shall not be used by the posse under my command, as I have no authority from the Governor for so doing.

The posse under my command have been prompt and obedient to all my orders, with the exception of one order in relation to the collection of the State arms in Carthage. I ordered the posse to ask for receive from any person in possession of any arms of the Carthage Greys, and deliver them to me at the Court House.—This order was disobeyed or misunderstood, by two of the posse by bringing three guns, the private property of citizens, and one man quarrelled with a lady and used in her presence ungentlemanly language. I ordered the three men immediately under arrest, placed them under guard, sent them home, and returned the guns.

After leaving a sufficient force to defend the place against the mobbers both within and without the town of Carthage, at about 12 o'clock on the 20th inst., we took up our line of march to the place of rendezvous at the Chapman place, between Warsaw and Carthage, thence to proceed against the mob encampment with a design to arrest or rout them from their hiding place; before I reached midway to Warsaw, I received positive intelligence that the mob had fled the county and State by crossing the Mississippi river at Warsaw with all their arms, cannon, &c., to Missouri. I marched the posse to Warsaw for the purpose of making arrests, remained a short time; when I directed the infantry and artillery northwardly on the prairie road and I proceeded up the bottom road with the mounted forces, I am now on the bank of the Mississippi river near Montobello.

Since firing upon the mob at Bear Creek on the 20th inst., there has been no burning of any houses, barns, grain, stocks, nor any thing else, that has come to my knowledge. The mobbers, rioters and other outlaws have principally fled without the limits of this county. Peace and

A. D. 1845.

NEW-YORK MESSENGER.

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quiet, law and order, has been restored in Hancock county.

Therefore, I Jacob B. Backenstos, Sheriff of Hancock county, hereby proclaim the county of Hancock in peace, that the rioters have dispersed and gone to their homes, or fled this county and state, let all good citizens who were expelled, by the mobbers, from their homes, and those who fled from the county for security against mob violence, return to their homes, they shall be protected. I have an armed force stationed in the Court House at Carthage, for the protection of the officers of the county, who are compelled by law to reside at the county seat, and for the protection of all persons having business at, or who may desire to visit Carthage, and also to protect from insult and mob violence the inhabitants of Carthage and the surrounding country. I have a number of small scouting parties reconnoitering the county to keep the peace and protect the settlements and make arrests of those that are known to be guilty of the riot, in whose hands writs have been placed. I desire that the citizens will aid them in ferreting them out, that they may be arrested and brought to justice.

J B BACKENSTOS.

Bank of the Mississippi river, near Montebello, Sept 20th A. D. 1845

P. S.—The Warsaw Signal Extra of the 18th Sep, contains its usual amount of willful and malicious falsehoods. It is unnecessary for me to deny any one statement; I pronounce the entire Extra a tissue of lies from beginning to end, so far as they purport to give the news of the killing of Worrell and McBraty and the balance set forth in relation to the difficulties in our county, and I hold myself responsible to prove the same false, by men of the best standing. J. B. B.

Philadelphia Oct, 5, 1845.

To ELDERS O. PRATT, AND S. BRANNAN:

Dear brothers in Christ:—It is now 11 o'clock in the evening, the brethren and sisters have just left and all is quiet. Through the day Elders P. Brown, and W. I. Appleby, assisted me in our meetings, and gave much good instruction to the saints, who are all in good spirits. They have done well by me, in helping me to means that I may go west. May the God of Joseph and Hyrum bless them for their kindness to me and my family. To-morrow morning at half past 9 o'clock, I shall leave this city for Nauvoo, in company with elders A. H. Scott, Flanigan and others. We had fondly hoped that Bro. Pratt would have been with us ere this. Brother Samuel I have done all in my power for you and the Messenger; you have my prayers, and kind feelings enlisted in your favor. We all like your paper, and read with interest the new and important questions of elder Pratt. Elders A. Lutz, P. Hess, and G. Gibson, will take charge of the church until Brother Pratt comes on.

The news from the west gives new energy to the saints here. I wish they all could go on with us; many would go if it was in their power.

Since my last report, eight new members have been added to this branch of the church, making over one hundred added during my stay in Philadelphia.

I am now about to retire for the first time, having been in the field nearly twelve years. I hope to live many years on the earth, and forever in the memory of my brethren and sisters.

I am truly your friend and brother in Christ
J. M. GRANT.

Mormon Crimes.

1. They believe in all things spoken by Moses and the prophets, Jesus and the Apostles.

2. They believe in the organization of a Christian church according to the New Testament pattern.

3. They believe in having in their church inspired Apostles and prophets like the ancient Christian church.

4. They believe in obtaining more revelations by dreams, by visions, by the ministering of angels, and by the inspiration of the Holy Ghost, like all other people of God in all dispensations and ages.

Outrageous Mormon Crimes

1. They believe in exercising all the privileges and rights of American citizens, such as emigrating where they please, purchasing lands and locating where they please, and voting for whom they please.

2. They believe in maintaining the supremacy of the laws against all riotous outbreaks, such as the burning of houses, grain, and other property—the expulsion of people from their own homes—the murder of good peaceable law-abiding citizens—they consider such acts as these, entirely wrong.

Most Inhuman, Horrid Mormon Crimes

1. They believe in self defence.

2. They have had the audacious impudence to defend themselves in one or two instances. It is true they were driven from Jackson county, Missouri, with the loss of upwards of two hundred houses, with many fine farms, together with the loss of many lives, without exercising the power of self defence. Again they were driven without resisting, from Clay county, with the loss of thousands of property. Again 15000 of them were driven without defending themselves, from the state of Missouri, with the loss of several thousand houses and farms, while many scores of persons, including women and children, were inhumanly murdered.

Again they have without defending themselves, witnessed the cold blooded murder of two of their best men by a lawless banditti, still running at large.

But they have now committed the horrid crime of acting under the orders and direction of the Sheriff, to suppress this same gang of murderers, who had already burned without resistance above one hundred houses, together with immense quantities of grain. O ye Americans, arise, gird on your armour and drive the Mormons from the country, for it will not answer for them to exercise the power of self defence in the least—they must not be permitted to suppress mobs, house burning, murder, &c., though ordered by the Sheriff.

ORSON PRATT.

To Females having Unbelieving husbands.

Questions are frequently asked of me by the sisters, having unbelieving husbands, inquiring what they shall do in relation to gathering with the saints, &c.

Say they, the Lord has commanded his people to gather, and we would gladly obey, but are prevented by circumstances.

To such we would say be patient. and not over anxious. Use every means in your power to persuade your husbands to embrace the truth and gather with the saints. Be kind and affectionate, tender hearted and submissive, and withal exercise faith and prayer in their behalf; perhaps their hearts may be softened; the Lord may visit them by dream or vision, by his spirit or by angels, by chastisement or some other means, and convert them to the truth. Be not discouraged, but wait with patience, and the day

of deliverance will come, and you shall rejoice among the daughters of Zion in the great congregation of the Lord.

ORSON PRATT.

TO THE CHURCH IN PHILADELPHIA GREETING: Dear Brethren:—It seems, that in the providence of God, your dearly beloved pastor and much esteemed brother, J. M. Grant, has been called to leave you that he might engage in the responsible duties of his calling with his quorum in the West. It must be with feelings of deep emotion, and perhaps sorrow that you parted with so good and great a man; one highly honored of heaven, and greatly loved by all the saints. But be of good cheer brethren, and pray for his successor, that a double portion of the spirit that rested upon your former president, may rest upon him. Let not your hearts faint nor your hands slacken; but be "courageous", strong, and irresistible to error—to apostasy—to every evil work.

Be patient, and after much tribulation, the saints shall prevail, and triumph, and display the broad standard of LIBERTY and TRUTH, to the astonished nations.

ORSON PRATT.

From the Pittsburgh Chronicle.

Thoughts in Relation to the "Anti-Mormon War" for For Public Consideration.

Our country is rapidly verging to an important crisis, and many of our public journals are ready to fan the flame that consumes the peaceful abodes of our unoffending citizens, and lays in ruins the fruits of many years' toil and labor. The latter Day Saints are now the victims of popular wrath. The torch of extermination is lighted, and the hands of those worthy old citizens of Hancock which are hardly dry from the stain of martyr's blood, and who are so law-abiding, apply it to their abodes. The husband, the wife, and the children, are indiscriminately dismantled of their covering, and turned out to perish upon the prairies at a time when bounteous nature was about to reward them with abundance of her precious gifts. This persecution will not diminish our numbers in the end, neither abate our zeal, but the flames that wait the wicked deeds of our enemies up into the face of God, to be recorded against them. will be transformed into gems to adorn the crowns of the faithful who come up out of great tribulation, who wash their robes and make them white in the blood of the Lamb.

In justification of the high handed and outrageous examples of human depravity, it is alleged that the Mormons are a thievish clan, hoarded together for our own benefit, at the expense of our neighbors. We have become obnoxious to a portion of the community, and therefore must be exterminated—burned up! The press which controls public opinion and sentiment, is inclined to endorse this doctrine, and hand it over as a standard and law to regulate the conduct of the multitude towards us. Now, to say nothing for the present as to the correctness or incorrectness of the above charges, let this logic be extended to its legitimate issue, and then look upon the condition of society. If buying and selling the "souls of men" be obnoxious to one party, let that party go and burn up the slaveholders, root and branch. If stealing negroes be obnoxious to one party, let that party go and burn up the Abolitionists. If railroad and transportation companies become obnoxious to the citizens or to a portion of them, by their prices or conduct, burn down their bridges, docks and depots, and thus rid yourselves of evils which the law cannot protect you against. Should manufacturers, merchants, lawyers, doctors, ministers, or any other class be so

unfortunate as to fall under censure in this way, serve them in like manner, and thus put the evil from among you.

I regard some of our influential journals as locomotives, drawing after them our country, with rail road speed, into this awful vortex. What a fearful responsibility are they incurring? The Mormons now feel the smart of this policy; but they are not the last ones that feel it. If the press does not give a different tone to public sentiment and the people be not fed with their own logic to the full—till their houses are left unto them desolate—till their wives and children are turned out of doors unprotected, and without mercy—"God never spake by my mouth, neither did the spirit of truth inspire my bosom." The gallows erected by Haman for Mordecai became his own, and the viper nourished in the bosom of the people for the destruction of the Mormons, will one day sting them to the very vitals. Then they may think that the measure they dealt out to us is being measured back to them again by other hands than ours.

The Latter Day Saints are not a thievish clan. They have not gathered together for their own benefit at the expense of others. That there were those among us, and may be still some, who came there from other motives than to serve God and honor his name, we will not deny. But it is my conviction that these who cry the loudest against us, have never received the smallest injury from any of the society. Our faults have been magnified from mole-hills into mountains, and crime in us is an hundred fold criminal. A dark spot upon a white robe is more conspicuous it is true, than upon a grizzled grey jacket.

Let every Latter Day Saint stand firm to his faith, and take joyfully the spoiling of his goods, knowing that in heaven we have an house that the Anti-Mormons cannot burn up. "It must needs be that offences come, but woe to them by whom they come." Though our enemies say we are persecuted for our bad deeds, and not for our good ones. Heaven and the Saints know how this is! Those who killed the old Prophets, crucified the Son of God, and put the ancient saints to death, said it was for their bad deeds, and not for their good ones. While, therefore, some of the wicked predictions of our enemies may be fulfilled to blind their eyes and harden their hearts, that they may receive that recompense which is their mete.

The star of hope may burst out through the parting storm clouds, and throw its heavenly radiance over a despised but chosen people.

ORSON HYDE.

City of Joseph Sep. 15, 1845.

DEAR BROTHER BRANNAN.

We have troubles again around us, the mob have commenced burning the brethren's houses in the Morley settlement, and have nearly burned the settlement out. The brethren have been obliged to come in here for safety. The Sheriff has called on the militia to quell the mob and put a stop to such work. What his success will be is yet doubtful. The Sheriff is not a Mormon but a friend to equal rights.

The mob are holding meetings and soliciting help from other parts. I think they will fail of success. I think they will not be able to do any thing more than burn a few houses and some grain, though they threaten a great deal.

But the Lord will make the wrath of man praise him, and the remainder of wrath He will restrain.

This has put the gathering spirit into the hearts of the brethren in the affected part of the county, and they will bring their grain and all their substantials in here.

Since I last wrote you much has been done on

the Temple and Nauvoo House. The attic story and steeple of the Temple are nearly complete.

The first story of the Nauvoo House has gone up, and a few days more will put up the whole wall, and I think we shall get the roof on this fall.

Say to the brethren be of good comfort, for the time of deliverance is near at hand.

This from your friend

and brother in the New Covenant,
BRIGHAM YOUNG.

City of Joseph Sept. 15, 1845.

DEAR BROTHER BRANNAN:

Your long letter and cash to Br. Young, came to hand yesterday. You will please excuse my not having written, as I am too full of cares to get my mind on it.

All is peace and union in Nauvoo. The Temple has the steeple and tower completed, and the dome, spire and balls, shine like gold and silver. The 6th of October conference will be held in it. One large room and its smaller ones will be completed for use in a week or two. We expect to minister the ordinances of Endowment, during the winter and spring, to the members and elders who are prepared.

Cpl. Williams and his mob have burned up the Morley Settlement; and the women and children, and goods and grain, and cattle are being gathered in. About two hundred teams went down last night. The Saints have not acted on the defensive as yet, nor resisted them in a single instance. And I think they will not do it very soon. There is grain enough growing within ten miles of the city, raised by the Saints, to feed the whole population for two years, if they were to sit down and do nothing but gather it in and feast upon it, and worship God. We expect to bring it all into the city, or near it, and the people too, and the mob seem determined to drive us to our duty in gathering, and then drive us to carry the fulness of the gospel from among them and carry it to Israel.

We are all well. Give my kindest love to your wife and her mother, and accept the same yourself.

EDITOR.

Notice.

This is to certify that Jesse C. Little has been this day ordained to the High Priesthood of the Holy Order of the Son of God, and is hereby authorized to act in the spirit and authority of this holy calling, and according to the keys of the same, and to preside in the state of New Hampshire in the absence of other authorities to whom pertains the presiding of the same.

Done at Peterborough, N. H. this 17th day of April A. D. 1845.

P. P. PRATT.

Presiding Elder of the eastern states.
The above certificate is hereby sanctioned by the undersigned.

ORSON PRATT.

Now Presiding Elder of the eastern states.
Elder Brannan, will be in Boston on the 19th.

RELIGIOUS NOTICES.

1. The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, entrance in Broadway.

2. The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

3. The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

MARTYRS OF THE

Latter Day Saints.

The following are the names of a few of the MARTYRS, who, for the testimony of Jesus, have been inhumanly murdered in the states of Missouri and Illinois.

Mr. Barber, Martyred, Nov. 4th, 1833, in Jackson Co. Missouri.

The following Saints were MARTYRED in Caldwell County, Missouri, October, 30th, 1838.

Thomas McBride,	Warren Smith,
Levi Merrick	Sardius Smith,
William Merrick,	George Richards
Elias Benner,	Mr. Napier,
Josiah Fuller,	Mr. Harmar,
Benj. Lewis,	Mr. Cox,
Alex. Campbell,	Mr. Abbot,
Mr. York.	

About the same time and in the same county the following persons were MARTYRED, namely:

David W. Patten,	One of the Twelve Apostles.
Gideon Carter,	Mr. Obanion,
Mr. Carey,	

Martyred in Carthage JAIL, in the County of Hancock, and State of Illinois on the 27th day of June, 1844.

Joseph Smith, the Seer,
Hyrum Smith, the Patriarch.

Two of the noblest martyrs whose blood has stained the earth for ages.

The murderers of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their horrid deeds.

AGENTS FOR THE MESSENGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Duck streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent.

JOSHUA C. SMITH of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

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First Vol. of the Millennial Star, neatly bound, \$4.80 cis per doz.
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Sidney Rigdon by O. Hyde \$1.00 per doz.
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O. Pratt on finding the Plates of the Book of Mormon, \$1.00 per doz.

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FOR SALE By the subscriber, three hundred and twenty acres of Land, situated one mile and a half from the town of Montross opposite of Nauvoo, Ill. Also, eighty acres the same distance, prairie and timber and, with a house on it, and One Hundred and Sixty acres not located.

Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or eastern property. For information apply to

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New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

VOL. II—No. 16.

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WHOLE No. 68.

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(Continuation of the Prophet.)

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S. BRANNAN, No 7, Spruce street.

ANGELS.

NO. 2.

Who were the Angels sent to Adam immediately after the fall? (See Book of Mormon and other revelations.)

Were they disembodied Angels then living in their first estate, or were they Angels incorporated with flesh and bones, having been raised from the dead or translated in some former world? Let those who know, answer.

If spirits only administer in the world of spirits, and Angels of flesh and bones only administer to flesh and bones, then it follows that the angels who administered to Adam, must have been fleshly beings of some former world.

But there are instances of spiritual bodies, administering to fleshly bodies, as for instance, the exhibition of Jesus Christ to the brother of Jared on the mount where he shows him the body of his spirit, and informs him that all men had a pre existence, that is, were created in the beginning after the image and likeness of the body of his spirit. (see Book of Mormon). Again the administration of the spirit of Samuel to the witch of Endor and Saul, the administration of the spirit of Noah, called Gabriel, to Daniel, Zachariah, and Mary.

There is a difference in the appearance of the spirits of just men, and those immortal beings raised from the dead or translated. If the first become visible, they must appear in brightness with exceeding great splendor and glory. They have no tabernacle in which to hide the brightness of their glory, when visible to mortal eyes; the second can display their glory, or veil it from mortal gaze, by the interposition of the fleshly tabernacle.

Hence the second in this respect, hold a pre-eminence above the first, being possessed of the superior power of administering in brightness and glory, or appearing like common mortal men according to their own will and pleasure.

As an example of the exceeding great glory of the first, witness the description of Gabriel by Daniel; so great was his brightness, that this man of God could not stand in his presence, but was overpowered and fell to the ground, and did not regain his natural strength for some days after.

As examples of the administration of the second, read the description of Jesus appearing to the two disciples, who did not know him from a stranger, though he was a resurrection being. He was known to them by his breaking bread and vanishing from their sight. In many of his other administrations after his resurrection, we do not read that the disciples had any difficulty

in gazing upon him, and conversing with him in the most familiar manner. His glory was veiled from their view.

But unto Saul of Tarsus, and unto John the revelator, he permitted his glory to shine forth, which in the first instance was so great as to injure and destroy the natural vision; and in the second, caused as good a man as John to fall as dead at his feet.

Angels of flesh and bones were no doubt such as took dinner with Abraham, and afterwards took a long pleasant walk with him towards Sodom and tarried all night with Lot, and waited upon him out of the city next morning. These angels were occasionally fond of a good wrestle; hence we find Jacob wrestling with one all night; both seem to have been equally matched, at least, neither of them was able to conquer by his physical strength alone; the only way that the angel could prevail, was by taking the advantage of his own mental powers, and performing a miracle by crippling Jacob.

But says one, where did these angels get their flesh and bones, seeing that none on this globe had as yet been raised from the dead? We answer, that they had no doubt come on a mission (if not a pleasure excursion), from the city of Zion, which was translated with Enoch. Such angels as these were frequently seen before the Messiah came. At the resurrection of Christ the translated angels of the city of Zion, received a great addition to their numbers by the resurrection of the saints who came out of their graves in those days. These saints immediately after leaving the grave, condescended to appear unto many. We have no account, however, of their showing their glory to any man.

When the apostle exhorts the Christian church to be careful to entertain strangers, for in so doing some had entertained angels unawares; he no doubt had reference to these kind of angels, who could come in disguise by hiding their glory in fleshly bodies.

But among all the different classes of angels, how many have a right and legal authority to minister to the saints?

We would answer, none but those who are under a celestial law.

For the saints are governed by a celestial law, administered by a celestial Priesthood, and no beings or angels under an inferior law or priesthood, can administer unto any beings or saints under a superior law and priesthood, for this would be a violation of the order of heaven.

But, enquires one, cannot the seven or eight classes of angels, who are under an inferior law, become visible to man, and have power and influence over him?

We answer, that they may be permitted to visit men, and converse with them, but men have no right to receive their teaching; for they hold not the keys of authority, neither understand the celestial law, and are without the priesthood; therefore they who hearken to their visions or their teaching, are captivated and brought in bondage to the inferior or lower kingdoms, where they will be more or less miserable and wretched according to the nature and degree of wickedness existing in such kingdoms.

Perhaps some may enquire, how the saints

can distinguish between angels of authority, and such as have no authority, seeing there are so many different classes?

We answer, that no one can distinguish correctly, without the keys of the priesthood, obtained through the ordinances of endowment.

Without these keys, man is liable to be deceived by numerous orders and classes of beings, presenting false visions and revelations to his mind, for instance, saints apostatize from this church, and while in a state of apostacy, they have the awful wickedness and presumption to administer sacred ordinances in the name of the Lord. To such abominable characters, the Lord in his wrath permits the devil, or some of his angels, or some other of the lower order of beings to show them false visions and revelations; thus he suffers them to swallow down strong delusions, because they apostatized from his kingdom, till finally they fill up their measure of iniquity, and are fully ripened for the burning. Let the saints therefore, beware of apostacy, and apostates; such as Rigdon, McLellan, Hinkle, &c., last ye be consumed in their wickedness, like the rebellious among the ancient Israelites. For the Lord is not to be trifled with, though he bears long with them, for their destruction is sure, (without severe repentance,) and will come suddenly and unexpectedly upon them, like the whirlwind, and they shall not escape.

ORSON PRATT.

The Overthrow of Babylon.

NO. 5.

A Remarkable Fulfilment of Prophecy.

When the Romans under Heraclius, ravaged Chaldea 'though much of the treasure had been removed from Dastagered, and much had been expended in the remaining wealth appears to have exceeded their hopes, and even have SATURATED their avarice.'

While the deeds of Julian and the words of Gibbon show how Chaldea was spoiled—how a sword continued to be on her treasures—and how year after year, and age after age, there was rumor on rumor, and violence in her land, and that all her spoil would be satisfied—more full illustrations remain to be given of the truth of the same prophetic word. And as a painter of great power may cope with another, by drawing as closely to the life, as he, though the features be different, so Gibbon's description of the sack of Ctesiphon, as previously he had described the sack and conflagration of Seleucia, (cities each of which may aptly be called 'the daughter of Babylon, having been, like it, the capital of Chaldea) is written as if by the most graphic representation of facts, he had been aspiring to rival volney as an illustrator of Scripture prophecy. 'The capital was taken by assault; and the disorderly resistance of the people gave a keener edge to the sabres of the Moslems, who shouted with religious transport, 'this is the white palace of Chosroes; this is the promise of the apostle of God.' The naked robbers of the desert were suddenly enriched beyond the measure of their hope or knowledge. Each chamber revealed a new treasure, secreted with art, or ostentatiously

displayed; the gold and silver, the various ward robes and precious furniture, surpassed (says Abulfeda) the estimate of fancy or numbers; and another historian defines the untold and almost infinite mass by the fabulous computation of three thousands of thousands of thousands of peices of gold. One of the apartments of the palace was decorated with a carpet of silk sixty cubits in length, and as many in breadth, (90 feet), a paradise, or garden, was depicted on the ground, the flowers, fruits, and shrubs, were imitated by the figures of the gold embroidery, and the colors of the precious stones; and the ample square was encircled by variegated and verdant border. The rigid Omar divided the prize among his brethren of Medina; the picture was destroyed; but such was the intrinsic value of the materials that the share of Ali alone was sold for 20,000 drachms. A mule that carried away the tiara and cuiras, the belt and bracelets of Chosroes, was overtaken by the pursuers; the gorgeous trophy was presented to the commander of the faithful, and the gravest of the companions condescended to smile when they beheld the white beard and hairy arms, and uncouth figure of the veteran who was invested with the spoil of the great king.

Recent evidence is not wanting to show, that wherever a treasury is to be found, a sword in the hand of a fierce enemy, is upon it, and spoil ation has not ceased in the land of Chaldea.

"On the west of Hilleb, there are two towns which in the eyes of the Persians and all the Shiites, are rendered sacred by the memory of two of the greatest martyrs of that sect. These are Meshed Ali and Meshed Houssien, lately filled with riches accumulated by the devotion of the Persians, but carried off by the ferocious Wahabees to the middle of their deserts."

And after the incessant spoliation of ages, now that the end is come of the treasures of Chaldea, the earth fails not to disclose its hidden treasures, so as to testify that they once were abundant. In proof of this an instance may be given. At the ruins of Hoomania, near to those of Ctesiphon, pieces of silver having (on the 5th of March 1812) been accidentally discovered, edging out of the bank of the Tigris, 'on examination' they were found and brought away, by persons sent for that purpose by the pasha of Bagdad's officers 'between six and seven hundred ignots of silver, each measuring from one to one and a half feet in length; and an earthen jar, containing upwards of two thousand Athenian coins, all of silver. Many were purchased at the time by the late Mr. Rich, formerly the East India company's resident at Bagdad, and are now in his valuable collection, since bought by government, and deposited in the British Museum. Amidst the ruins of Ctesiphon, the natives often pick up coins of gold, silver and copper, for which they always find a ready sale in Bagdad. Indeed some of the wealthy Turks and Armenians, who are collecting for several French and German consuls, hire people to go search for coins, medals and antique gems; and I am assured they never return to their employers empty handed;—as if all who spoil Chaldea shall be satisfied, till even the ruins be spoiled unto the uttermost.

The past history of the land of the Chaldeans may be briefly closed in the language of prophecy; for the prophets in their visions, saw as it is; although historians knew not, even after its grandeur was partially 'gone, how to tell of its fertility, which they witnessed, and hope to be belived. Those who recorded 'the word that the Lord spake against Babylon, and against the land of the Chaldeans,' had no such fear, though two thousand four hundred years have

elapsed since they described what is now at last to be seen.

"I will punish the land of the Chaldeans, and make it perpetual desolations: cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. A drought is on the waters, and they shall be dried up. Behold the hindmost of the nations, a dry land and a desert. Her cities are a desolation, a dry land and a wilderness; a land where no man dwelleth, neither doth son of man pass thereby. I will send unto Babylon fanners that shall fan her, and empty her land. The land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

The land of Chaldea was to be made perpetual or long-continued desolations. Ravaged and spoiled for ages, the Chaldea's excellency finally disappeared, and the land became desolate, as it still remains. Rauwolf who passed through it in 1574, describes the country as bare, and 'so dry and barren that it cannot be tilled.' And the most recent travellers all concur in describing it in similar terms.

'The land of Babylon was to be fanned and emptied—to be a dry land, a wilderness and a desert.' &c. On the one side near to the site of Opis, 'the country all around appears to be one wide desert of sandy and barren soil, thinly scattered over with brushwood and tufts of reedy grass.' On the other between Bussorah and Bagdad, 'immediately on either bank of the Tigris, is the untroudden desert. The absence of all cultivation—the sterile, arid, and wild character of the whole scene, formed a contrast to the rich and delightful accounts delineated in the scriptures.

The natives 'in travelling over these pathless deserts, are compelled to explore their way by the stars.' 'The face of the country is open and flat, presenting to the eye one vast level plain, where nothing is to be seen but here and there a herd of half wild camels. This immense tract is very rarely diversified with any trees of moderate growth, but is an immense wild bound only by the horizon.' In the intermediate region, 'the whole extent from the foot of the wall of Bagdad is a barren waste, without a blade of vegetation' of any description; 'on leaving the gates the traveller has before him 'the prospect of a bare desert, a flat and barren country.

The whole country between Bagdad and Hilleb is a perfectly flat, and (with the exception of a few spots as you approach the latter place) uncultivated waste.' 'That it was at some former period in a far different state, is evident from the number of canals by which it is traversed, now dry and neglected; and the quantity of the heap of earth covered with fragments of brick and broken tiles, which are seen in every direction—the indisputable traces of former population. At present the only inhabitants of the tract are the Sobseide Arabs. 'Around as far as the eye can reach is a trackless desert.' 'The abundance of the country has vanished as clean away as if the besom of desolation had swept it from north to south; the whole land, from the outskirts of Babylon to the farthest stretch of sight, lying a melancholy waste. Not a hospitable spot appears for countless miles.' 'The land of Babylon is desolate without an inhabitant.' The Arabs traverse it; and every man met with in the desert is looked on as an enemy. Wild beasts have now their home in the land of Chaldea; but the traveller is less afraid of them—even of the lion, than of the wilder animal the desert Arab. The country is frequently 'totally impassable.' Those splendid accounts of the Babylonian lands, yielding crops of grain two or three hundred fold compared with the modern face of the country,

afford a remarkable proof of the singular desolation to which it had been subjected. The canals at present can only be traced by their decayed banks.

'The soil of this desert,' says Capt. Mignan, who traversed it on foot, and who in a single day, crossed forty ancient water courses, 'consists of a hard clay, mixed with sand, which at noon becomes so heated with the sun's rays, that I found it too hot to walk over it with any degree of comfort. Those who have crossed these desert wilds are already acquainted with their dreary tediousness even on horseback: what it is on foot they can easily imagine.'

Where astronomers first registered eclipses, and marked the motion of the planetary bodies, the natives as in the deserts of Africa, or the mariner without a compass on the pathless ocean, can now direct their course only by the stars, over the pathless deserts of Chaldea. Where cultivation reached its utmost height, and where two hundred fold was stated as the common produce, there is now one wide and uncultivated waste; 'and the sower and reaper are cut off from the land of Babylon.' Where abundant stores and treasures were laid up and annually renewed and increased, fanners have fanned and spoilers have spoiled them till they have emptied the land. Where laborers shaded by palm trees a hundred feet high, irrigated the fields till all was plentifully watered from numerous canals, the wanderer fully on an object on which to fix his eye, but stunted and short lived shrubs, can scarcely set his foot without pain. After the noonday heat, on the arid and parched ground, in plodding his weary way through a desert a dry land and a wilderness. Where there were crowded thoroughfares from city to city, there is now silence and solitude; for the ancient cities of Chaldea are desolations—'where no man dwelleth, neither doth any son of man pass thereby.'

'Her cities are desolations.' The course of the Tigris through Babylonia, instead of being adorned, as of old, with cities and towns, is marked with the sites of ancient ruins. Sitace, Sabata, Narisa, Fuchra, Sendia, no longer exist. A succession of longitudinal mounds, crossed at right angles by others, mark the supposed sites of Artemita or Deteroged. Its once luxurious gardens are covered with grass; and a higher mound distinguishes 'the royal residence' from the ancient street. Extensive ridges or mounds (near Hoomania), varying in height and extent, are seen branching in every direction. A wall with sixteen bastions is the only memorial of Bpplonia.

To be continued.

Conference.

Minutes of a Conference of the church of Jesus Christ of Latter-Day Saints, held in Comstock, Kalamazoo Co. Mich., Sept. 6th and 7th 1845.

Called to order by Elder Edward Willard 10 o'clock A. M. on the 6th. Elder C. Dill was called to the chair, and S. C. Willard, clerk.—opened by the President, and some instructions from him for the saints to act in union with the twelve, in carrying out the principles of our Prophet and Patriarch. One was cut off from the Kalamazoo branch, and one requested her name, which was given her. The following branches were represented in good standing.

Kalamazoo branch, 58 members, including 11 E. 1 T. 1 D. 5 added since last conference, and 5 was baptized by E. M. Webb on the 7th, and 3 added by letter. Pawpaw Branch, Van Buren, Co. 10 mem. 2 E., one baptized since last conference. Berlon Br. Herrin Co. 17 mem 2 E. 1 T. Montrie Br. St. Joseph's Co. 10 mem. 2 E. Florence Br. St. Joseph's Co. 10 mem. 1 E., one

added since last Conference. Bethel Br. Branch Co., 23 mem. 1 E. L. Scattered, 8 mem. in Morse Co.; 8 in Hillsdale Co. Adjourned till 2 o'clock P. M. opened by E. M. Webb, the President addressed the saints on the necessity of gathering together and paying their tithing, and followed by E. M. Webb. Adjourned till 7 o'clock P. M. Met at 7 o'clock, and E. M. Webb preached on the first principles of the gospel. Adjourned till 10 o'clock A. M. Sunday 7th. Opened by E. M. Webb. The President delivered a discourse on the Priesthood—gave fifteen minutes intermission—met and E. M. Webb delivered a discourse on the necessity of receiving more revelation in order that we might attain to a celestial glory. Several of the brethren gave in their testimony, and some of the gifts was manifested, which caused us to rejoice in the new and Everlasting Covenant; after which the following resolution was passed, that Benjamin Walden preside over the western District in the place of Elder C. Dam, in whom we highly approve of his labor and teaching, and we hereby recommend him to all the saints; also E. M. Webb.

Fourteen received letters for the city of Joseph; Conference then adjourned till the first Saturday and Sunday, Dec. next at Hickory Corners, Barry Co. Mich.

Resolved that the minutes of this conference be published in the Times and Seasons and New York Messenger.

C. DAM, Pre.

J. C. WILLARD, Clerk.

From the Nauvoo Neighbor.

One Hundred Years Hence. 1845.

God, through his servants, the prophets has given all men a clue to the future. In view of this, we were negotiating upon our bed, the other night, what would be the state of the world a hundred years hence. In quick succession the events and periods which have filled up nearly six thousand years, passed before our mind's eyes, together with the accompanying 'thus saith the Lord,' I will destroy the earth with a flood, after one hundred and twenty years. There shall be seven years of plenty, and seven years of famine in Egypt. Israel shall be held captive in Babylon, till the land enjoys her sabbath's seventy years, and then came Daniel's numbers and the exact time when the Saviour should be born; his crucifixion and second coming.

While thus looking over the 'has beens' we fell into a deep sleep and the angel of our presence came to the bedside and gently said 'arise! Now it mattereth not whether we were in the body or out of it; asleep or awake; on earth or in heaven; or upon the water or in the air; the sum of the matter is like this.—Our guide, for such we shall call the angel or being that conveyed us, soon brought us in sight of a beautiful city.

As we were nearing the place a 'pillar of fire' seemingly over the most splendid building, lit the city and country for a great distance around, and as we came by the TEMPLE OF THE LORD IN ZION, in letters of a pure language, and sparkling like diamonds, disclosed where we were. Our guide went round the city in order to give us a chance to 'count the towers'; and as it was nearly sunrise he conducted us into one, and that we might have a fair chance to view the 'glory of Zion by daylight!' The 'pillars of fire' swallowed up in sublimity! The 'pillars of fire' as the sun rose majestically mellowing into a 'white cloud,' as a shade for the city from heat. The dwellings so brilliant by night, had the appearance of 'precious stones,' and the streets glit-

tered like gold, and we marvelled. Marvel not says our guide, this is the fulfillment of the words of Isaiah.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness."

Now the eyes of our understanding began to be quickened, and we learned, that we were one hundred years ahead of "common life" and we gloried. The 'veil' that hides our view from the glory of the upper deep, had been taken away, and all things appeared to us as to the Lord. The great earthquake mentioned by John, and other prophets before him, had levelled the mountains over the whole earth; the 'sea' had rolled back as it was in the beginning; the crooked was made straight, and the rough places plain. The earth yielded her 'increase,' and the knowledge of God exalted man to the society of resurrected beings.

The melody and prayers of the morning in Zion, showed that the 'Lord was there,' and truly so; for after breakfast, the 'cheriot' of Jesus Christ was made ready for a pleasure ride; and the 'chariots' of his 'hundred and forty four thousand' glittered in the raiment of 'earth's greatest and best' so gloriously that the 'show' exhibited the splendor of gods, whose Father's name they bore on the front of their crowns.

Our curiosity excited us to inquire what day they celebrated? To which the guide replied: 'This is the Feast day of the Lord to Joseph and HYRON SMITH, for being martyred for the truth, held yearly on the 7th day of the fourth month, throughout all the tribes of Israel.'

Flesh and blood cannot comprehend the greatness of the scene, the worth of the earth, with Adam at their head; the martyrs of the different dispensations, with Abel at their head; and honorable man from other worlds, composed an assemblage of majesty, dignity, and divinity, so much above the little pagantry of man in his self-made greatness, that we almost forgot that mortals ever enjoyed any thing more than misery, in the pomp and circumstance, of men's power over men! This was a feast day for truth! This was the reward of integrity!—This was a triumph of 'kings and priests,' unto God, and was a holiday of eternity! Who could be happier than he that was among the holy throng? No one, and away we rode out of Zion among her stakes.

At the first city out, we found the same spirit:—ALL WERE ONE. While there the following news by post, came from the east. It was read from one of the papers just published that morning.

In digging for the foundation of our new Temple in the 124th city of Joseph, near where it is supposed the city of New York once stood, a large square stone was taken from the ruins of some building which, by a seam in it indicated more than the mere stone. The seam being opened, disclosed a lead box about six by eight inches square. This box was soon found to contain several daily papers of its time, together with some coins of the old government of the United States. It will be recollected that all the inhabitants of this city which were spared from calamity were slung out when the earth was turned upside down, some forty of fifty years ago for their wickedness.

The account of fires in one of these papers was truly lamentable, destroying, as the paper said, more than twelve millions worth of property, in about three months. Each containing a large number of murders, suicides, riots, robberies, and hints of 'war expected,' with columns of divisions among the sectarian churches about slavery, Underdonking, and the right way. The

'Archer of Paradise' remarked as these horrors of old times were being read, that all that was transacted in the last days of Babylon, before satan was bound.

Joseph Smith said, 'Lord we will put those papers and coin in the repository of relics and curiosities of Satan's kingdom of the old world;—which, was agreed to by all, after exhibiting the coin. The silver coin contained the words, United States of America, and 'half dol' round the image of an eagle on one side, and a woman sitting upon the word 'LIBERTY' and holding up a night cap, between thirteen stars over 1845, on the other.

The only idea that could be gathered from all this, was that the government had fallen from the splendor of an eagle to the pleasure of women and was holding up the night cap, as a token that the only liberty enjoyed then, was starlight liberty, because their deeds were evil.

Another coin had the appearance of gold with 'five dol's' upon it, but upon close examination it was found to be nothing but fine brass.

While this was going on, the Lord said, 'be ware of the heaven of old!—Let us enjoy our day.'

In a moment this band of brethren were off, and what could equal the view? No veil, no vice the heavens were in their glory, and the angels were ascending and descending. The earth was in its beauty; 'the wolves and sheep, the calves and lions, the behemoth and the buffalo, the child and the serpent, enjoyed life without fear, and all men were one.

As we were passing to another city amid all this perfection of the reign of Jesus before his ascension gloriously, we discovered the fragment of a hewn stone, of a lightish blue color, with an abbreviated word 'Mo,' and the figures '1838' upon it. To which the Lion of the Lord exclaimed: 'The wicked are turned into hell, and forgotten, but the righteous reign with God in glory,' and it seemed as if the echo came from a redeemed world, 'glory.'

At about two, after five hours ride among the cities and stakes of Zion, we returned to the capitol to partake of the feast of the martyrs.

The preparation was perfect. A table through the grove of Zion for more than three hundred thousand saints, where Jesus Christ, sat at the head of fathers and mothers, sons and daughters in Israel was a sight, which the world, even Babylon, in its best days never witnessed.

Says Jesus, as every eye turned upon him.

"Our Father and thine,
Bless me and mine. Amen."

After the feast (the sentiments words of wisdom and other touching matters were to be published in 'Zo-ma-rah' or 'Pure News,' and are omitted) we stepped into the 'news room' and the first article in the 'Pure News' which attracted our attention, was the minutes of the General Conference held in Zion on the 14th day of the first month. A. D. 1845, when it was motioned by Joseph Smith, and seconded by John the Revelator, that forty-eight new cities be laid out and builded, this year in accordance with the prophets which have said, 'who can number Israel?' who can count the dust of Jacob? let him fill the earth with cities.' Carried unanimously.

Twelve of these cities to be laid out beyond eighteen degrees north, for the tribes of Reuben, Judah and Levi. Twelve on the east, at the same distance, for the tribes of Joseph, Benjamin and Dan. Twelve on the south, at the same distance, for the tribes of Simeon, Issachar and Zebulun—and twelve on the west, at the same distance, for the tribes of Gad, Asher and Naphtali.

The paper contained a notice for the half-yearly Conference, as follows:

'The general half yearly Conference will be held at Jerusalem on the 14th day of the seventh month alternately with the yearly Conference in Zion.

It is proposed that the 'high way' cast up between the two cities of our God, be decorated with fruit and shade trees between the cities and villages, (which are only eighty furlongs apart) for the accommodation of wayfaring men of Israel.' Gabriel has brought from Paradise some seeds of fruit and grain, which were originally in the Garden of Eden, and will greatly add to the comfort and convenience of man.

While we were engaged in reading, a strain of music from some of the sweet singers of Israel, came so mellowly over our sensations, for a moment, that we hardly knew whether the angels or saints of the millennium were chanting a vesper to their Saviour. We were so delighted with the performance, as we saw the 'musical chariot' pass, filled with young men and maidens, all in white robes, that we only remember the following verses:—

"Death and Satan being banished.
And the 'veil' forever vanished;
All the earth's again replenished.
And in beauty appear;
So we'll sing hallelujah's,
While ye worship our Saviour,
And fill the world with cities
Through the 'great thousand years'

Our eye next caught a map showing the earth as it was, and is. We were delighted with the earth as it is. Four rivers headed a little south of Zion, for Zion is situated in the sides of the north. The first river is called Passon, and runs west. The second is called Gion, and runs south. The third is called Haudakal, and runs north. And the fourth is called 'the Fraters,' and runs east. These four rivers divide the earth into 'four quarters' as was in the days of Adam, and with their tributaries give an uninterrupted water communication over the face of the world; for in the beginning the earth was not called finished till it was 'very good,' for every thing.

By this paper we learned that rain was expected in the beginning of the seventh month, according to the Law of the Lord; for the promise is, 'it shall rain moderately in the first and seventh month, that the ploughmen may overtake the reaper.'

Contemplating the greatness of the earth in its glory, with Jesus Christ for her king, president, and lawgiver, with such wise councillors as Adam, Noh, Abraham, Moses, Elijah, Peter and Joseph, we were imperceptibly led to exclaim: 'Great is the wisdom; great is the glory, and great is the power of man with his maker!' when of a sudden our guide came in and said, 'you must drink wine with the Lord in his kingdom and then return.' This we did, and many things which we saw are not lawful to utter, and can only be known as we learned them, by the assistance of a guardian angel.

When we were ready to return, our guide observed, 'may be you would like to look through the Urim and Thummin of God, upon the abominations of the world in the day of its sin.' 'Yes,' was our reply, and he handed us the 'holy instrument.' One look and the soul sickened. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, what folly, corruption, and abominations are wrought among men to gratify the lust of the flesh, the lust of the eye, and the cunning of the devil. But they shall come. We returned, and awoke perfectly enamored with the beauty and glory of Zion to be—as well as the splendor and harmony of the

'feast of the martyrs,' determining in our own minds, at some future day to give a sketch of the temple wherein Jesus sat and reigned, with the righteous, when there was not a 'Canaanite in the land, nor any thing to hurt or destroy in all the Holy Mountain—when the earth should be full of the knowledge of God as the waters cover the sea. In short, the heavenly reality of ONE HUNDRED YEARS HENCE,

NEW-YORK MESSENGER.



SATURDAY, OCTOBER 18, 1845.

Remission of Sins.

We would inform our correspondent, that the article published in one of our back numbers, on the remission of sins, establishes no other doctrine than that believed and advocated from our first organization. There is no remission of sins without Christ and the shedding of blood, And at the same time it is not to be had by an alien, without baptism, both are essential. We are 'baptized because of remission of sins' purchased for us. Christ was baptized into death to purchase the gift; and a share of the same is for us, if we are planted, buried or baptized by water in like figure, in full faith of the remission of sins, and the resurrection of the dead.

City of Joseph.

Another company will start for the west, on the 7th of November, from this city at 6 o'clock in the afternoon. Those wishing to join the company, will be in the city on the morning of the day of starting.

Our Friends.

Our Nauvoo Correspondent informs us, that some LATTER DAY SAINTS/ make the following reply, when solicited to subscribe for the Messenger. "I am paying for the 'Herald,' 'Tribune,' 'Ladie's Book,' and Graham's Magazine,' and I can't afford to take the Messenger.' We willingly acknowledge the plausibility of the apology, but not the wisdom. When their property, and temporal safety is at stake, and they need assistance to help and defend themselves, will any of the above mentioned periodicals espouse their cause, and call upon their patrons for men and means, to strengthen their arms of defence? If they do, notify us of the fact, and they shall have the credit. And if you doubt our allegiance, just take the pains to borrow the

last Messenger and peruse it carefully. And know, "That a friend in need is a friend indeed." But says you, I have read it, and the call made in it, is from the pen of our friend and brother Pres. Orson Pratt. Very true, and the paper, ink, and labor, with rent, fuel, and subsistence, which carries it to the door and hamlet of the faithful, is afforded by its few feeble friends. Come, come, don't be covetous, say you will take the Messenger.

Missouri.

The citizens of Clark Co. Missouri have held a meeting in the town of Churchville, and adopted sundry resolutions, for the extermination of the saints from Hancock Co. We look upon such a step, as a very good one to bring about a favorable issue. An interference of such a character, must certainly come under the cognizance of the executive of the State.

We would inform our agent at St. Louis, that we never have received any remittance from him, or the former agent either. The treatment of the former we look upon as very unchristian-like, and in our present incumbent circumstances uncalled for.

Wanted at this office one thousand good Latter-Day Saints, or any other good people; to subscribe for the Messenger. It is getting to be cold weather, and we want fire and clothing; as for the potatoes, we mentioned them in our former request, but did not get them. We have almost a notion to dream, but we will defer it to another time.

We don't want to see any more saints going west, without the "preparation of the gospel," men women and children; for the best of reasons, we don't want you writing back to us, to sell our coats to buy you a gun and a sword. 'A wise man takes his umbrella when it don't rain.'—don't you say so? I do!

We would call the attention of our readers to older Pratt's Dream. It is full of meaning, and easy to be understood.

"He that loveth not his brother, hath not eternal life abiding in him," says the apostle, and so say we. And we hope our love for the prethon, and the safety of Zion, will refresh our memories, in behalf of the call that was made last week, they must have something for self defence. We are happy to say, the saints in New York have done nobly. They love the brethren.

We would caution the saints how they receive 'lopors' off from the west, they are filled with poison and self justification, being carried away by their own lusts. God will have none but a tried people, and he has his own way of trying them.

Now is the time for brethren to move themselves, if they wish to obtain their endowments. God works by means—he has suffered this as a warning of what will be hereafter. Improve the time brethren, you hat can, and be with the saints in Nauvoo; and prepare for a greater work.

From the West.

The 5th Proclamation of the Sheriff of Hancock Co., will appear in our next. Square Bedell, Post master at Warsaw, who was exterminated by the House Burners, has been restored.

The Governor of Iowa has forbid his subjects having any intercourse with Nauvoo.

Gov. Ford has expressly forbid any interference, on the part of the citizens of Missouri and Iowa, with the difficulties in Illinois.

The 'house burners' are making every effort in their power, to rally strength sufficient to drive us from the state. But they had better hang up their fiddle. We'll go when we get ready, is the way to tell it.

Three Cheers for God and Liberty.

STILL LATER AND IMPORTANT FROM NAUVOO
OCT. 1ST.

Governor Ford in connection with Sheriff Backenstor, have done the thing up manfully, neither of them willing to be sold for the pound of flesh.

Law and order is now triumphant in Hancock. Gen Hardin, with the Governor's posse of about four hundred troops, have visited Nauvoo. They were accompanied by Judge Douglass, now a member of Congress—a man whose very countenance looks patriotism, and has had the frankness and honesty during his judgeship in Hancock county, to say: 'not in one instance, had he an occasion to believe that a Mormon would favor or swear falsely, to liberate his brother.'

General Hardin is now in Carthage with 300 troops.

The Quincy Morning Courier says that the Mormons had Colt's patent revolvers, and could shoot sixteen times a minute.

And the Nauvoo Neighbor makes the following reply:—

'Pretty apt, but why not tell the story on this wise: 1000 Mormons were equal to 30,000 of the mob, each Mormon being armed with a FIFTEEN shooter, a brace of Colt's revolving pistols, of six barrels each, a dragon sword, and pistols, making 29 rounds, and a 'Spanish laeso', to catch the running game, makes THIRTY TO ONE! Aint that tremendous?'

Gov. Ford's reply to Alexander Simpson, a citizen from Hancock Co., accompanied by Noah M. Richard in behalf of the 'house burners.'

'Now by G—d, if you go to Hancock or else where, and raise troops to fight the Mormons, I will go to the northern part of the state and get troops, take every anti-Mormon, and by G—d I will have half of you shot.'

Simpson would have us believe the Gov. was quite a christian; but it will never do Simpson; you know that you had the house burning fever when you wrote that.

A Singular Dream.

Yesterday, while deeply meditating upon the past, present, and future, my mind was imperceptibly drawn into the fairy land of dreams. My thoughts were quick and active, and dwelt with peculiar delight upon the past history of this renowned though youthful kingdom of the Most High.

Thought I, upwards of fifteen years have passed away since the grand event of its organization; and upwards of fifteen years have rolled into the unfathomable abyss of eternal ages past, since I was adopted, by baptism, a legal honored citizen of the same. Then, though but a youth of nineteen I was called by the voice of my Redeemer, to cry repentance and prepare the way for his second Advent. Then I was commanded to prophecy to the nations by the power of the Holy Ghost. Since which time I have endeavored with all patience, to bear a humble part with my much esteemed and honored brethren, in rolling the "STONE OF THE MOUNTAIN", destined to fill the whole earth. As my thoughts wandered over the successive events of these fifteen years, my mind was overwhelmed with wonder and astonishment. Then the kingdom consisted of six members only; now it consists of its hundreds of thousands. Then it was confined in its location to one small township; now it is spread over nations and kingdoms. Then it was a stone cut without hands from the mountain; now it is a mountain of itself.

And while meditating upon the vastly extended and unceasing labors of the servants of God I was led to enquire into the causes which stimulated them to such unwearied and active exertions. I said in my heart is it gold, or silver, or any temporal treasure; is it earthly honor or aggrandizement, that induces them to labour, toil, and suffer in the midst of persecution, poverty and death? If so, they have not as yet realized these blessings; but directly the reverse. They have waded through seas of difficulty without money and without price. They have visited nations and kingdoms, without taking thought beforehand, 'what they should eat, or wherewith they should be clothed.' They have beheld the future; there they have fixed their hopes: there they expect their reward.

I then began to contemplate my own circumstances, how that I had labored long, with untiring patience and zeal for the salvation of man; without the opportunity of entering into any kind of business, to acquire even the necessities of life for my increasing family. Already I perceived myself involved in debt, to the amount of about four hundred dollars, occasioned by borrowing a little money here and there, to bear my expenses from place to place, and to feed and clothe myself and family. It is true, thought I, I have a house, consisting of one small room, and about two-thirds of an acre of land. But how to relieve myself of the accumulated debts contracted for the benefit and salvation of others, I am at a loss. When suddenly a thought flitted across my anxious bosom, and seemed to whisper as follows: "Perhaps if the members and branches of the church throughout the East, know of the poverty and unhappy circumstances in which their President was placed, they would with one accord contribute to his relief, by sending through the mail, or otherwise, sufficient to release him from his unpleasant condition." Upon these suggestions, I suddenly awoke from my reverie, and being a believer of dreams, I fully resolved to publish my woful cogitations, and earnestly look for the fulfilment thereof.

I furthermore resolved, to send three or four hundred copies of my 'PROPHETIC ALMANAC, for 1846,' to the subscribers of the Messenger; having full faith and confidence, that those who receive an Almanac, will of their own accord, raise by subscription or otherwise, at least one dollar, and send the same to No. 7 Spruce street, New York. If any should feel disposed to send more it will not be rejected.

I furthermore resolved to ask each one who receives a copy of the Almanac, to purchase one or two dozen of the same, at the wholesale price, for

the purpose of distribution among neighbors, friends and relatives.

Should I realize a fulfillment of my dream, it would greatly relieve me from a burden of anxiety, which has a tendency to weigh down my mind both by night and day, and at the same time, it would scarcely be felt by the numerous saints scattered abroad.

ORSON PRATT

Prattsburgh, Oct. 5th, 1845.

BROTHER BRANNAN:

As I am about to remove from this place to Nauvoo, I take this opportunity to inform you that I wish you hereafter to forward my papers to that place. The Prattsburgh branch almost entire, intend to start immediately for the City of Joseph.

The elders have labored faithfully and diligently in this vicinity, and have not shunned to declare the whole counsel of God. And their labors have been blessed to the convincing of many of the error of their ways, and of the truth of the gospel of the Son of God, as revealed in this dispensation of the fullness of times. It has been about two years and a half, since the gospel first saluted our ears in this place, during that time, there has been about fifty-five baptized, four since the July conference.

While reflecting upon the goodness of God manifested unto us in times past, my heart beats high with emotion, and I will give vent to my feelings in the following song of Praise, which you are at liberty to publish in your valuable paper if you think best. If not lay it aside and make no excuses.

A. NORTON.

The song will be found on the last page.

From the City of Joseph

We make the following extracts from our Nauvoo correspondent, L. O. Littlefield, as late as Sept. 28th. For the want of room, we are under the necessity of suppressing a large portion of both communications, which came by one mail.

City of Joseph Sept. 27, 1845.

MR. EDITOR:—

The mob have failed for the present, at least, and I believe the failure is so complete that they will not be able to cause us much further annoyance. Their plan was—so says a mobber—"to burn the houses of the d—d Mormons, we believed it would so exasperate them, that they would immediately fight us, which would summon the surrounding counties to our aid and enable us to exterminate or drive them all from the state. But that d—d Young (meaning President Brigham Young) was too smart for us."

Their plans were well laid but were baffled in the execution. Instant retaliation on our part would have been the signal of a bloody warfare no doubt, and the whole country would have flew to arms against us. They were permitted to burn and plunder day after day, until the people were awake to a sense of our wrongs; they were astonished at our forbearance, and the tide of public opinion was turned against them.

This management shows the superior wisdom and generalship of our leaders, and demonstrates the truth of an editorial in to-days Neighbor, in relation to the character of the church:—"she strove to conquer!" By forbearance, patience, faith, virtue, and Jehovah's arm of power, we steer clear of those awful whirlpools of unprovoked vengeance, which acting upon other principles would engulf us forever in ruin and destruction. But God is at our head; the mantle of his wisdom has fallen upon his servants, and

although inspired men have foretold what is to come, we are sure of ultimate triumph.

Sheriff Backenstos is indeed a master spirit. The way these house burning brigands tremble at his manly and fearless movements, is a caution to 'Davy Crockett.' Though they talk loudly of their wrongs, and their bravery, and try to intimidate us with 'the clashing of brave men's arms,' yet they quail before the tact, management and resolution of Backenstos, and like guilty dogs and rascals they sneak out of the county with the fear of Alton penitentiary before their eyes. Now I will sing the lines I promised, to the tune of the rogue's march,

"See them on their winding way,
See their trotters how they play."

The brethren from all parts of the country, are streaming into the city with their families, grain, flocks, and herds. They cannot dwell in security without the limits of the city.

Houses throughout the city are completely filled, and every house ten feet square can boast at least of two families as occupants, and the larger ones in proportion.

The Twelve surrendered themselves for trial, this week before the justice at Carthage, on the writs that were issued, charging them with treason, and I hardly need say they were discharged without any charge of action, as every person acquainted with them, know them to be strictly law abiding men, patriots, and lovers of their country's institutions.

Still Later from the War Quarter.

The following is a copy of the third proclamation issued by Gov. Ford. The two first we have not received; but if their tone were in unison with this, there is no cause of complaint

A Proclamation.

BY THE GOVERNOR OF THE STATE OF ILLINOIS.

Whereas it has been presented to me that divers persons from Missouri and Iowa Territory, threaten to invade this state for the purpose of taking part in the civil war, which it is hoped certain wickedly and disorderly persons will not be enabled to carry on in the county of Hancock.

Now therefore, I, Thomas Ford, Governor of the state of Illinois, do warn all such persons, who will impudently thrust themselves into a quarrel with which they have nothing to do, as citizens of this state, that if taken in any act of war or mischief, they will be chastised in a most summary manner; and if they escape beyond the limits of this state, they will be demanded to be surrendered to the authorities of Hancock Co., that they may be tried for their crimes, and punished according to law.

In testimony whereof, I have hereunto set my hand and caused the great seal of the state to be affixed.

Done at Springfield, this twenty-sixth day of September, in the year of our Lord, one thousand eight hundred and forty-five. By the Governor.

THOMAS FORD.

THOMPSON CAMPBELL, Secretary of State.

A Proposition to leave Nauvoo.

Nauvoo September 24, 1845.

Whereas a council of the authorities of the Church of Jesus Christ of Latter-Day Saints, at Nauvoo, have this day received a communication from Henry Ashbury, John P. Robbins, Albert J. Pearson, P. A. Goodwin, J. N. Ralston, M. Rogers, and E. Conyers, Messrs, Committee of the citizens of Quincy, requesting us to communicate in writing our disposition and inten-

tion at this time, particularly with regard to removing to some place where the peculiar organization of our church will not be likely to engender so much strife and contention as so unhappily exists at this time in Hancock and some of the adjoining counties.

And whereas said Committee have reported to us the doings of a public meeting of the citizens of Quincy, on the 22d inst, by which it appears that some feelings in that place concerning us as a people, and in relation to which sundry resolutions were passed, purporting to be for the purpose of maintaining or restoring peace to the country;

And whereas it is our desire, and ever has been, to live in peace with all men, so far as we can without sacrificing the right of worshipping God according to the dictates of our own consciences, which privilege is guaranteed to us by the Constitution of these United States.

And whereas, we have, time and again, and again, been driven from our peaceful homes, and our women and children been obliged to exist on the prairies, in the forests on the roads, and in tents, in the dead of winter, suffering all manner of hardships, even to death itself, as the people of Quincy well know; the remembrance of whose hospitality in former days still causes our hearts to burn with joy, and raise the prayer to heaven for blessings on their heads;

And whereas, now it is so late in the season that it is impossible for us as a people, to remove this fall, without causing a repetition of like suffering;

And whereas, it has been represented to us from other sources, than those named, and even in some communications from the Executive of this state, that many of the citizens of the state were unfriendly to our views and principles.

And whereas, many scores of our houses in this country have been burned to ashes, without any justifiable cause of provocation, and we have made no resistance till compelled by the authorities of the county so to do, and that authority not connected with our church;

And whereas, said resistance to mobocracy, from the legally constituted authorities, appears to be misunderstood by some, and misconstrued by others as to produce an undue excitement in the public mind.

And whereas, we desire peace above all other earthly blessings;

Therefore, we would say to the Committee above mentioned, and to the Governor, and all the authorities and people of Illinois, and the surrounding States and Territories; that we propose to leave the county next spring; for some point so remote, that there will not need to be a difficulty with the people and ourselves, provided certain propositions necessary for the accomplishment of our removal, shall be observed as follows, to wit:

That the citizens of this and the surrounding counties, and all men will use their influence and exertions, to help us to sell or rent our properties, so as to get means enough that we can help the widow, the fatherless and destitute to remove with us;

That all men will let us alone with their vexatious lawsuits, so that we may have the time, for we have broken no law; and help us to cash, dry goods, groceries, good oxen, milch cows, beef cattle, sheep, wagons, mules, harnesses &c., in exchange for our property, at a fair price, and deeds given on payment, that we may have the means to accomplish a removal, without the suffering of the destitute, to an extent beyond the endurance of human nature.

That all exchanges of property be conducted by a committee or committees of both parties, so

that all business may be transacted honorably and speedily;

That we will use all lawful means, in connexion with others, to preserve the public peace while we tarry, and shall expect decidedly that we be no more molested with house burning, or any other depredations, to waste our property and time and hinder our business.

That it is a mistaken idea that we have proposed to remove in six months; for that would be to early in the spring, that grass might not grow nor water run, both of which would be necessary for our removal, but we propose to use our influence, to have no more seed time nor harvest among our people in this country, after gathering our present crops. And that all communications to us be made in writing.

By order of the Council.

BRIGHAM YOUNG, Pres't.

WILLARD RICHARDS Clerk.

Racklesstown N. J. Oct. 2, 1845.

DEAR BRO. O. PRATT.

While the bright king of day is retiring to the chambers of the west, to light up the sheen of other climes, and welcome a new born day to other nations, while scarcely a cloud obscures the horizon, and nought but a serene and heavenly aspect, is to be observed on the face of the blue arched heavens—while this day is fast drawing to a close, and going into the boundless ocean of eternity, to help fill up the vacuum decreed in the mind of its author yet wanting to commence the Sabbath of rest.—While the Gentiles are rolling in their wealth and affluence, oppressing the poor and the needy;—While intrigue, hypocrisy, dissimulation, and taking the advantage of their fellow man, are their aim, together with priestcraft and abominations, until their fulness is nearly complete, and they do not, and will not see it.—While the destroyer is going forth, both by sea and land—while false doctrine, and false teachers are respected, caressed, believed and embraced—while the saints of God are wading through sighs tears, and blood, trodden down, exiled, plundered, mobbed, driven, their houses burnt by ruthless mobs; and prophets of the Most High are slain with impunity, and whose blood now crimson the soil which was once the "land of the free and the home of the brave." But now has turned from its pristine beauty to the sere and yellow leaf.—While feelings indescribable pervades my bosom in sorrow and sympathy for my beloved brethren and sisters in the West, who are travelling through scenes of blood and burning to build up the city of our God and a temple to his holy name.

With these feelings and reflections have I taken my pen in hand to address a few lines through the Messenger to you. I dated in my last communication to you, dated at Selins Grove Pa. that I expected to return to Chester county, and so into Jersey, where you will perceive I have arrived, by the date of this communication. In Chester county, I fell in with our worthy and beloved brother, Elder O. Hyde, and truly it was a time of rejoicing to receive instruction and counsel from him in things appertaining to the kingdom of our God. I paid over to him what [?] I had, and he gave me a receipt for the same. Last Monday week ago, he left Chester county on his way to the city of Joseph; and may the God of Elijah who rules in heaven and in earth, and holds the destinies of kingdoms, and nations in his hand, stay the winds, tides and accidents, that nothing may harm him—may the angel of mercy go before him and vanquish the destroyer, and may he be preserved from all harm and danger, mobs and pestilence, and return in safety to the city of the Saints, and to the bosom of his family and embrace the he loves.

What feelings of emotion and sorrow will pervade his bosom, when he hears of the distress of his brethren at Lima, (according to reports,) occasioned by the hands of relentless and hellish mobs, in whose bosom the feelings of humanity and mercy never had place—who are blinded by that spirit that emanates from the region of black despair—that thirst with insatiable and unquenchable desire for the blood of the people of God—who despise all law, and order, and bids defiance in their day to God and man. Filled with foul mobocracy, political demagoguery, religious bigotry, with an aristocratic presumptive, and parsimonious spirit, they rush headlong into all manner of abominations, and murdering the saints of God is their chief delight, and priests, editors, and people, of this ungodly mundane generation, sanction the same, with very few exceptions.

Oh my brethren and sisters! Ye servants of the Most High God! Ye chosen "twelve," to whom are committed the keys of the gospel ministry of this last dispensation of mercy to man, Ye widows of saints and prophets, whose husbands have died in the cause of Christ, and in defence of that faith that I am rejoicing in; and ye fatherless orphans, whose tears have trickled down the cheeks of innocence, I long to be with you; your God is my God—your faith is my faith—your hope is my hope—your joy is my joy—your sorrow is my sorrow—your cause is my cause—your welfare is mine. The prosperity of the city of Zion—the protection of the temple of God, and in all your interests, I feel identified with you; and with you ere long I trust in God I will be. If you are driven let me bear company—if your blood flows, let mine flow with yours—if your soul cries from under the altar, let mine be among the number. These are my sentiments and I pray God they may always remain; and if the trial comes, I may never falter, nor raise my voice or hand against the cause of God or his servants.

This brings to memory a dream I had Friday night week ago, in Chester county. I dreamed Bro. Joseph came to me and took me into a room (some one else with him, person not recollected,) he sat down in a chair fronting me, near by, with a writing in his hand; he commenced instructing and counseling me, with tears rolling down his cheeks, in things appertaining to the cause I am engaged in, which if I hearken to, will be I know to my eternal welfare. And among other things he counseled me "never to find fault or lift my hand against the servants of God." And here let me say I have reason to thank God, that from the first time I ever heard the gospel preached by the elders of this church, (which is about seven years ago), have I ever lifted my voice against the cause, Joseph, the teacher, or the church, but took their part with all the abilities I was master of. And I know that God has blessed me in doing it; not that I wish or have any idea to use any egotism or eulogize myself, God forbid. But I think perhaps, there may something arise from satan's influence that may perhaps, endeavor to turn my mind derogatory to the counsels of those who holds the keys of the kingdom, and Joseph has given me timely warning. This brings to my recollection words in my patriarchal blessing. "You shall see visions in the own due time of the Lord. And you shall dream dreams, by which you shall be warned of danger, and if you hearken to them, you shall escape the hands of your enemies and give you power over them, &c." And I trust through the grace of him who bore our sins upon the tree and washed us in his own blood, that I may always do the will of my heavenly Father in all things committed to my charge, that I may not suffer loss in that day when every man's works shall be tried by fire.

How often dear Bro. Pratt have I thought on the first time that I ever heard the gospel in its fullness proclaimed—Do you not recollect you and Bro. Winchester coming to a village called Recklessstown, in Burlington Co. N. J., in the fall of 1837, (I believe), calling at the school and requesting the teacher to publish a meeting for the next evening. Winchester preached the first evening on the first principles of the gospel. The next evening you preached upon the coming forth of the Book of Mormon, and the administration of the angel to Bro. Joseph. When you arose to speak, thought I, he does not look like preaching; but you went at it at very soberly, as though you were going to work at manual labor, by pulling off your coat at the commencement; and here let me say, without flattery, I was never more surprised in my life than I was to hear the language and wisdom that flowed from your lips. Said I to myself, and also to others, I have heard truth; consistent truth: and from that time up to the present, have I advocated the same, and I trust I ever may. Perhaps you remember meeting me a few evenings after, along the road, not far from the school house, and loaning me the Book of Mormon to read. I do not remember to have seen you since; but I hope I shall soon. When I was at Nauvoo, you were laboring in England. But neither you, or the discourse I heard from you that evening, has time or distance effaced from my memory, and I trust never may. Ye chosen Twelve, High Priest, Elders,—ye servants of the Most High God, who are carrying the olive branch of the gospel of Jesus to the nations of the earth; under the authority of the Priesthood of the Son of God, clothed with power from on high, may the angel of Mercy protect you, and keep you safe from all harm and danger, until your work is done. May we all get an endowment in the sanctuary of our God, and at last with all the sanctified, meet with Bro. Joseph and Hyrum, and be crowned through Jesus Christ the son of God. Amen.

Yours as ever.

W. L. APPLEBY.

Conference:

The minutes of a special Conference of the members and elders of the church of Jesus Christ of Latter-Day Saints, assembled at Batavia, Genesee Co. N. Y., Sept. 6th 1845.

The meeting called to order by William D. Pratt. Resolved that; Elder O. Olney act as President of this Conference.

Moved and carried by unanimous vote that Elder M. L. Benson officiate in the office of Secretary.

Conference opened by prayer by the President. Hymn read and sung by the same.

Number of the High priest quorum present, 1. Numbers of Elders 8.

Attica Branch Represented by Bro. George Thompson, consisting of 22 members, including 8 elders, 1 priest, 1 teacher.

Alexander Branch, represented by H. Thompson, of 17 members, including 6 elders.

Moved, seconded and carried, that the scattering members at Orangeville, and at Bennington, be attached to the Attica branch, and that Bro. Hiram Thompson go and set things in order.

Moved and carried, by a unanimous vote, that we sustain by our prayer and faith, the Twelve and the authorities of the church at the city of Joseph.

Moved that we hear a discourse from O. Olney which was granted by giving us in the first place a description of the corrupt church, showing the contrast between the above, including the acts of the nineteenth century and primitive christianity.

Secondly, made some remarks relative to the course Sidney Rigdon had taken and others in unison with him, proving from the Book of Doctrine and Covenants, that they were acting without authority from heaven.

After the discourse was delivered as above, Bro. Pratt arose and bore testimony in favor of the same; also of the power of satan, of his kingdom, and of his cunning device, warning the brethren to beware of false spirits which should arise in the last days.

Prayer by O. Olney. Adjourned until to-morrow at 10 o'clock A. M.

Sept. 7th, assembled agreeably to appointment. Opened by singing and prayer by Brother Taylor.

Commenced the services of the day by a discourse delivered by Elder William D. Pratt, on the doctrine of Christ and the apostles.

Followed by Elder Martin L. Benson with some remarks on the priesthood.

Closed by benediction from O. Olney—intermission thirty minutes—assembly, opened by singing and prayer by the President.

Moved and carried, that Bro. William D. Pratt, Martin L. Benson and Hiram Thompson form a committee to go and labor with some delinquent members.

A discourse delivered by O. Olney, on the redemption of the body and restitution of all things, spoken by the mouth of the prophets since the world began.

Moved and carried, by unanimous vote, that these minutes be accepted and transferred to New York for publication in the Messenger. Dismissed by the President.

O. OLNEY, Pres.

MARTIN L. BENSON, Clerk.

Conference.

Minutes of a conference of the church of Jesus Christ of Latter-Day Saints, held in Charlotte Town, Prince Edwards Island, on Sunday July 27 at half past 5 o'clock P. M. 1845.

The Conference opened by singing, and prayer by Elder John Jury.

Elder Robert Dickson was appointed president and Wesley Siddle Secretary.

The branch was represented by Elder Dickson numbering 15 members, including three elders and 1 priest, all in the unity of the spirit and in the bonds of peace, rejoicing in the faith, having the spirit of the gathering; and 6 purpose to embark for Zion in the course of two or three days, the president of the conference for their leader; one having already removed with a letter of commendation, about seven weeks ago to Boston; and the residue of the branch purpose to set out next spring for the city of Joseph.

Moved and seconded, that brother Thomas Pool, be ordained teacher. Carried unanimously.

Moved and seconded, that brother William McLean be ordained teacher. Carried unanimously.

The above named brethren were then accordingly ordained under the hands of Elders Dickson and Jury.

Two children were then blessed under the hands of elder Dickson.

The minutes of the Conference were then read and accepted.

Conference adjourned at half past seven o'clock.

Resolved that a copy of these minutes be published.

ROBERT DICKSON, President.
WESLEY SIDLE, Clerk.

We would inform our correspondent at the City of Joseph, that he is rather too lengthy.

MARTYRS OF THE Latter Day Saints.

The following are the names of a few of the **MARTYRS**, who, for the testimony of Jesus, have been inhumanly murdered in the states of Missouri and Illinois.

Mr. Enobar, *Martyred*, Nov. 4th, 1833, in Jackson Co. Missouri.

The following Saints were **MARTYRED** in Caldwell County, Missouri, October, 30th, 1838.

Thomas McBride,	Warren Smith,
Levi Merriek	Sardias Smith,
William Merriek,	George Richards
Elias Benner,	Mr. Napier,
Josiah Fuller,	Mr. Harmar,
Benj. Lewis,	Mr. Cox,
Alex. Campbell,	Mr. Abbot,
	Mr. York.

About the same time and in the same county the following persons were **MARTYRED**, namely:

David W. Patten,
One of the Twelve Apostles.

Gideon Carter, **Mr. Obanion,**
Mr. Carey,

Martyred in Carthage Jail, in the County of Hancock, and State of Illinois on the 27th day of June, 1844.

Joseph Smith, the Seer,
Hyrum Smith, the Patriarch.

Two of the noblest martyrs whose blood has stained the earth for ages.

The murderers of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their horrid deeds.

Song of Praise.

Father of all, Thy name we praise,
And Jesus Christ Thy Son,
We unto Thee our voices raise,
To Thee the Three in One.

We praise Thee for what Thou hast done,
Among our fellow race,
In offering up Thine own dear Son,
The Lord, the Prince of peace.

We praise Thee for what Thou hast done,
In these the Latter Days,
That Thy great work Thou hast begun,
Among our feeble race.

To gather in from every land,
Those of the promis'd seed,
That in Thy kingdom they may stand,
And too Thy ways give heed.

The great, the glorious, mighty work,
By prophets long foretold,
The gathering in of all thy saints,
Into the Saviours fold.

We praise Thee for Thou hast again,
The power on man bestow'd,
To preach the gospel and proclaim,
These mighty truths of God.

That Thou hast set Thy hand again,
A people to prepare,
To meet the Lord and all His train,
To meet them in the air.

The Priesthood is again restor'd.
Which authorizes man,
To build the kingdom of the Lord,
Upon the earth again.

The signs also, which Christ did say,
Should in his Kingdom be,
Now follow those who will obey
His gospel which is free.

The Comforter is sent again,
Which shows us things to come,
And guides us safely into truth,
Till we arrive at home.

Then praise him all ye saints below,
And all ye hosts above,
For what He doth on man bestow,
And for his boundless love.

Then let His saints with one accord,
Their loudest anthems bring,
To praise their Maker, Christ their Lord,
Their Saviour, Priest and king.

A. NORTON.

President J. C. Little.

With regard to the ordination of Bro. Stevens of Concord, and also a Presiding Elder, over the Branch at Peterboro, you are permitted to act according to your own judgment, and the dictates of the spirit of wisdom.

ORSON PRATT.

Tithing.

Those who wish to pay their tithing, and have not the opportunity of sending it to me by some faithful person whom they can trust, are hereby authorized to enclose it in a letter plainly directed to me, No. 7, Spruce st. New York, and forward the same by mail, (postage paid), and it shall be duly recorded on the tithing book. Our friends in Canada can pay the postage to the line, and their letters will come safely to hand.

ORSON PRATT.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway).

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

AGENTS FOR THE MESSEGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent,

JOSHUA C. SMITH of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

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Grant's Rigdon, \$1.50 per doz. Sidney Rigdon by O. Hyde \$1.00 per doz.

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ENOS TURNER.

NOTICE.

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S. BRANNAN, Agent.

FOR SALE OR EXCHANGE—LANDS in Knox, Brown and Warren Counties, Illinois, will be sold low for cash, or exchanged for improved farms near this city. The lands were selected with great care, and are believed to be of first rate quality. Taxes are all paid.

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W. half of N. E. quarter sec. 5, T. 2, S. R. 2 W. Brown Co. 80 acres.

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E. half of N. W. quarter sec. 19, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. E. quarter sec. 23, T. 2, S. R. 3 W. Brown Co. 80 acres.

W. half of N. E. quarter sec. 7, T. 11, N. R. 2 E. Warren Co. 299 acres.

W. half of N. E. quarter sec. 6, T. 10, N. R. 1 W., and N. W. quarter of N. E. sec. 30, 10, N. R. 1 W. Warren Co. 434 12-100 acres.

W. half of N. W. quarter sec. 5, T. 10, N. R. W. Warren Co. 73 40-100 acres.

N. E. quarter of N. W. quarter sec. 6, T. 10, N. R. 1 W. Warren Co. 151 12-100 acres.

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Their express continues as usual to leave their office for Boston and Philadelphia, and places intermediate and beyond every day.

HARNDEN & Co.
No. 6 Wall st, New-York.
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New-York July 15, 1845.

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New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

VOL. II—No. 17.

NEW YORK, BOSTON, PHILADELPHIA, OCTOBER 25, 1845.

WHOLE No. 69.

'NEW-YORK MESSENGER'

(Continuation of the Prophet.)

IS PUBLISHED EVERY SATURDAY

AT NO. 7 SPRUCE STREET N. Y.

BOSTON, NO. 76, ESSEX STREET.

PHILADELPHIA, CORNER OF THIRD AND DOCK.

AT TWO DOLLARS PER ANNUM,

IF All communications should be sent (Post Paid,) to
S. BRANNAN, No. 7, Spruce street.

PROCLAMATION.

No. 5.

To the Citizens of Hancock County and the Surrounding country.

In issuing this my fifth proclamation I shall be obliged to omit many things which have transpired in this County since the 20th inst. (the date of proclamation No. 4.) nevertheless I shall endeavor to give all the important facts that may be interesting to the community. There seems to be a continuance of peace throughout Hancock county. There has been no burning of houses or other property since a part of my posse pursued the mob and fired upon them.

In my last proclamation I stated that the mobbers had fled the country; as yet they have not returned; they are brawling about the adjoining counties, state of Missouri, and Iowa Territory, circulating all kinds of falsehoods; and misrepresentations for the purpose of getting aid in order to recommence burning and mobbing, &c. As yet they have not been able to raise any considerable force to march into Hancock under arms, against the constitution and the laws, and I am certain that unless the mob faction can succeed in deceiving the people without this county by fraud, and forgery of militia orders and proclamations purporting to emanate from the Executive and commander-in-chief of the Illinois militia, that they cannot get force sufficient to recommence their depredations. Let me entreat the people abroad not to act in haste.

There are many complaints made to me by Mormons and anti-Mormons, about stealing cattle, &c. I have used every exertion in the power of man to ferret out the truth concerning these complaints and reports. Many mormons who were burnt out in the south west part of this county, were employed for the last ten or twelve days in removing their household furniture, other moveables and grain to Nauvoo city. After they had finished hauling their goods, proceeded to gather and drive their cattle from the infested district to Nauvoo, but could not find them. There are many who are willing to make affidavit that their cattle were left in the hands of the mob when they were exterminated, and when they went in search of their cattle afterwards could not find them. More than 200 head of cattle are missing in this way according to the complaints made to me. There are also complaints by several Mormons that horses have been stolen from them. There are also many articles of minor importance reported to me as having been stolen from the Mormons. Some 50 head of cattle are reported to have been sto-

len from the gentleman about 5 miles east of Warsaw, and about the same number near Carthage. The cattle which are said to have been stolen from near Carthage, and Warsaw, belong mostly to B. F. Marsh Esq., and the Messrs. Chandlers, near Warsaw, and to Messrs. Mullen, and Falls and Mr. Alex. Barnes near Carthage. There was also stolen from Ebenezer Rand Esq. of Carthage, 2 bee gums, a Mrs. Hawley reports some clothing missing.

Every one of those persons, who report property stolen, who are not Mormons are by no means regarded as enemies by them; but on the other hand, they have all denounced this mobbing and burning as a most infamous act. It is nothing more than reasonable to suppose that men who will burn houses, barns, grain and other property, and who will drive and exterminate United States Post Masters and other officers, from their offices and homes, with force of arms, under the penalty of death, are none too good to steal cattle, horses, and sheep too. Men who are guilty of such damnable outrages are hardened against all the tender feelings of human beings; the savages would shrink with horror at such base, and cowardly acts as are characteristic of this mob faction. Again, why is it that the stealing of cattle and horses is confined nearly in every instance to those who are opposed to the mobocrats. If the Mormons are guilty of these depredations complained of, is it not a remarkable circumstance that not a single hoof of all the cattle and horses that are alleged to have been stolen, were taken from any of those engaged in the mobbing; in every case, so far as I can learn, they were taken from persons opposed to this wicked proceeding of the mob party.

That infamous black hearted and murderous scoundrel Thomas C. Sharp, editor of that treasonable paper called the Warsaw Signal, himself guilty of all the crimes known to our laws, is at the head of this band of mobbers and exterminators. Are the people in Hancock county and the surrounding country prepared that such a debased heaven daring villain as Sharp, shall give tone to public opinion. I ask will an honest and honorable community for a moment seriously entertain any thing that may emanate from such a fountain of corruption? For the honor and perpetuity of our glorious republican institutions, it is to be hoped not. Sharp openly and boldly calls upon the citizens of this and the adjoining counties and other places to come into Hancock to overthrow the law. Follow citizens will you take the advice of such a scape gallow as Sharp, the author of our difficulties and troubles; a murderer and the apologist of murderers, house burners, &c.

Sharp's rule of moral principle is exemplified as follows by his own writings:

If men in the custody of the law, and under promise of protection, be murdered in cold blood, Sharp is found the apologist of the murderers, (and would take a hand himself).

If men pursue one another on our high ways with muskets and swords, at the speed of horses for miles, with the intention of killing or arresting without process an officer of the county, against whom no charge is or was alleged, and one of the villains should be killed, murder is the

cry of this Sharp; or if a gang of villains burning and continue to burn for six days, the dwellings, barns and stacks of grain and hay—expelling sick women and children from their sick beds, and exposing them to the inclemency of the weather, and die in consequence of such cruel and scandalous treatment: and after having been warned time and again by the proper officer, of what they might expect in case they should not desist; and when caught in the act of burning houses, flee and refuse to be taken; are fired upon—a few killed, Sharp's cry of murder, murder, is again raised at the top of his voice. What a poor trifling scamp—for he certainly does not know how contemptible he is in the eyes of all honorable men. He has no associates except those who are partisans criminis with him.

Sharp in his last Signal has made comments upon, and attempts to prove some statements false, which I made in proclamations numbered 2 and 3. How does he get his information as to the killing of Worrell, to be untrue? His informants can be no other than those guilty with Worrell, in purging me for my life on the high way, and who are ready to say and swear any thing that may clear them from punishment which they so richly deserve; and as to the firing upon the mob, he relies upon man for testimony, guilty of crimes which will secure them a safe place in our state penitentiary for years, and others are candidates like himself for the gallows. Such is the character of Sharp's informants, upon those subjects which he speaks of in his Signal; none others of the mob were in sight or hearing at the time the occurrence took place.

Fellow citizens, a proclamation was handed to me this morning purporting to be from Gov. Eard of our state; it certainly is a forgery or fraud. You will observe that it is simply dated, "Executive Department, Springfield, Sept. 21st. 1845." It does not state whether it comes from Springfield, Ohio, Ky., or any other state. The proclamation also states that Col. Baker and Merriam, had volunteered to command, &c. And also the proclamation is signed Thomas Ford, Governor and commander-in-chief. In order to make such a document official, it should be signed as Governor of Illinois and commander-in-chief of the Illinois militia. I pronounce it a base fraud, I hope no armed men will come into Hancock county, under such circumstances. I shall regard them in the character of a mob, and shall treat them accordingly. I am personally acquainted with Maj. Baker and Capt. Merriam, and I am warranted in saying that they would under no circumstances, aid or countenance a mob. I will again say, that from the general phraseology of the proclamation, I pronounce it a fraud upon the people; let no man turn out under it, as it evidently one of Sharp's latest acts of rascality and one of the last dying efforts to raise a mob.

I will herewith submit a few affidavits, they speak for themselves. One of these affidavits fully shows whether Worrell and his blood hounds knew me or not when they pursued me on the prairie, it also speaks to the point as to the course the anti-Mormon mob intended to pursue; it also explains something about taking horses, (and as Tom Sharp would have it about the les-

ser crimes of killing and slaying and burning. I have only to say that as to the character of John Harper Esq. as a good citizen and honest man, he is honorable and independent; he has no superior in our section of country, and as to Capt. Ross, he is respected by all; his standing and character is proof against all base men. As to the other sliant, I am not acquainted with him.

Men engaged in burning houses for 6 long days have fled this county to avoid an arrest; they are now using their utmost endeavors to raise help in the neighboring counties and in the state of Missouri, to re-commence burning and mobbing.

Will honest men be influenced by such characters? we will see. Every thing has remained quiet for nine successive days, and unless the mob will again reassemble in Hancock Co, peace will continue.

I would say to the citizens of Augusta in this county, that as I have been informed by good authority, that some of you had fled the county by crossing into the county of Schyler, and there made an encampment for the gathering of the mob; if such is the fact, let me remonstrate against such an act, and entreat you to come to your homes, and aid in the maintenance of peace.

Some of the mobbers said that I refused to submit to law, there being a writ out against me for killing Worrell sworn out by one of the parties in company with Worrell when they pursued me. This is false; I twice offered to surrender myself into the hands of the constable, who said that he did not care any thing about it, that he considered it all a mistake in the boys in taking out the writ. I am at all times ready to be tried by the laws of my country.

J. B. BACKENSTOS, Sheriff H. C. Carthage, Sept. 25, 11 o'clock A.M. 1845.
STATE OF ILLINOIS, } ss.
Hancock County.

Personally appeared before me, the Clerk of the county, John Harper of said county, who after being duly sworn according to law, deposeeth and saith that on Wednesday night the 17th inst. I was at Wm. Kendals Jr. Esq., a little after night; Noah M. Rickard drove up with his family and wished the privilege of stopping a short time, and appeared very much excited, and said to Mr. Kendal in my presence and hearing, that he had just returned from the mob where they were burning houses, and that they had burned more than 40 yesterday, and he presumed as many to-day; and he thought it was just and right, and every man ought to turn out and help them. He also stated that 10 or 12 men came to Carthage on Monday to kill Backenstos, and that he (Backenstos) discovered them and narrowly made his escape, and we presumed he had gone to Warsaw; and I was the second person who volunteered to go the next morning after him, and Frank Worrell was the first; and also that Mc Quarry's son was along, and that the company consisted of six or eight persons; and further that the intention was to follow Backenstos, but if they could not find him, to go to the mob where they were burning; and that on the Carthage and Warsaw road, about two miles this side of Marshes, they saw Backenstos coming in his buggy, and we thought he knew us for he left the road and took through the prairie as fast as he could push his horse, and we took after him; but he ran until he came to a branch where there was a group of mormons in the brush; and further that Backenstos could not have shot Worrell, for he was a 100 or a 150 yards off, and had nothing but a pistol, but that it was a younger or musket fired from the bushes, for it was an ounce ball and went through him. Worrell was put in

to the wagon, and died in my lap in one half hour; but we took him to Warsaw; then we went down where the mob was burning houses; and when the mob was informed of Worrell's death, they passed a unanimous resolution that they would no longer wait for the Mormons to take the goods out of their houses but would burn and slay, and kill, and take horses.

And said Rickard stated, that he had returned home to take his family away, and had got so far with them, and that they wanted help to go and join the mob, for they needed help. This deponent further states that he has resided in Hancock county nearly seven years, and does not belong to the Mormoh church or community nor never did; but that he has been, and now is an Elder in the Baptist denomination for about twenty years, and a member twenty-five years.

JOHN HARPER.
Subscribed and sworn to before me this 22d day of september, A. D. 1845.

GEO. W. THATCHER.
Clerk C. C. C. Hancock Co.
STATE OF ILLINOIS, } ss.
Hancock county.

Personally appeared before me the Clerk of County Commissioners Court of Hancock county, Ethel B. Rose, treasurer and Assessor of said county, who upon being duly sworn according to law, deposeeth and saith that on Monday night of the 15th inst. between nine and ten o'clock, P. M., a mob of about eight hundred armed men came to my residence in Carthage and called me out of the house, and bringing their guns to a charge bayonet, notified me that I must leave the county and never come back; unless I should come as an old citizen, that is a person having similar opinions to themselves. And they said if I did not go I must suffer the consequences, which I took to mean death. Said Rose further states that besides those who appeared armed in front of his door, there was a fellow standing back rather under some locust trees, by the name of Horace Hopkins, who has in his own estimation, become an old citizen by a residence in this state of about six months. He further states that as they went away he followed out and discovered two other men who had apparently been concealed near a fence. And he verily believes one of those two was Captain R. F. Smith of the Carthage greys. He states the reason why he was able to identify objects and men, so well in the night, was that the moon shone exceedingly bright on that night.

This deponent states further that he learned of the mob when it came to him with an order of extermination, that C. Robinson, the P. M. at Carthage, and County Recorder of this county, was to be the next victim: so he (this deponent) went directly to Robinson's, got there before the mob and informed him what he might soon expect.

While there the mob came, called to him and asked if his name was Robinson: he answered yes. They then told him that it was the orders from head quarters, that he should leave the county immediately, that if he did not, his property should be destroyed and himself with it.

E. R. ROSE.
Sworn to and subscribed before me this 21st day of Sept. A. D. 1845.

GEO. W. THATCHER.
Clerk, C. C. C. H. Co.
STATE OF ILLINOIS, } ss.
Hancock county.

Personally appeared before me, Hazen Kimball, an acting Justice of the Peace, in and for the county of Hancock, James Bellows who being first duly sworn, deposeeth and saith that on or about the 10th day of September, A. D. 1845, within the county of Hancock, a mob of 12 men

with arms came to my house and ordered me to leave with my family forthwith, I accordingly removed such of my goods as I could hastily get out of the house into the woods.

The same evening the mob returned and tore down my chimney, cut up my saddle, and done considerable damage to my property, and drove me and my family from all our goods, and have retained the same in their possession till the present time. And this deponent further saith that Adam Snyder, and Medith Perry, were two of the individuals that composed the mob as aforesaid, and further this deponent says not.

JAMES BELLOWES,
sworn to and subscribed before me this the 25th September 1845.

Hazen Kimball, J. P. [L. S.]

For the Messenger.

Hath not a Jew eyes? Hath not a Jew hands, organs' dimensions; senses, affections, passions? Had with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter, as a Christian.—Shylock.

MR. EDITOR:—

Can not the same questions with a great deal of propriety be asked of the Mormons.

It would appear from the way they have been treated since they have become known as a people, they were in want of all the qualities above mentioned.

Ever since they first began to spread their own peculiar tenets of religion, have they not like the Jews, been a persecuted race? To worship God according to the dictates of their conscience, they left their otherwise happy and peaceful homes in the East, and sought a home in the West. Difficulties, which in any other cause, would have been insurmountable, they have overcome, that they might have peace and security.

In Ohio, if I am not mistaken, they first emigrated and commenced a settlement; but persecution drove them to seek in a still more distant state a place where they might 'under their own vine and fig tree' enjoy the privilege of worshipping God as they choose.

To the far distant state of Missouri, they directed their steps; but the relentless hand of persecution still followed them. It was there they experienced its worst evils. Rapine, the violation of their females, murder, violence and bloodshed, where deeds which their persecutors committed with impunity. Crimes of the darkest hues, and acts of violence, which would disgrace even devils incarnate, and which the most barbarous ages can scarce afford a parallel, stain the character of the people of Missouri.

If they did not leave the state, they were threatened by Gov. Boggs with extermination. In fact they were driven—forcibly expelled from the state. They did leave and like the Jews, were again wanderers in a strange land—like Abraham, they departed not knowing whither they were going.

The state of Illinois they now chose for their abiding place. They commenced a settlement there, and though having to encounter many difficulties—endure many privations and experience many trials, it flourished, and is still prospering. But in leaving Missouri, they did not leave persecution, it still followed their footsteps.

It was in this state their Prophet and leader was most inhumanly butchered, as was also his brother at the same time. The actors in this tragedy escaped. Justice was in this instance robbed of his Just rights. The law did not or could not take hold of them, because they were accompanied by a mob. Some, to be sure, were

arrested and went through a mock trial; but on account of some technicalities of the law, the want of sufficient proof, or some other reason, (not a very cogent one I presume,) they escaped deserved punishment.

And now they are again involved in fresh trouble. The Anti-Mormons, (I do not like that term, it is not significant enough for the rioters to be known by.) There are thousands of Anti-mormons who have as great an abhorrence of the devilish (if I must say it), proceedings as those that characterize the Anti-Mormon mobs of Illinois, as the Mormons themselves, for the want of some just grounds to proceed against the Mormons, with fire and sword, fire a few balls through a school house themselves, lay it to the Mormons, and then commence burning and destroying property.

Supposing the Mormons to have made an attack as they state, which it is universally allowed they did not, does that justify them in their lawless proceedings. No! certainly not.

This country is a free and republican one. Every person has a right to worship God according to the dictates of his own conscience. The Mormons as citizens of this country are amenable to its laws, and as long as those laws are by them obeyed, they must be protected by those laws. They have a right to appeal to those laws for protection, and by the constitution of our country, the law is bound to protect them from ruthless invaders. If the law is not strong enough, or will not protect them, they have a right to defend themselves.

Because some few men, to gratify their love of power, or rather an insatiable desire for plunder—for destruction of property—of life—of reputation and of every thing that is good and seemly, commit such acts; are they to go unpunished because associated with a mob?

Justice, as well as the laws of God and man, require that they should be punished.

Humanity looks over the scene of desolation and weeps with pity at the picture presented to her view.

JUSTICE.

The following quotations are from the Young American extra.

"Vote Yourself a Farm"

"Are you an American citizen? Then you are a joint-owner of the Public Lands. Why not take enough of your property to provide yourself a home? WHY NOT VOTE YOURSELF A FARM?"

Because we should be exiled from it, as we have been heretofore from thousands of farms, for which we paid the government our money. Saints.

"Remember poor Richard's saying:—'Now I have a sheep and a cow, every one bids me good-morrow.' If a man have a house and a home of his own, though it be a thousand miles off he is well received in other people's houses; while the homeless wretch is turned away. The bare right to a farm, though you should never go near it, would save you from many an insult. Therefore, VOTE YOURSELF A FARM."

First restore to us the tens of thousands of acres in Missouri, for which we have paid our money, and then it will be time enough to consider your counsel.—Saints.

"Are you a party-follower? Then you have long employed your vote to benefit scheming office-seekers; use it for once to benefit yourself.—VOTE YOURSELF A FARM."

Very good advice. We have employed our votes for years, to support men who have driven

us from our purchased farms; and will not protect us in our rights.

We are now threatened with death or banishment from this American Republic, and perhaps shall be compelled to vote ourselves a farm in some distant country, under some government more favorable to the rights of man.—Saints.

"Are you tired of slavery—of drudging for others—of poverty and its attendant miseries? Then, VOTE YOURSELF A FARM."

The farms that we have already purchased do not free us from slavery, despotism and tyranny; for we have not the right of treading upon our own purchased soil under penalty of "EXTERMINATION."—Saints.

"Are you endowed with reason? Then you must know that your right to life necessarily includes the right to a place to live in—the right to a home. Assert this right, so long denied mankind by feudal robbers and their attorneys. VOTE YOURSELF A FARM."

This reasoning will not apply to us, for though we have purchased lands, the government consider we have no right to live upon them. Our homes must be in the dens and caves of the Rocky Mountains, if we would live at all.—Saints.

"Are you a believer in the Scriptures? Then assert [that the land is the Lord's because He made it.] Resist then the blasphemers who exact money for His work, even as you would resist them should they claim to be worshipped for his holiness. Emancipate the poor from the necessity of encouraging such blasphemy.—VOTE THE FREEDOM OF THE PUBLIC LANDS."

First vote the freedom of private lands, and let exiled American citizens return to their homes, and be protected in all their constitutional rights. Saints.

"Are you a man? Then assert the sacred rights of man—especially your right to stand upon God's earth, and to till it for your own profit. VOTE YOURSELF A FARM."

The sacred rights of man, are not to be enjoyed by us in this boasted Republic; for we have been robbed of them at the point of the bayonet, years ago; and are now threatened with death if we do not consent to leave the country.—Saints.

"Would you free your country, and the sons of toil everywhere, from the heartless, irresponsible mastery of the Aristocracy of Avarice? Would you disarm this aristocracy of its chief weapon, the fearful power of banishment from God's earth? Then join with your neighbors to form a true American Party, having for its guidance the principles of the American Revolution, and whose chief measures shall be—1. To limit the quantity of land that any one man may henceforth monopolize or inherit; and 2. To make the Public Lands free to actual settlers only, each having the right to sell his improvements to any man not possessed of other land.

These great measures once carried, wealth would become exchanged social element; it would then consist of the accumulated product of human labor, instead of a hogtied monopoly of the products of God's labor; and the antagonism of capital and labor would forever cease. Capital could no longer grasp the largest share of the laborer's earnings, as a reward for not doing him all the injury the laws of the feudal aristocracy authorize, viz., the denial of all stock to work upon, and all place to live in. To derive any profit from the laborer, it must first give him work; for

it could no longer wax fat by levying a dead tax upon his existence. The heinous iniquities of Norman land pirates would cease to pass current as American law.

Capital with its power for good undiminished, would lose the power to oppress; and a new era would dawn upon the earth, and rejoice the souls of a thousand generations. Therefore forget not to VOTE YOURSELF A FARM."

America is incurable the mild does you have prescribed will never effect a remedy. She is too far gone. Her citizens groan in exile for years, unheard and unpitied. The blood of saints and prophets smokes to heaven for vengeance. The cries of widows and orphans, driven from the smoking ruins of their own houses, come up before him who holds the sword of justice in his own right hand. He alone, can cure the injustice and cruelty of this nation. After which, the Saints can vote themselves a farm, from which they will no more be driven. In the mean time, save yourselves from the wickedness of the oppressor, though you are forced to wander as exiles in western wilds.

ORSON PRATT.

From the Nauvoo Neighbor.

TO the Public.

I was arrested by the Sheriff of Hancock, under a charge of perjury on the evening of the 19th inst, since which time I have been a prisoner and under guard, Sheriff Backenstos using every means to my satisfaction, to get me a speedy trial; he took me before Thos. L. Barnes Esq., a Justice of the Peace at Carthage, E. A. Bedell Esq. another Justice of the Peace being present. I was ready for trial but the court decided that they had no jurisdiction of the case, unless the Sheriff could make return that the Justice who issued the writ was not to be found, or was absent from home.

The Sheriff then took me to Nauvoo for trial, where the Justice who issued the warrant lived; and after hearing the testimony, I was discharged. There is another states warrant in the hands of the Sheriff, for threatening the life of the Sheriff. I acknowledge that I offered \$500 reward for his head, secured with bond and good security; I also openly declared that I would take his life by shooting him, on or about the 15th of September.

I would state that I have been treated in a kind and humane manner by the Sheriff, and all the posse around him which I have seen or heard. One of the posse, Col. Markham, who, I last year with the aid of others, drove out of Carthage at the point of the bayonet, was with me a great deal, and never even insulted nor abused me in any manner. There not being time for my trial, I am under a pledge of honor, to surrender myself into the hands of the Sheriff or any of his deputies, or any constable, at any time when I can have a speedy trial.

My wife is sick; this the Sheriff knows, and I have strongly begged that I might be permitted to go home, and not be tried at this time, as I am guilty of the threats which I acknowledge, and would be committed or held to bail. I am well treated by all the people of Nauvoo with whom I have met.

ANTONY BARKMAN.

Nauvoo. Sept. 25 1845.

Treason.

On the 24th of September, Daniel Spencer, W. W. Phelps, John Taylor, Orson Spencer, Charles C. Rich, Wm. Clayton, Willard Richards, Ed-

ward Hunter, Reynolds Cahoon, Alpheus Catlor, Hosea Stout, and John Scott, were arrested by the Sheriff upon a writ charging them with "Treason." They were arraigned at Carthage, before T. L. Barnes, and E. A. Bedell Esq., and Antony Barkman whose name was to the affidavit upon which the writ issued sworn. Upon investigation it appeared that the witness had been suborned; had signed and sworn to two affidavits, written by George Backman—did not know any of the defendants named in the affidavit, and who were now in Court; nor did he know any of the men in the other affidavit not in Court; had sworn to both affidavits upon "reports," and was deceived, for he had been with the Mormons, and they treated him well; will tell the truth now; is sorry for what he had done, knows nothing against any of the men named in either affidavit. There being no cause of action whatever, the Court discharged the defendants.

The other writ, calling for some 10 or 12 principal men of Nauvoo, was said to be in the hands of constable Barnes, who helped burn Fellows' house, barn and grain, and fled for fear of justice. Both of those writs were used by R. F. Smith, of Carthage Grey memory, who also fled for—(never mind) he knows, enough said: we have never seen a blacker plot of death detected.—Neighbor

The Mob Chastened.

We clip the following communication, from a little two penny puerilissimus paper called the Beardstown Gazette, edited by a mobocrat. The slant at Gov. Ford from Alex. Symphon is all in keeping. But it is an old saying, that "When God and the Governor are willing the devil may get his due."

Beardstown, Sept. 23, 1845.

Mr Editor:

I am now on my return from Springfield, to which place I have been to see his Honor Gov. Ford in relation to our troubles in Hancock with the Mormons. I called on him at his house, early yesterday morning, in company with my neighbor Noah M. Rickard, Esq., from Carthage. I commenced telling the Gov. our situation in Hancock, when he stopped me short, and remarked that I could not impose on him in such a way, that he had correct information every day from that county; and that he had issued a proclamation for five hundred men to assist Backenstos, and had given Gen. Hardin entire command, and that the Anti-Mormons were a set of d—d rascals and scoundrels, and that the Mormons were good citizens.

I told him (the Governor) that I was informed that he had told Backenstos to go ahead and take the county, and that he should protect him; which he neither denied nor assented to. The Governor then took me to the Secretary's office, and there read me the orders to Gen. Hardin: after which I was leaving the office, when he called me back and said, "Now by God, if you go to Hancock or elsewhere, and raise troops to fight the Mormons, I will go to the northern part of the state and get troops, take every anti-Mormon and by G—d I will have half of you shot!"

Respectfully yours.

ALEX. SYMPSON.

The Northern part of California is as fine a country as Kentucky, with a milder climate, as the latitude 40 on the Pacific agrees with the same latitude in South Europe. There are Indians on the well wooded streams who have never seen the face of a white man, and Northern California is capable of supporting a population as large as the whole Southern States. The Northern Mexicans are of purest white race, from

the northern part of Spain, descendants of the Goths of Biscay and Castile, and akin to the Saxon Paty in his narratives speaks of the great facility with which the Americans are incorporated, and assimilated with the Spaniards of the Internal Provinces.

NEW-YORK MESSENGER.



SATURDAY, OCTOBER 25, 1845.

Our latest news from the West, still confirms officially, the determination of the main body of the church, to emigrate and locate themselves in some other region of country, where the wicked hand of modern Christianity will cease to oppress them. This news will cause the hearts of thousands to rejoice. Many have been waiting this many-a-day for the privilege of carrying the gospel to Jacob. The oppression received from the hands of the Christians, has weaned every tie and feeling that has heretofore bound them to their institutions. They feel that there is no home for them, short of the mountains. It was the assylum of Israel in olden times;—yes, the only safe abode of the oppressed in all ages. It was the mountains that Elijah of old dwelt in, when his life was sought: after by those that God brought up out of Egypt, that made a profession of religion and piety. It is the mountains that this generation have invited the Mormons to flee to—but in this invitation, we plainly see the hand of God, in the fulfillment of his word, "And it shall come to pass in the last days that the mountain of the house of the Lord shall be established in the tops of the mountains, and all nations shall flow unto it." If the scriptures means what they say, this must receive a literal fulfillment, and it could never be done until those having authority commence the work first, and establish a system of government, that will be an inducement for all nations, to flow to it. God's people in the last days are chosen instruments, to fulfill his word, and bring in the restitution of all things, even to the redemption of Zion.

The Nestorians.

The Persian Government has conceded to the Nestorians, a Christian government. That is magnanimous. Are the Christians of America willing to do the same by the Mormons? If not let them stop their boasting of christian charity.

Is not the state of Illinois bound, to protect the Mormons and their property? If not; purchase it and let them depart in peace. Certainly she is not only bound to do it, but will have to do it. If the citizens of Illinois, can neglect their planting and farming business, in the spring to drive the Mormons from their lands and property; the Mormons can do it as easy as they can—and give them battle to the death. And every Mormon in America that has a coat, and not a gun, had better be up and doing, for they know not how soon they may be called upon to take the field; and when they do, every one of them should be as good as twelve common men. We would say that the "six-shooter" that will kill one mile, can be had in this city for \$9.50 apiece at wholesale, any orders that may be sent to us will be promptly attended to without any charge. If we can't beat our "ploughshares into swords" let us sell them and buy six-shooters; they are the best thing that can be had to speak the word of command, to Hancock county mobs.

Not Dead Yet.

Twice since our paper went into operation, we have come within one of being burnt out, by the breaking out of a fire on each side of us. The first was on the night of the heavy snow storm last winter, when the Tribune buildings were burnt, two doors from us, and the second, was on last Monday evening about 7 o'clock, two doors below us on the same side, where the whole building was consumed to ashes.

Companies are now being formed in the city of Nauvoo, for emigration to a new country. We have been informed that four companies of one hundred families each, are already organized for marching orders, as soon as the spring opens.

The Temple in Nauvoo is going ahead rapidly as ever, everything bids fair for its completion between this and the coming spring, when a movement will be made for the establishment of peace for the saints.

A conference will be held in the East branch of the church in Ossian in this state, on the first Saturday and Sunday of January next.

California.

In the next number of the Messenger we shall publish an article, treating upon the necessary means and equipments, for a journey to the Pacific Ocean.

More Plates found.

A lot of brass plates is said to have been dug up near Burlington, Iowa, having the appearance of antiquity.

Nauvoo Correspondence.

City of Joseph, Oct. 1845.

MR. EDITOR:—

This week our city has been visited by two or three hundred of the governor's troops, ordered out and sent into this county for the purpose of preserving peace. But they found that peace

was already restored to Hancock county. They found the citizens of this city living in peace at home, and attending to their own business. Neither had the Mormons broken the laws, as the officers commanding the troops, acknowledged themselves; and they further declared our recent troubles to be a wicked and unjust persecution against the church.

So our cause is once more triumphant:

Truth crushed to earth will rise again;
The eternal years of God are hers.

The work on the Temple has not stopped. It is progressing rapidly. The windows are all in. The exterior of the steeple is finished. On the front of the attic story these words appear in gilt projecting letters: "THE HOUSE OF THE LORD, BUILT BY"—this is as far as the inscription is finished. Oh, the beauty and majestic elegance of that house! To-morrow the first meeting of the church will be held in it.

The work on the Nauvoo House has stopped for the present.

It is quite healthy here with the exception of cases of the fever and ague, brought on by exposure during the late persecution.

As it is now twelve o'clock at night I will retire to rest, after singing you the following, which I have just composed. People are fond of any thing just from the press, and why not be more fond of an effusion just through the poetic machine?

Here it goes, and is to be sung in that, to me, the prettiest of all tunes; "Come dwell with me."

Come go with me.

Come go with me, come go with me
And be ever free, and be ever free;
No mobs or strife, to seek our life;
But peace will reign o'er each tranquil cot,
We'll dwell far in some fragrant spot,
Where tyranny can enter not;—
How sweet to dwell on that sunny shore,
And hear the din of strife no more!

Come go with me, come go with me,
Come, come, come, come, come go with me.

Come go with me, come go with me,
And be ever free, and be ever free;
Those hills and dales, and flowery vales,
Invite us to a peaceful home.

With friends beloved we there can roam.
Where foes to truth can never come;
And purring streams as they flow along,
Will chant for us some fairy song.

Come go with me, come go with me,
Come, come, come, come, come go with me.

Respectfully yours,

L. O. L.

From the Tribune

An American Citizen's Appeal in behalf of the long persecuted and exiled Mormons.

AMERICANS, COUNTRYMEN, AND FELLOW CITIZENS:

To you is entrusted a country of vast extent, over which proudly waves the banner of civil and religious liberty. To your charge is entrusted that sacred and invaluable instrument—the Constitution, framed by the combined wisdom of our illustrious fathers. To you is confided the right—the power—the patriotism of maintaining inviolate the liberties of our common country—

the liberty of speech—the liberty of the press—the liberty of every society, whether political or religious, the Mormons not excepted.

With those sacred and highly important responsibilities vested in us, shall we tamely submit to see the weak crushed by the strong? To see the most sacred rights of American citizens cruelly wrested from them by cruel tyrants?

Already has our boasted country been deeply disgraced by the barbarous and savage cruelties inflicted upon that unfortunate people, the Mormons. Thrice have they been driven, while in the State of Missouri, from their lands—their sacred homes and firesides. FIFTEEN THOUSAND of them have been exiled at the point of the bayonet, from one of the States of this great Republic, suffering the loss of thousands of valuable farms and comfortable dwellings; while scores of them, including women and little children, were horribly murdered without the least resistance. Years have elapsed since these treasonable, murderous deeds were transacted. And what has our Government done to wipe away the disgraceful stain so conspicuously stamped upon our national liberty? Nothing at all. To what department of our Government have not that suffering people appealed for a restoration of their constitutional rights? But their numerous, heart-rending, and pathetic appeals have been in vain? The ears of Americans have been deaf! Legislators and Governors, Congressmen and Presidents have alike disregarded their wrongs! They still linger in exile! Hear it, ye honored sons of American liberty. Hear it, though it grates most horribly upon your ears. Hear it, and weep for your country. FIFTEEN THOUSAND American citizens in exile!!! Not permitted to visit their own houses and farms—farms too, purchased by them of our government. Not permitted to tread upon their own soil under penalty of "extermination." Is this American liberty? Is this "the land of the free—the home of the brave?" Is this the grand asylum for the oppressed of every clime?

But hear—still farther hear, the cruelties recently inflicted upon these suffering exiles. See two of their most conspicuous men, torn from their families and friends; thrust into prison unfriended and uncondemned; left unprotected to the fury of a mob, who had already openly and boldly published their intention to murder them; their horrid threats were carried into execution; and yet no resistance was offered by that much injured and inoffensive people—a lesson of patience and forbearance worthy of the approbation of every Christian society.

But listen, ye Americans, and tremble for your country; listen to the revolting scenes—the accumulated sufferings heaped upon your unfortunate fellow citizens; for scarcely had they wiped the tears of deep sorrow and mourning from their eyes, before they were compelled to flee for their lives from the smoking ruins of their own houses, set on fire by this same gang of murderers, whose hands were still dripping with the blood of innocence. Six days were this piratical banditti permitted to go from house to house with the fire-brands of destruction, without the least resistance. Upwards of one hundred houses were consumed to ashes; scores of cattle, horses, &c., stolen or wantonly destroyed, together with immense quantities of grain and other property. But at length, through the active exertions of the Sheriff, the house-burners and murderers are dispersed, and peace is again apparently restored to the sufferers. But what do we behold? No sooner were these land pirates checked in their mad career, than all the adjoining country is in arms, threatening death and extermination upon unoffending, law-abiding citizens, if they would not consent to leave the country. Thirty thou-

sand American citizens now have their choice, either to go into banishment from this boasted Republic, or see themselves, their wives and children, cruelly slaughtered without mercy. Ye fathers of the Revolution! Ye patriots of '76! Is it for this ye toiled, and suffered, and bled?

Must your noble sons be wholly and totally deprived of every sacred right, so honorably purchased and bequeathed to them, by your noble deeds?

Must they be driven from this renowned Republic to seek an asylum among other nations, or wander as hopeless exiles among the red men of the western wilds?

Must they take the last long lingering look at the graves of their venerable fathers who assisted in fighting the battles of American Liberty; and then, driven from the land of their birth, hide themselves up in the dens and caves of the Rocky Mountains to escape the relentless fury of their oppressors?

Americans, will ye suffer this?

Editors, will ye not speak?

Fellow-citizens, will ye not awake?

Shall eternal shame, infamy, and disgrace be indelibly stamped upon the American character? Is the bright star of our country's glory about to set in eternal darkness?

Are anarchy, mobocracy, and direful confusion about to triumph over the land where the NAME of liberty still lingers? Forbid it Americans, forbid it! Arise in the greatness of your strength, and throw the ample folds of our great Constitution around the long-persecuted exiles of Columbia; restore them to their long lost homes and lands in Missouri; shield and protect them in all their constitutional rights—lest the proud monarchies of the Old World have us in derision, and all nations detest and abhor our injustice and cruelty.

ORSON PRATT.

End of American Liberty.

The following official correspondence shows that this government has given some 30,000 American citizens THE CHOICES OF DEATH, or BANISHMENT beyond the Rocky Mountains. Of these two evils they have chosen the least.

WHAT BOASTED LIBERTY!!

What an honor to the American character!!

But we forbear—language is too feeble to give utterance to our feelings.

Let the authorities of Illinois speak!

And let those that feel, judge!

To the Anti-Mormon citizens of Hancock and the surrounding counties.

Camp Carthage, Oct. 4, 1845.

We submit for your consideration copies of a correspondence between ourselves and the twelve at Nauvoo. Having witnessed with deep regret the deplorable condition of things which exists in this county, as it regards both the peace and safety of the community, we have applied our most strenuous efforts to restore confidence and set on foot a permanent settlement of the difficulties which distract this county. We sincerely trust that the object is in a fair train of being accomplished.

The Mormons have pledged themselves by word and in writing, to remove from the state. Aside from these pledges, there are reasons which incline us to the opinion that such is their intention. You desire to see them removed. We think also, that for the preservation of peace and quiet in this county, they had best remove; and we have so advised them. But it is not consistent with a proper sense of justice or humanity, that families of women and children, should be

driven from their homes by threats or violence, at this season of the year, to breast the storms of winter unprotected even by the covering of a roof.

Five or six thousand of the Mormons, including entire church organization, their prominent men and all their Church judicatories have pledged themselves to remove next spring; and judging from appearances, they will do so. The history of their church has shown that wherever the leaders go, the members will follow. This is a part of their religious duties. When therefore this colony shall have started for a home, west of the Rocky Mountains, it will be the best possible evidence that all design removing, and will remove. Many citizens of other counties than Hancock, have resolved to accept the proposition of the Mormons to remove in the spring; and most or nearly all of those with whom we have had an opportunity of conversing, have expressed themselves satisfied with the agreement of the Mormons to remove as submitted to us, if it is carried out with good faith.

At the solicitation of men of all parties, and from a conviction of the necessity of the measure, Gen. Hardin has determined to station a portion of his troops in this county, to maintain order, who will continue in the field until the Governor shall order them disbanded. We have also recommended to the Governor to appoint an Attorney to act for the state, who shall decide what process the military force shall execute, and thus prevent them from being harassed by being called out to act in frivolous and improper cases, and at the same time to check and restrain the troops from any improper action.

Order and quiet are again restored to your county, and men are daily returning to their homes and business, without apprehension of illegal and improper interruption.

These measures, we think ought to satisfy you. All that some of you might demand, could not be granted consistently with the rights of others. You should be satisfied with obtaining that which is practicable and probable.

We beseech you, therefore, to be quiet and orderly—and at the same time warn you not to violate the law. The troops stationed in Hancock, will enforce it at all hazards.

Remember, whatever may be the aggression against you, the sympathy of the public may be forfeited. It cannot be denied that the burning of the houses of the Mormons in Hancock county, by which a large number of women and children have been rendered homeless and houseless, in the beginning of winter, was an act criminal in itself, and disgraceful to its perpetrators. And it should also be known, that it has led many persons to believe, that even if the Mormons are so bad as they are represented, they are no worse than those who have burnt their houses.

Whether your cause is just or unjust, the acts of these incendiaries have thus lost for you something of the sympathy and good will of your fellow citizens; and a resort to or persistence in such a course, under existing circumstances, will make you forfeit all the respect and sympathy of the community.

We trust and believe, for this lovely portion of our state, a brighter day is dawning; and we beseech all parties not to seek to hasten its approach by the torch of the incendiary, nor to disturb its dawn by the clash of arms.

Your fellow citizens,

JOHN J. HARDIN,
S. A. DOUGLASS,
W. B. WARREN,
J. A. McDOUGAL,

Nauvoo, Oct. 1, 1855.

To the first President and Council of the Church at Nauvoo.

Having had a free and full conversation with you this day in reference to your proposed removal from this county, together with the members of your church, we have to request you to submit the facts and intentions stated to us in said conversation to writing, in order that we may lay them before the governor and people of the state. We hope that by so doing it will have a tendency to allay the excitement at present existing in the public mind.

We have the honor to subscribe ourselves, respectfully yours, &c.,

JOHN J. HARDIN,
S. A. DOUGLASS,
W. B. WARREN,
J. A. McDOUGAL.

Nauvoo, Oct. 1 1845.

To Gen. John J. Hardin, W. B. Warren, S. A. Douglass, and J. A. McDougal.

Messrs:—

In reply to your letter of this date, requesting us "to submit the facts and intentions stated by us, to writing in order that you may lay them before the governor and people of the state," we would refer you to our communication of the 24th ult, to the "Quincy Committee," &c., a copy of which is herewith enclosed.

In addition to this, we would say that we had commenced making arrangements to remove from the county, previous to the recent disturbances; that we have four companies organized of one hundred families each, and six more companies now organizing, of the same number each, preparatory to a removal.

That one thousand families, including the Twelve, the High Council, the Trustees and general authorities of the church, are fully determined to remove in the spring, independent of the contingency of selling our property; and that this company will comprise from five to six thousand souls.

That the church, as a body, desire to remove with us, and will, if sales can be effected so as to raise the necessary means.

That the organization of the church we represent is such, that there never can exist but one head or presidency, at any one time, and all good members wish to be with the organization; and all are determined to remove to some distant point where we shall neither infringe or be infringed upon, so soon as time and means will permit.

That we have some hundreds of farms and some two thousand or more houses for sale in this city and county, and we request all good citizens to assist in the disposal of our property.

That we do not expect to find purchasers for our Temple and other public buildings; but we are willing to rent them to a respectable community, who may inhabit the city.

That we wish it distinctly understood that although we may not find purchasers for our property we will not sacrifice it or give it away, or suffer it illegally to be wrested from us.

That we do not intend to sow any wheat this fall, and should we all sell, we shall not put in any more crops of any description.

That as soon as practicable we will appoint committees for this city, La Harpe, Macedonia, Bear Creek and all necessary places in the county to give information to purchasers.

That if all these testimonies are not sufficient to satisfy any people that we are in earnest, we will soon give them a sign that cannot be mistaken—We WILL LEAVE THEM!

In behalf of the council,
Respectfully yours, &c.,

BRIGHAM YOUNG, Pres't.

WILLARD RICHARDS Clerk.

To the first President and High Council of the church of Latter Day Saints.

Since our conference with you yesterday, we have arrived at this place, and have held free conversation with the anti-Mormons of this and the surrounding counties.

We have read to them your statement made to us on the 1st instant. We have informed them that you individually made similar statements to us, with the most solemn protestations of truth, and with every appearance of earnest determination to carry out your expressed intentions in good faith.

In the resolutions which were adopted on yesterday, in this place, by the delegates from nine counties, (the citizens of Hancock being excluded from the meeting,) it was resolved, (as we are informed, not having seen a copy of the resolutions,) to accept your proposition to remove in the spring.

Since we have made public the statement by you made to us, there seems to be a general acquiescence in it by citizens of other counties, and of this, so far as to agree to restrain and withhold all further violence, and that you be permitted to depart in peace next spring.

We are convinced that affairs have reached such a crisis, that it has become impossible for your church to remain in this country.

After what has been said and written by yourselves, it will be confidently expected by us and the whole community, that you will remove from the State with your whole church, in the manner you have agreed in your statement to us.

Should you not do so, we are satisfied, however much we may deprecate violence and bloodshed that violent measures will be resorted to, to compel your removal, which will result in most disastrous consequences to yourselves and your opponents, and that the end will be your expulsion from the State.

We think that steps should be taken by you to make it apparent that you are actually preparing to remove in the spring.

By carrying out, in good faith, your proposition to remove, as submitted to us, we think you should be, and will be permitted to depart peaceably next spring for your destination, west of the Rocky Mountains.

For the purpose of maintaining law and order in this county, the commanding general proposes to leave an armed force in this county which will be sufficient for that purpose, and which will remain so long as the Governor deems it necessary.

And for the purpose of preventing the use of such force for vexatious or improper objects, we will recommend the Governor of the state to send some competent legal officer to remain here, and have the power of deciding what process shall be executed by said military force.

We recommend to you to place every possible restraint in your power over the members of your church, to prevent them from committing acts of aggression or retaliation on any citizens of the State, as a contrary course may, and most probably will, bring about a collision which will subvert all efforts to maintain the peace in this county; and we purpose making a similar request of your opponents in this and the surrounding counties.

With many wishes that you may find that peace and prosperity in the land of your destination, which you desire we have the honor to subscribe ourselves.

JOHN J. HARDIN,
W. B. WARREN,
S. A. DOUGLASS,
J. A. McDOUGAL.

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A. D. 1845.

NEW-YORK MESSENGER.

135

From the Nauvoo Neighbor.
No Earth.

From the days of Abel till now, the children of the world and the children of God could not endure each other's presence, nor live together in peace. The principles of pure religion and the principles of this world's power are diametrically opposed to each other. The former has faith and works in a kingdom and glory through the merits of Jesus Christ, and the latter trusts in an arm of flesh.

The pages of history are full of the persecutions of the ancient saints. Abraham, to save his life, gave his wife to satisfy the lust of a king, and Lot offered his two daughters to the Sodomites to appease their wrath against the angels of God. We have never come to that nor will we, for God, in his infinite wisdom, has prepared a better way for his people in the last days.

It is said in the revelations of Jesus Christ, that he that will not take up his sword and fight, must needs flee to Zion for safety.

Another important fact is, that the saints are not to fight (as this nation tries to make believe) for conquest or slaughter, only have they ever taken up arms in self-defence, against mobocracy. Speaking of the redemption of Zion, unto the saints of the last days, our Saviour says: "Behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil, I will fight your battles."

"Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering of my saints."

Here then we have it in so many words: the Lord will fight our battles for us, NOT MEN!

To the Gentlemen connected with the Press of the United States.

My experience in the United States, and lately in this city, lead me to conclude that you possess a power at present unknown to yourselves.

It is also evident that as you would be invariably greatly benefited by the good when effected, that you would thus apply your power if you clearly saw your way to the accomplishment of the object.

If the path were known to you, you would, on account of your own great advantages to be secured from it, most certainly pursue it.

It is the duty, then, of those who do perceive the course that should be taken to endeavor to make it equally obvious to you.

No one would think of expecting you to abandon the advocacy of the party for whose information you conduct your respective papers.

But their is neutral ground on which you may, without sacrifice of principle or interest, all meet and act cordially in union.

It is your province to usher into the world every new invention, discovery, and improvement, and it is these which aid the progress of man toward a better and happier mode of existence. It is through an advance in these new powers to the human race, that a superior condition of society can be attained and permanently secured.

Now this is emphatically the age of inventions, discovery, and improvements, physical and mental. These are of universal benefit. It is your especial province then to watch these new efforts of the human faculties, and to give your utmost aid to help forward their progress; for the promulgation of new discoveries, or of new associations of ideas upon any subject, has to contend in the first instance against all established prejudices and all associations of ideas.

And the older and more experienced among you will more readily call to mind how long and severely the press opposed the individuals who introduced some of the most important discoveries from which the world is at this moment deriving incalculable advantages.

This consideration should suggest caution on the part even of the less experienced connected with the direction of the press, and especially in the country most benefited by new associations of ideas and improvements of every kind.

The neutral ground, then, on which you may all most advantageously meet and cordially unite for the public good and your own individual advantage is, in giving due attention to every well considered and properly digested invention, discovery or improvement, and to aid its authors in overcoming the prejudices of society; and to aid in proportion to the good to be effected and the old prejudices to be overcome.

All versant in the affairs of the world know the history of the difficulties which Galileo, Columbus, Brindley, Watt, Arkwright, Bell, Fulton, Franklin, Windsor &c. &c., &c. had to contend against, merely because their association of ideas created by an unseen power, were made to differ from ordinary minds then living around them.

But, the inventions and discoveries of these men have, mainly assisted to suggest yet more enlarged associations of ideas and improvements, and assisted by that power whence proceed all creations have enabled men of the present day to bring forward, for the general benefit, new combinations more extended than any previously imagined, and which, if successfully reduced to practice, would for ever benefit all the human race.

It may be asked if measures like these, some of which have required to mature, twenty years of deep study, forty years of extended varied practice, and a confidential investigation with the leading minds of the last half century, could be understood, or in any degree appreciated by reporters "looking for a short time, into a public meeting," however well informed, on other subjects, such reports may have been.

The advanced minds of the world are at this time fully occupied with the consideration 'how can all be benefited by the now evidently superfluous means' of universal permanent prosperity?

This is the great problem of the age to be solved; it is deeply interesting to all; the press can aid or retard the solution to a great extent. Then gentlemen, who have this important engine of good or evil at your control, for your own sakes, for the benefit of your children, and for the permanent good of society, permit me, although a dull heavy personage, to request you will not unnecessarily put obstacles in the way, but lend your powerful aid to remove them and be not deceived by surface appearances, the under current is strong with us, and ere long will be the upper current, unobstructed, by local or general prejudices.

ROBERT OWEN.

New York, Oct. 11, 5th Avenue.

Third Message of Orson Pratt.

TO THE SAINTS IN THE EASTERN AND MIDDLE STATES, GREETING:

DEAR BRETHREN:

The signs of the times and transpiring events seem to plainly indicate that the bright Star of American Liberty is about to withdraw its few remaining rays and entirely disappear from our view.

By reference to the official correspondence between officers, having charge of the Governor's forces, and the citizens of Hancock county, Illinois, (published in this No.) it will be perceived

that Gen. Hardin and Judge Douglas both members of Congress; together with other authorities, have given some 30,000 American citizens the choice of DEATH, or BANISHMENT beyond the Rocky mountains.

They have indicated too, that they would be driven if they did not make preparations to go as soon as next spring. Thus instead of protecting the law abiding citizens of that county, they have encouraged a murderous banditti by openly acknowledging that the government had not sufficient power or disposition to protect peaceable citizens in their constitutional rights.

It will also be perceived by the same correspondence, that the saints have chosen BANISHMENT in preference to DEATH; and that some five or six thousand, including the Twelve, High Council, and other authorities, will probably leave in the spring.

This wholesale banishment of the Saints from this American Republic will no doubt be one of the grandest and most glorious events, yet witnessed in the history of this church. It seems to be a direct and literal fulfilment of many prophecies both ancient and modern. Jesus has expressly told us (see Book of Mormon 474 p. stereotyped edition) that if the Gentiles "shall reject thefulness of my gospel, behold, saith the Father, I will bring thefulness of my gospel from among them." Now what could the Gentiles further do to reject the "fulness of the Gospel"—the Book of Mormon? Is there one thing that they are not guilty of? I speak of them in a national capacity. Have they not robbed us of tens of thousands of acres of land which was purchased from them, by enforcing a mob to banish us and then permitting them to hold entire control of the same for years?

Are they not guilty of shedding innocent blood by suffering thousands of murderers to roam at large, who conspired to kill the Saints, and did actually murder scores of them? And do they not still pursue us with the same relentless persecution? Are they not now about to drive us into the Rocky Mountains? Is it not the Nation—the government, (and not individuals alone), who are guilty of all these crimes? They are the most guilty, because they have power to protect us, but will not.

If then, all these crimes do not amount to a National rejection of thefulness of the gospel, I know not what more they can do, to fully ripen them in crime and iniquity. Therefore is not the time at hand for the Lord to bring thefulness of the gospel from among the Gentiles of this nation? If we are banished to the western wilds among the remnants of Joseph, is it not to ripen the wicked, and save the righteous? Is it not to save us from the impending judgments which modern revelations have denounced against this nation? How could the gospel be brought from among the Gentiles while the priesthood and the saints tarried in their midst. After a banishment of the gospel from the Gentiles; 'Then,' says the Book of Mormon, 'Then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and ye shall come unto the knowledge of thefulness of my gospel.'

Can it be, brethren, that the time has at length arrived, for the transferring of the gospel from the Gentiles to Israel? It would seem so, from the signs of the times. Then lift up your hearts, ye saints, let us be glad and rejoice. An event seems to be at hand, long looked for, long prayed for, and long desired by all the saints.

But remember that it will take some considerable time yet, for all the saints to get out of the midst of this evil nation.

Let all the saints in the East, be diligent in making every preparation to escape from the

threatened desolations of Babylon; for judgment will not slumber long. Depart ye; get yourselves away from the wicked nation. Hide your selves for a moment in the solitary place, until justice hath plead his case in the high places, of the earth, and the power of the oppressor be broken.

Let none of the saints be discouraged in the least; about their endowments in the Temple; for the saints in the West, are still laboring with all diligence for the completion of that great building. The saints mean to show their willingness before God, to obey the great commandment, concerning the building of that house, though they should be driven from it the day after it is finished, or even before.

From what the Lord has indicated in the Book of Covenants, I should not be at all surprised, if the saints should be hindered by their enemies from completing it. In the commandment which the Lord gave, to build him a house in Nauvoo, He says:

15 Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city, and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, and indignation, weeping, and anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

16 And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren, who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

17 And again, verily I say unto you, I command you again to build a house to my name, even in this place that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life.

(See Book of Covenants, 400 p. 15, 16, and 17 paragraphs.)

The Saints will see by this revelation, that there is a very clear indication that we should be hindered by our enemies, or by oppression.

If the Lord had not foreseen that this would be the case, why did he give to us these very curious sayings, as "an example" unto us in building this house?

Therefore, brethren, be of good cheer; for if we have done all that we could, and are still willing to do all that we can, to fulfill this great commandment, and our enemies hinder us, "it behoveth the Lord to require that work no more at our hands," and "he will accept of our offerings," the same as if we had completed it. But if we had forsaken the work, like Rigdon and other apostates, when we might have continued thereon, then we should surely expect to be rejected

with our dead; for the curse would then have been upon our own heads, instead of our enemies. But now any failure will be answered upon mobs and apostates, who have endeavored to weaken our hands; while the faithful will be accepted, receive their endowments; and will save themselves with their dead. They shall not fail to receive the ordinances of endowments, though in the mountains or wilderness.

Some of the rooms in the Temple, I understand, are already completed, and hundreds will probably receive their endowments therein this fall and winter.

But if the saints are to be driven from Nauvoo, and from the Temple, as soon as it is finished, or even before; some weak minded saint may inquire, why the Lord should command us to build him a house, and then suffer us to be immediately driven from it? The 17th paragraph above quoted from the Book of Covenants, will fully answer this question.

Let all the saints throughout the East, be sure to comply with the counsel in my last Message. The cost of the 'articles' there mentioned, will be twelve dollars retail, and nine and a half dollars wholesale. Every saint should exert him or herself, to raise sufficient funds to procure at least one. Let the funds be sent to me that they may be obtained at the wholesale price.

Remember also, the former instructions relative to tything: "For he that is tythed shall not be burned," if he remain faithful in all things. "After much tribulation cometh the blessing." With the most anxious desire for the redemption of Zion, and the salvation of Israel, I subscribe myself your faithful shepherd.

ORSON PRATT.

City of Joseph.

Another company will start for the west, on the 7th of November, from this city at 6 o'clock in the afternoon. Those wishing to join the company, will be in the city on the morning of the day of starting.

Bro. Dennis Chichester's kind letter came safely to hand with its contents. He believes in the fulfilment of dreams.

We wish it expressly understood, that money can be forwarded by mail to this office, with safety.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway).

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

AGENTS FOR THE MESSENGER.

Jacob Gisson of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorized Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, our authorized Agent,

JOSUA C. SMITH of St. Louis, Mo. is our authorized Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

MARTYRS OF THE Latter Day Saints.

The following are the names of a few of the MARTYRS, who, for the testimony of Jesus, have been innocently murdered in the states of Missouri and Illinois.

Mr. Barber, Martyred, Nov. 4th, 1833, in Jackson Co. Missouri.

The following Saints were MARTYRED in Caldwell County, Missouri, October, 30th, 1838.

Thomas McBride,	Warren Smith,
Levi Merrick,	Sardius Smith,
William Merrick,	George Richards,
Elias Beuner,	Mr. Napier,
Josiah Fuller,	Mr. Harmar,
Benj. Lewis,	Mr. Cox,
Alex. Campbell,	Mr. Abbot,
Mr. York.	

About the same time and in the same county, the following persons were MARTYRED, namely:

David W. Patten,	
One of the Twelve Apostles.	
Gideon Carter,	Mr. Obanion,
Mr. Carey,	

Martyred in Carthage JAIL, in the County of Hancock, and State of Illinois on the 27th day of June, 1844.

Joseph Smith, the Seer,
Hyrum Smith, the Patriarch.

Two of the noblest martyrs whose blood has stained the earth for ages.

The murderers of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their horrid deeds.

BOOKS FOR SALE, At this office at the lowest Cash Price.

First Vol. of the Millennial Star, neatly bound, \$4.80 cts. per doz.
Missouri Persecution, neatly bound, \$1.50 per doz.
Carthage Massacre, \$1.50 per doz. postage 1-2 cts.
Grant's Rigdon, \$1.50 per doz.
Sidney Rigdon by O. Hyde \$1.00 per doz.
Nebuchadnezer's Dream, \$1.00 per doz.
O. Pratt on finding the Plates of the Book of Mormon, \$1.00 per doz.
Books of Mormon for sale at this office \$.00 per copy

PROPHETIC ALMANAC for 1846, by Orson Pratt, A. M., is now published and for sale at this office, at \$4 per hundred, or 50 cts. per dozen. Calculated for the Eastern, Western, and Middle States.

FOR SALE By the subscriber, three hundred and twenty acres of Land, situated one mile and a half from the town of Montrose opposite of Nauvoo, Ill. Also, eighty acres the same distance, prairie and timber and, with a house on it, and One Hundred and Sixty acres pot located.

Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or eastern property. For information apply to

SAMUEL PARKER
No. 34, Thirtieth st. New York.
Or at this office.

THE subscriber has opened a provision store at 76 Essex Street, Boston, where he solicits the patronage of his old customers and his friends.

FNOS TURNER.

NOTICE.

Persons wishing to go to the western states, via, Buffalo, Oswego, Rochester, or St. Louis, or Nauvoo, via, Philadelphia, Pittsburgh, and all intermediate places can obtain tickets, and correct information at the Messenger office, No. 7, Spruce st.

S. BRANNAN, Agent.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

(P. P. PRATT, EDITOR.)

VOL. II—No. 18.

NEW YORK, BOSTON, PHILADELPHIA, NOVEMBER 1, 1845.

WHOLE No. 70.

NEW-YORK MESSENGER

(Continuation of the Prophet.)

IS PUBLISHED EVERY SATURDAY

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S. BRANNAN, No 7, Spruce street.

Equipments, Supplies, and the Method of Traveling over the Rocky Mountains, to Oregon and California.

We embrace the opportunity of laying before our readers this week, an interesting detail of practical facts, for the information of those who take pleasure in speculating, in their imagination, upon the comforts and pleasures of a journey across the Rocky Mountains. It is from the liberal pen of Capt. Lansford W. Hastings, leader of the Oregon and California Emigrants, of 1842. We had the pleasure of his acquaintance, during his visit to this country; and he is now on his journey back to the country of his future home. He has published the following for the benefit of those wishing to emigrate.

In treating of the equipment, supplies, and the method of traveling, I shall confine my remarks entirely to the over land route, which lies through the great southern pass; as the chief emigration to those countries is, at this time, by that route, which from present indications, is destined to become the great thoroughfare between the States, and both Oregon and California. All persons designing to travel by this route, should invariably equip themselves with a good gun; at least, five pounds of powder, and twenty pounds of lead; in addition to which, it might be advisable also, for each to provide himself with a holster of good pistols, which would always be found of very great service, yet they are not indispensable.—If pistols are taken, an additional supply of ammunition should also be taken; for it almost necessarily follows, that the more firearms you have, the more ammunition you will require, whether assailed by the Indians, or assailing the buffalo. If you come in contact with the latter, you will find the pistols of the greatest importance; for you may gallop your horse side by side with them, and having pistols, you may shoot them down at your pleasure; but should you come in mortal conflict with the former, the rifle will be found to be much more effective and terrific; the very presence of which always affords ample security. Being provided with arms and ammunition, as above suggested, the emigrant may consider himself, as far as his equipment is concerned, prepared for any warlike emergency, especially if nature has also equipped him with the requisite energy and courage.

In procuring supplies for this journey, the emigrant should provide himself with, at least, two hundred pounds of flour, or meal; one hundred

and fifty pounds of bacon; ten pounds of coffee; twenty pounds of sugar; and ten pounds of salt, with such other provisions as he may prefer, and can conveniently take; yet the provisions above enumerated, are considered ample, both as to quantity and variety. It would, perhaps, be advisable for emigrants not to encumber themselves with any other than those just enumerated; as it is impracticable for them to take all the luxuries to which they have been accustomed; and as it is found by experience, that when upon this kind of expedition they are not desired, even by the most devoted epicurean. The above remarks in reference to the quantity of provisions, are designed to apply only to adults; but taking the above as the data, parents will find no difficulty in determining as to the necessary quantum for children; in doing which, however, it should always be observed, that children as well as adults, require about twice the quantity of provisions which they would require at home for the same length of time. This is attributable to the fact of their being deprived of vegetables and other sauce, and their being confined to meat and bread alone; as well as the fact of their being subjected to continued and regular exercise in the open air, which gives additional vigor and strength, which greatly improves the health, and therefore, gives an additional demand for food. I am aware that an opinion prevails among many, that when arriving in that region in which the buffalo abound, meat can be very readily obtained, and hence, much less meat need be taken; but this is an error, which unless cautiously guarded against, will be very apt to prove fatal: for to be found in that wild and remote region, depending upon the buffalo for meat, would in nine cases out of ten, result in immediate starvation, especially, if there should be a large body of persons together. It is true that immense herds of buffalo are found in that region; but it would be impossible to kill them in sufficient numbers to sustain a large party, unless many persons should devote their entire attention to the business of hunting; and even then it could not be done, unless the company should delay for that purpose, which would, in all probability, produce consequences equally as fatal as starvation; for unless you pass over the mountains early in the fall, you are very liable to be detained, by impassable mountains of snow, until the next spring, or perhaps forever.—Then it would seem, that although the buffalo are vastly numerous, they cannot be relied upon:—yet, to avoid encumbering himself with the very large quantities of meat which his family would require, the emigrant can drive cattle, which will afford him a very good substitute, not only for the beef of the buffalo, but also for bacon; and what is more important, they can be relied upon under all circumstances.

Very few cooking utensils should be taken, as they very much increase the load, to avoid which is always a consideration of paramount importance. A baking-kettle, frying-pan, tea-kettle, tea-pot, and coffee-pot, are all the furniture of this kind that is essential, which together with tin plates, tin cups, ordinary knives, forks, spoons, and a coffee-mill, should constitute the entire kitchen apparatus. Bedding should consist of nothing more than blankets, sheets, coverlets and

pillows, which being spread upon a buffalo robe, an oiled cloth or some other impervious substance, should constitute beds, which are found much preferable, because of their being much less bulky and weighty. Feather beds are sometimes taken by the families, but in many instances they find them not only burdensome and inconvenient, but entirely useless, consequently they leave them by the way, and pursue the course above suggested. Our common horses are preferable for the saddle, but it becomes necessary to take such numbers of them, that they may be occasionally changed; for it is found by experience that no American horse can be taken entirely through, being daily used, either under the saddle or in the harness. Many prefer mules for the saddle, but they are objectionable because of their extreme intractability, and their inflexible inertness, in which they appear to indulge to a much greater extent than usual upon this kind of expedition. For the harness, mules are preferable to horses; for notwithstanding their extreme inertness and slowness, they are found to endure the fatigue, and to subsist upon vegetation alone much better, than horses; but oxen are considered preferable to either. If mules are taken, it is advisable to take more of them than are required for ordinary teams, in order that they may be changed as occasion require; for they frequently become so fatigued and exhausted, that they, like the horses, are left by the way to be taken or killed by the Indians. Oxen endure the fatigue and heat much better than either horses or mules; and they, also, subsist much better upon vegetation alone, as all herds are of course required to do upon all portions of the route. There is no instance within my knowledge, of any emigrant being required to leave his oxen by the way, because of excessive fatigue or extreme poverty: for as a general thing, they continue to thrive during the entire journey. But there are other considerations, which give them a decided preference, among which is the fact, that they are not liable to be stolen by the Indians, who are aware that they travel so extremely slowly, that it would be impossible for them to drive them so far during the night that they could not be retaken during the next day; hence they will not hazard the attempt, especially as they would be serviceable to them only as food; and as the country abounds with buffalo and other game, the meat of which they very much prefer. Another consideration which gives cattle the preference, is, that they do not ramble far from the encampment, as do horses and mules; nor are they necessarily tied, or otherwise confined, but are permitted to range about uncontrolled, both by day and night; and yet they are always to be found within sight or hearing of the encampment. In selecting horses, mules, and oxen for this expedition, none should be taken which are under five, or over ten years of age; nor should calves or colts under one year of age be taken; for from the tenderness of their hoofs, and their inability otherwise to endure fatigue, they are invariably left by the way. The hoofs of older cattle, even, are frequently worn to such an extent, that at times it appears almost impossible for them to continue the journey, but being driven on from day to day, their hoofs soon become again so indurated, as to obviate all fur-

ther inconvenience. Some urge the propriety of working cows, instead of oxen, both the advantage and propriety of which are very questionable; for it will be admitted that they are very much inferior to oxen, in point of physical strength, and hence, cannot be as serviceable for the draught; but it is urged, that although they are more feeble, and hence less serviceable for the yoke, yet they are preferable, because they answer the double purpose of draught animals and milk cows; but the force of this reason is lost, when we take into consideration the unwholesomeness of the milk of animals whose systems are thus enfevered by exposure to excessive heat, and extreme physical exertion.

Good and substantial wagons should always be selected, and however firm and staunch they may appear, they should invariably be particularly examined and repaired before leaving the States; for otherwise, the emigrant may set out with a very good wagon to all appearances, the defects of which, when he shall have travelled a few hundred miles, will have become very obvious; the consequence of which is, that he is left without a wagon, and thrown upon the kindness of his friends for the conveyance of his family and provisions. Whether wagons are new or old, it is perhaps preferable always to have the tires re-set previous to leaving Independence; otherwise, before travelling one thousand miles into that vastly elevated region, from the intense heat of those extensive sandy plains, and the extreme aridity of the atmosphere, the tires become so expanded, and the wooden portions of the wheels so contracted, that it will be found very difficult to keep them together, in which, however, by the constant and regular application of water, you may possibly succeed. Those who go to Oregon, if they design to perform the journey in the ordinary time of 120 days, should take their wagons with a view of leaving them at Fort Hall, and performing the residue of the journey on horseback; otherwise, the repeated interruptions below that point, will most likely present an insuperable barrier to the accomplishment of their object. Horses which have become accustomed to wearing shoes, should also be shod for this journey, but others should not, as to shoe the latter only imposes an unnecessary expense, and spoils the hoof by cutting away that horny substance, which hardened by the intensely heated sand, would answer all the purposes of shoes.—Mules, like horses, if they have not been previously shod, ought not to be for the same reason as that above stated; and oxen and cows ought never to be shod; yet many pursue a different course, and thereby incur much useless expense and inconvenience. Those horses and mules, which it becomes necessary to shoe, should be shod previous to leaving the States; and one or two pairs of extra shoes should be taken for each, which may be set by the blacksmiths on the way; as there are always several mechanics of that kind belonging to each company. Besides the foregoing supplies, emigrants should also provide themselves with good wagon covers and tents, tent poles, axes, spades, and hoes, as well as strong ropes, of about sixty feet in length, for each horse or mule, with a supply of stakes to which they are to be tied; in addition to which, every wagon should be supplied with extra axletrees, chains, hammers, and the like; and the different mechanics should also take a small portion of their tools, as they are always needed by the way. Should there be physicians and surgeons attached to the company, as there most usually are, they should supply themselves with a small assortment of medicine, and a few surgical instruments. In addition to all the foregoing, perhaps it would also be advisable for each emigrant to provide himself with some such goods as are adapted

to the Indian trade; such, for instance, as beads, tobacco, handkerchiefs, blankets, ready made clothing, such as cheap summer-coats, pantalons, vests, and coarse cheap shirts, butcher knives, fishhooks and powder and lead. Being equipped and supplied as here suggested, the emigrant may set out upon this wild, yet interesting excursion, with high prospects of enjoying many extraordinary and pleasing scenes; and of safely arriving at his desired place of destination, without suffering any of that unheard of hardship or eminent danger which his own fruitful imagination, or the kind regard of his numerous friends may have devised.

The Overthrow of Babylon.

NO. 6.

A Remarkable Fulfillment of Prophecy.

The once magnificent Seleucia is now a scene of desolation. There is not a single building, but the country is strewed for miles with fragments of decayed buildings. "As far" says Major Keppel, "as the eye could reach, the horizon presented a broken line of mounds; the whole of this place was a desert flat." On the opposite bank of the Tigris, where Ctesiphon its rival stood, besides fragments of walls and broken masses of brick work, and remains of vast structures encumbered with heaps of earth, there is one magnificent monument of antiquity "in a remarkably perfect state of preservation," "a large and noble pile of building, the front of which presents to view a wall three hundred feet in length, adorned with four rows of arched recesses, with a central arch, in span eighty-six feet, and above one hundred feet high, supported by walls sixteen feet thick, and leading to a hall which extends to the depth of one hundred and fifty-six feet," the width of the building. A great part of the back wall and of the roof is broken down; but that which remains 'still appears much larger than Westminster Abbey.' It is supposed to have been the lofty palace of Chosroes; but there desolation now reigns. 'On the site of Ctesiphon, the smallest insect under heaven would not find a single blade of grass wherein to hide itself, nor one drop of water to allay its thirst.' In the rear of the palace, and attached to it, are mounds two miles in circumference; indicating the utter desolation of buildings, formed to minister to luxury. But, in the words of Captain Mignan, 'such is the extent of the irregular mounds and hillocks that overspread the sites of these renowned cities, that it would occupy some months to take the bearings and dimensions of each with accuracy.'

While the ancient cities of Chaldea are thus desolate, the sites of others cannot be discovered, or have not been visited, as none pass thereby; the more modern cities which flourished under the empire of the califs, 'are all in ruins.' The second Bagdad has not indeed yet shared the fate of the first. And Hillah—a town of comparatively modern date, near to the site of Babylon, but in the gardens of which there is not the least vestige of ruins—yet exists. But the former, 'ransacked by massacre, devastation, and oppression, during several hundred years,' has been gradually reduced from being a rich and powerful city, to a state of comparative poverty and the feeblest means of defence.' And of the inhabitants of the latter, about eight or ten thousand, it is said that if any thing could identify the modern inhabitants of Hillah as the descendants of ancient Babylonians it would be their extreme profligacy, for which they are notorious even among their immoral neighbors.' They give no sign of repentance and reformation to warrant the hope that judgment, so long continued upon

others, will cease from them; or that they are the people who shall escape. Twenty years have not passed since towns in Chaldea have been ravaged and pillaged by the Wahabees; and so lately as 1823, the town of Shebrehan was sacked and ruined by the Kurds, and reduced to desolation. Indications of ruined cities, whether of a remote or a more recent period, abound throughout the land. The process of destruction is still completing. Gardens which studded the banks of the Tigris have very recently disappeared; and mingled with the desert; and concerning the cities also of Chaldea, the word is true that they are desolations. For the whole country is strewn over with the debris of Grecian, Roman, and Arabian towns, confounded in the same mass of rubbish.

But while these lie in indiscriminate ruins, the chief of the cities of Chaldea, the first in name and in power that ever existed in the world, bears many a defined mark of the judgments of Heaven.

Fallen Babylon.

The progressive and predicted decline of Babylon the Great, till it ceased to be a city, has already been briefly detailed.

About the beginning of the Christian era, a small portion of it was inhabited, and the far greater part was cultivated. It diminished as Seleucia increased, and the latter became the greater city. In the second century nothing but the walls remained. It became gradually a great desert; and, in the fourth century, its walls repaired for that purpose, formed an enclosure for wild beasts, and Babylon was converted into a field for the chase—a hunting place for the pastime of the Persian Monarchs. The name and remnant were cut off from Babylon: and there is a blank, during the interval of many ages, in the history of its mutilated remains and of its mouldering decay. It remained long in the possession of the Saracens; and abundant evidence has since been given that every feature of its prophesied desolation is now distinctly visible, for the most ancient historians bore not a clearer testimony to facts confirmatory of the prophecies relative to its first siege and capture by Cyrus, than the latest travellers bear to the fulfilment of those which refer to its final and permanent ruin. The identity of its site has been completely established. And the truth of every general and every particular prediction is now so clearly demonstrated, that a simple exhibition of the facts precludes the possibility of any cavil, and supersedes the necessity of any reasoning on the subject.

It is not merely the general desolation of Babylon—however much that alone would have surpassed all human foresight—which the Lord declared by the mouth of his prophets. In their vision, they saw not more clearly, nor defined more precisely, the future history of Babylon, from the height of its glory to the oblivion of its name, than they saw and depicted fallen Babylon as now it lies, and as, in the nineteenth century of the Christian era, it has, for the first time been fully described. And now, when 'an end has come upon Babylon,' after a long succession of ages has wrought out its utter desolation, both the pen and pencil of travellers, who have traversed and inspected its ruins, must be combined, in order to delineate what the word of God, by the prophets, told from the beginning that that end would be.

Truth ever scorns the discordant and encumbering aid of error; but to diverge in the least from the most precise facts, would here weaken and destroy the argument; for the predictions correspond not closely with any thing, except alone with the express and literal reality. To swerve from it is, in the same degree, to vary

from them; and any misrepresentations would be no less hurtful and iniquitous. But the actual fact renders any exaggeration impossible, and any fiction poor. Fancy could not have feigned a contrast more complete, nor a destruction greater than that which has come from the Almighty upon Babylon. And though the greatest city on which the sun ever shone, it is now a desolate wilderness, there is scarcely any spot on earth more clearly defined—and none could be more accurately delineated by the hands of draftsmen—than the scene of Babylon's desolation is set before us in the very words of the prophets; and no words could now be chosen like unto those, which for two thousand five hundred years have been its 'burden'—the burden which now it bears.

Such is the multiplicity of prophecies and the accumulation of facts, that the very abundance of evidence increases the difficulty of arranging them in a condensed form, and thus appropriating its specific fulfilment to each precise and separate prediction; and many of them may be viewed connectedly. All who have visited Babylon concur in acknowledging, or testifying that the desolation is exactly such as was foretold. They, in general, apply the more prominent predictions; and, in minute details, they sometimes unconsciously adopt, without any allusion or reference, the words of inspiration.

Babylon is wholly desolate. It has become heaps; it is cut down to the ground; brought down to the grave; trodden on; uninhabited; its foundations fallen: its walls thrown down, and utterly broken; its loftiest edifices rolled down from the rocks; the golden city has ceased, the worms are spread under it, and the worms cover it, &c. There the Arabian pitches not his tent; there the shepherds make not their folds; but wild beasts of the desert lie there, and their houses are full of doleful creatures, and owls dwell there, &c. It is a possession for the bitter, and a dwelling place for dragons; a wilderness, a dry land and a desert; a burnt mountain; pools of water, spoiled, empty, nothing left, utterly destroyed; every one that goeth by it is astonished, &c., &c. &c.

'Babylon shall become heaps.' Babylon the glory of kingdoms, is now the greatest of ruins. 'Immense tumuli of temples, palaces and human habitations of every description,' are everywhere seen, and form 'long and varied lines of ruins,' which in some places, rather resemble natural hills than mounds, which cover the remains of great and splendid edifices. Those buildings which were once the labor of slaves and the pride of kings, are now misshapen heaps of rubbish. 'The whole face of the country is covered with vestiges of building, in some places consisting of brick walls surprisingly fresh, in others merely a vast succession of mounds of rubbish, of such indeterminate figures, variety and extent, as to involve the person who should have formed any theory, in inextricable confusion. Long mounds running from north to south, are crossed by others from east to west; and are only distinguished by their form direction, and number, from the decayed banks of canals. 'The greater part of the mounds are certainly the remains of buildings, originally disposed in streets, and crossing each other at right angles.' The more distinct and prominent of these 'heaps' are double or lie in parallel lines, each exceeding twenty feet, and 'are intersected by cross passages, in such a manner as to place beyond a doubt the fact of their being rows of houses or streets fallen to decay.' Such was the form of the 'streets of Babylon' leading towards the gates; and such are now the lines of its heaps. 'There are also in some places, two hollow channels, and three mounds, running parallel to each other for a considerable distance,

the central mound being, in such cases, a broader and flatter mass than the other two, as if there had been two streets going parallel to each other, the central range of houses which divided them being twice the size of the others, from their being double residences, with a front and door of entrance to face, each avenue.' 'Irregular hillocks and mounds, formed over masses of ruins, present at every step memorials of the past.'

From the Temple of Belus and the two royal palaces, to the streets of the city and single dwellings, all have become 'heaps,' and the only difference or gradation now is from the vast and solid masses of ruins which look like mountains, to the slight mound that is scarcely elevated above the plain. 'Babylon is fallen' literally fallen to such a degree, that those who stand on its site and look on numerous parallel mounds, with a hollow space between, are sometimes at a loss to distinguish between the remains of a street or a canal, or to tell where the crowds frequented or where the waters flowed. 'Babylon is fallen,' till its ruins cannot fall lower than they lie. 'It is cut down to the ground. Her foundations are fallen,' and the ruins rest not on them. Its palaces, temples, streets, and houses, lie buried in shapeless heaps.' And 'the view of Babylon,' as taken from the spot, is truly a picture of utter desolation, presenting its 'heaps' to the eye, and showing how, as if literally buried under them, 'Babylon is brought down to the grave.'

'Cast her up as heaps.' Mr. Rich, in describing a grand heap of ruins, the shape of which is nearly a square of seven hundred yards in length and breadth, states that the workmen pierce into it in every direction, in search of bricks, 'hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface.' 'The summit of the Kasr,' (supposed to have been the lesser palace,) is in like manner 'covered with heaps of rubbish.'

'Let nothing of her be left.' Vast heaps constitute all that now remains of ancient Babylon. All its grandeur is departed, all of its treasures have been spoiled: all its excellence has vanished: the very heaps are searched for bricks when nothing else can be found: even these are not left wherever they they can be taken away, and Babylon has for ages been a 'quarry' above ground, ready to the hand of every successive despoiler. Without the most remote allusion to this prophecy, Captain Mignon describes a mound attached to the palace, ninety yards in breadth by half that height, the whole of which is deeply furrowed in the same manner as the mounds.

'The ground is extremely soft and tiresome to walk over, and appears completely exhausted of all its building materials: nothing now is left save one towering hill, the earth of which is mixed with fragments of broken brick, red varnished pottery, tile, bitumen, mortar, glass shells, and pieces of mother of pearl.'—worthless fragments of no value to the poorest. 'From thence shall she be taken—let nothing of her be left.' One traveller, towards the end of last century, passed over the site of ancient Babylon, without being conscious of having traversed it.

'Babylon shall be pools of water.' While the workmen 'cast her up as heaps' in pulling up the rubbish while excavating for bricks, that they may take them from thence, and that nothing may be left; they labor more than trebly in the fulfilment of prophecy, for the numerous and deep excavations form pools of water on the overflowing of the Euphrates, and annually filling, they are not dried up throughout the year. Deep cavities are also formed by the Arabs, when digging for hidden treasure. 'The ground is sometimes covered with pools of water in the hollows.'

'Sit on the dust, sit on the ground, O daughter of the Chaldeans.' The surface of the mounds, which form all that remains of Babylon, consists of decomposed buildings, reduced to dust; and over all the ancient streets and habitations, there is literally nothing but the dust or the ground on which to sit.

'Thy nakedness shall be uncovered.' 'Our path' says Captain Mignon, 'lay through the great mass of ruined heaps on the site of shrunken Babylon. And I am perfectly incapable of conveying an adequate idea of the dreary, lonely nakedness that appeared before me.'

'Sit thou silent, and get thee into darkness.' There reigns throughout the ruins 'a silence as profound as the grave.' Babylon is now a silent scene a sublime solitude.

'It shall never be inhabited, nor dwell in from generation to generation.' From Rauwolf's testimony it appears that in the sixteenth century, 'there was not a house to be seen.' And now the eye wanderers over a barren desert, in which the ruins are nearly the only indication that it ever had been inhabited. 'It is impossible,' adds Major Koppel, 'to behold this scene and not to be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present, that 'she should never be inhabited.' That the 'Arabian should not pitch his tent there,' that she should 'become heaps,' that her cities should be 'a desolation, a dry land and a wilderness; Babylon is spurned alike by the heel of the Ottomans, the Israelites, and the sons of Ishmael. It is a 'tenantless and desolate metropolis.' 'It shall not be inhabited, but be wholly desolate.'

What is to be.

As a matter of every day reflection, all people, good, bad, and indifferent, are more concerned about what is to be than any thing else that appertains to life. This may be one reason why so much jealousy, hatred, and persecution are manifested towards any man, man, or people that profess to be guided by revelation.

Notwithstanding the word of the Lord having outlived all the speculations of the ancients, and frustrated the philosophy of the moderns, shines like diamonds among the rubbish of six thousand years, to guide the way of human beings, still every age has its own blind leaders of the blind, and the result that has been, is now, and will be, 'both fall into the ditch.'

We have said thus much for the consideration of the saints; if the world pays any regard to it may God bless them accordingly. We profess to be governed by revelation, and shall we, while fire, storm, and vexation trouble the world, be lulled to sleep in false security? Shall we calculate our warfare over, and our salvation safe when the war of elements hath hardly commenced?

'He is only saved that continueth faithful to the end.'

'Pray without ceasing' said an old apostle, and so says a later one. The troubles to come are more grievous than what have been;—so be ready.

Joseph Smith, our martyred prophet, left the following prophecy to be fulfilled:

'Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath, a day of burning, a day of desolation; of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.'

And upon my house shall it begin; and from my house shall it go forth saith the Lord. First among those among you, saith the Lord, who

have professed to know my name and have not known me, and have blasphemed against me in the midst of my house saith the Lord."

From the above it is evident that after the church suffers, the world has to come in for its share of woe;—and now after fourteen years' suffering, who does not see the Lord begin to pour out a 'little vengeance' like a whirlwind?

Be faithful and patient then, saints, and He that said to the flood 'come' and make an end of wickedness, will also say: 'go,' to the elements, and sweep the earth with the bosom of destruction, till it is fit for Paradise again, and then my people shall inherit the kingdom. Watch and pray.—TIMES & SEASONS.

NEW-YORK MESSENGER.



SATURDAY, NOVEMBER 1, 1845.

The New York Sun, not being satisfied with driving us from the Union to the Western wilds and mountains—depriving us of every constitutional privilege that our fathers so bravely suffered for; but would have the Government do after us with their bloodhounds of extermination, as they did the Florida Indians. We boldly ask, what has this Government to do with a people that they will not protect—a people that have been compelled; for the sake of future peace and happiness, to leave this country, and wander in the mountains of America; yes, to seek an asylum among the savages of the forest, where no Christians thirst for gold? We answer, she has no claim upon that people whatever. If we go to the west and make a settlement, it will be where we shall infringe on the rights of no other people, in fact, where there are none to infringe upon; and if companies of bandits, robbers, and blood-thirsty christians follow us from the States for the purpose of plunder, they must make no complaint if they get a good drubbing and sent home again, which they will be certain to do if they undertake it. We are, and have been willing to live at peace with all men, and protect and defend all institutions which were for the general good of mankind. The only vital complaint that is made against us now, is the same that was made against the primitive christians, we are increasing altogether too fast, and the public press, Nero-like, has heaped upon us as a body; every calumny and falsehood that could poison the mind of the community, to justify the destruction of our property and extermination from the

country. Our religion is to do as we would wish to be done by, not as we are done by; if it was not the case, we should have before this told the authorities of Illinois and the United States, that we would not leave Nauvoo under no consideration, which, had we come out and boldly took that ground, we would have been supported by a majority of the Union. But we saw plainly what it would lead to, the whole coming season would have to be spent in warfare; our business and agricultural pursuits would have been put to a stop, and in a short time we should have had no subsistence, and steal or starve would be the two great leading points of necessity. It was Nero of Rome that charged the christians of firing the city, and then had them publicly executed for it. It is the public press that has been heaping infamy upon our character for the last fifteen years, which has been the means of justifying public opinion in proposing death or extermination to us.

The New York Sun of the 27th inst., gives a long detail of philosophy upon the Mormon character, which he is as ignorant of as he is of christianity; and every line of it, in its charges, are as false as the spirit of hell itself. It is a declaration without evidence—it is a partial decision, and death and destruction, if such a course is persisted in, will follow in its wake. What is the object of such reasoning, when individual crimes are charged upon a whole community; yes, not only a whole community, but upon three hundred thousand citizens of the United States? If there is no tribunal on earth for such men, thank God, the day is coming when we shall meet them before the throne of heaven, and every man will be rewarded according to his works.

The following extract is from the foul slanderer, the New York Sun.

"But we find a dangerous feature in Mormonism, requiring the active interference of state and national sovereignty, which has been entirely overlooked. It aims at nationality, conquest by the sword, and the temporal as well as spiritual subjugation of other governments, systems, and churches. Constant warfare is the natural result, and unless the Mormons conceal these principles until they become strong enough to conquer their neighbors, as the Mahometans did, they will be received at the point of the bayonet whenever they attempt to settle among those who have the power and the will to protect existing institutions."

Chambersburgh.

We were informed on day last week by a Mr. Braidwood, one of Sidney Rigdon's followers, that they had appointed a place of gathering in the town of Chambersburgh, Pennsylvania. They had purchased the land, and paid the first instalment of 1500 dollars, and would commence gathering on the 6th of April next. That is the place where, according to his vision in Pittsburgh, the saints were to commence fighting their great battles.—We would advise him before he puts his officers in the field, to be careful that he is not betrayed by his two leading spirits, the APOSTATES HINCLE AND MCLELLAND, who denied the faith, and took up their gun in Missouri to drive fifteen

thousand of their brethren, the saints, from the State, in order to save their lives. Such acts of apostacy, cowardice, and traitorism, sayers but very little of the HIGH CALLING of the sons of God.

Quincy, Ill.

The citizens of Quincy have passed resolutions accepting our propositions to leave the state, UNCONDITIONAL, that they will not bring themselves under any obligations to purchase our property, or furnish purchasers for the same; but they expect us to dispose of our property, and remove at the time appointed. Such logic is in keeping with the doctrine of the Native American organ of this city last week. "It would be an act of charity and justice to drive the Mormons from the country." What would our good Christian disciples do providing circumstances should prevent us from going? Could they possibly find men enough in the state, that would neglect the planting of their crops in the spring, and take up their gun to drive us from the state; and if they should undertake it, would not the general government interfere in such a high handed violation of the constitution? Certainly she would have to do it. Which if she refused to do, we would be amply able to defend ourselves.

Mexico.

The Mexicans are throwing up a fortification on the river Braro. The workmen are principally French and English; this looks as though they expected something in the future. A new tariff on the Mexican trade from this country has been instituted, and will go into operation the first of February. The Consul at New Orleans has closed his official labors, and returned to Mexico.

Christians.

It is a great query in the minds of this good pious, Christian world, where the Mormons will go to. It is but little matter, if they only go where the above poor cowardly Christian robbers cannot follow and find them.

Catholics.

The Catholics are making rapid progress in China. Their cause is said to be greatly facilitated, from the many Christian traditions left among them, at the time of the expulsion of the of the Catholic fathers during the 18th century.

Prussia.

The Catholic delegation have called upon the King of Prussia to suppress the religious movement of Ronge. He has requested all the sects of Prussia to lay before him their opinions of Ronge's movement, which he opposed as long as he found it safe.

Oregon.

Packenham, the British minister at Washington, has proposed to refer the Oregon question to a third arbitrary power. Buchanan favored the view of Packenham, but they were objected to by the President.

The Warsaw Signal.

The Signal has made its appearance again, after having been suspended about four weeks, during the late disturbances in the county and the absence of its editor, who took refuge with the house burners on the other side of the river in the brush. It is filled more than usual with lies, false charges, and misrepresentations—abuse of the most insufferable character upon a whole community, that is certainly deserving of punishment. And we are led to feel and believe, that a man of such a character as Sharp has proved himself to be in the eyes of the world, as well as heaven and justice, cannot possibly escape his just desserts and punishment. He is certainly guilty of criminalities that must eventually lead him to the gallows; or like Bogart the Methodist preacher in Missouri, that took such an active part in slaughtering our brethren in cool blood in 1838, be under the necessity to flee the country to escape the hand of justice, that would have brought him to the gallows for the murder of his fellow men for money. If Sharp in his opposition to the Mormons would pursue a course of apparent consistency and rationality, there might be some apology in his behalf; but he rushes upon them with a death-like frenzy, like a demon in human shape, dealing death and destruction on the right and left with his deadly poison of lies. He gives us a notice of a meeting to be held in Warsaw, in the Log Cabin for the organization of military companies; also, the proceedings of a meeting held in Schuyler Co., proffering the services of five hundred men, to drive the Mormons from the country. How the bloodhounds do thirst for the opportunity of fingering the Mormon property before they go. But if their five hundred men, or five thousand men wish to have an easy breathing for the remainder of their days, they had better stay at home, and tend to the planting of their corn. They will find in the long run it is a more sure way of subsistence, as well as honorable. The Mormons are no longer to be played with.

The Navy.

A large augmentation in the number of artisans and laborers in all the dock yards is to take place immediately. Four large war steamers are to be built and got off the stocks with all possible despatch.

Jerusalem.

Permission has been obtained to build a protestant church at Jerusalem, by Sir Stanford Canning, the British ambassador. Which is another step for the poor Jews.

Congress.

The first question that will come under the consideration of the committee of foreign affairs will be the Mexican. Second the tariff; by that time the ultimatum will have been received from England on the Oregon question. Then we may look for some big ranting in Congress hall, from the sucker and puke members of Illinois and Missouri, about the honor of the coun-

try, and national rights to territory, while the poor Mormons will have been robbed of all they possessed, and banished to the mountains. Let them remember the hand writing upon the wall, 'MENE TEKEL'—such things will not continue this way always—we'll live in hopes, (if it is only for spite) if we die in despair. God will hear the cry of the fatherless and the widow and avenge their wrongs. So we will trust in him, and let them spout.

South America.

"Time, (says a letter on Peru and Chili in the Ohio Statesmen,) has crumbled many a private dwelling; revolutions have overtaken the city—civil war and its outrages have stretched to the Andes, destroyed the miners and their works and dammed up the golden current—guerrilla bands of hostile soldiers have plundered, burnt, and laid waste, in their turn. A thousand families have been ruined, and want has pressed the land; yet the churches, those grand places of a corrupt clergy, remain the same they were, giving to the religion that built them an appearance of pomp and splendor to be seen in but few other places in the world."

We would inform our friend, that all these things, such as plundering, burning and ruining families, are to be found in the United States, without going to the South American states after them. And what is still more meritorious to our Northern Christians, they have not only ruined a thousand families, but fifteen thousand, and resolved to ruin thirty thousand more.

Modern Christianity.

The Common Council of this city prefer investing the public funds, to building and repairing prisons and poor-houses, than to invest a few hundred dollars, for lecture rooms and apparatus for gratuitous lectures, lest the unoccupied minds of the vicious youth should be drawn away to something better, and the prison and poor-house be robbed of its prey.

Telegraph.

An electric telegraph has been invented in England, by which the precise position of a railway train may be ascertained on different parts of the line. As the locomotive passes certain places, it is made to touch a spring connected with the electric wire, which communicates the fact by signs at the station.

Credit.

God was not partial to the credit system when he gave the law to Moses, especially to day laborers; they were to be paid at the going down of the sun, if paid when the work is done, he could not have been much in favor of our modern Christian manner of working so late at night.

The Rich.

Now is the time for the rich, and those that are able, to show that they are the people of Joseph, by gathering up their substance, and assisting their poor brethren to emigrate to their new homes. He that will do it, can never be forgotten in the hearts of the people of God.

Nauvoo.

October 7th.

From a private source, we learn that the saints in Nauvoo, are still more united than ever. The question was put at the conference, whether they were willing to leave the city? and it was responded too, unanimously. All desire, and are making ready to go. Our old mother in Israel, mother Smith arose and said she wanted to go with the saints, and wanted her children to go too. And Elder Young replied that she should go. Some expressed a wish to go in the first company, but elder Young informed them, there would be but one; all would go together.

Subscribers.

The term of subscription of many of our subscribers who commenced their subscription last year, and received the paper at one dollar per annum, is now drawing to a close. Their paper will be stopped, unless we receive; further order of continuation. We hope the brethren will not neglect to feel the necessity of sustaining the Messenger—now is the very time we need it to move on the cause of gathering, as well as give you the speedy information of all the movements and instructions for the west—for your future welfare and prosperity in the kingdom. Brethren we hope you will not let our hands slacken but put forth yours with ours and help to keep the ball rolling.

Six days later from Europe.**Arrival of the Great Western**

The crops in England, are in a partially depressed state. The harvest has been retarded from bad weather. The potato disease is still making sad havoc. Great damage has also occurred to the corn crops all over the country.

A similar disease to that which infects the potatoes, is making great ravages among fish, fowl, and vegetables.

Russia.

Russia has been visited by a severe famine, which has caused great distress. Thousands are crossing the frontier to plunder the German soil of its abundance. A renewal of the war with Morocco was expected.

O'Connell is again in the political field, and pushing forward the cause of the repealers; monster meetings have again become the order of the day in Ireland.

The war between the French and Arabs, is still progressing on the frontiers of Morocco, 450 French fell in one conflict, with the exception of fourteen who made their escape into the town.

Italy.

Affairs in Italy, are having a warlike appearance. A revolt has taken place, and many have been killed. The revolvers have fled to the mountains.

Spain.

A treaty of peace has been concluded between Spain and the Republic of Chili, and the independence of Chili is fully recognized by the queen of Spain.

Circassia.

The Circassians and Russians are still at war. The Circassians have been routed in most every instance.

New Zealand.

Another collision has taken place on the Bay of Islands, between the troops and natives. Pomare one of the chiefs has been taken and confined on board one of the vessels.

The Philanthropy of England.

While the English are pretending to feel such a Christian abhorrence of the oppression which they affirm exist in those of our States where negro slavery is tolerated, behold the evidence of her sincerity as presented by a London Correspondent of the Boston Atlas.

"It is remarked that the Church of England has on all occasions, been found ranged on the side of oppression and political despotism. It supports a poor law that treats poverty as a crime and hunts the poor from parish to parish, as if they were wild beasts. It helps the landlord to tax food, and make bread scarce and dear. It robs the people of the funds bequeathed for their education, and lifts up its bigot against any other education but that given in the spirit of its own dogmas. It extorts tithes, rates, dues, and offerings, even from the poorest of the poor—it 'devours widows' houses, and for a pretence makes long prayers.' It is said that the rich cannot enter the kingdom of heaven, and yet the church aims at nothing but riches, and grasps all the silver and gold within its reach; its bishops and clergy monopolize the wealth of the land and surrounded with abundance of this world's goods, forget the poor at their gate. They talk and write eloquently of new forms and new robes, but they never preach eloquently about true Christianity. Of what possible use is the established church in London? The bishop of London has answered the question. He said in the House of Lords: I pass the magnificent church which crowns the metropolis, and is consecrated to the noblest of objects—the glory of God—and I ask myself in what degree it answers that object, I see there a dean and three residentiaries, with incomes amounting in the aggregate, to between ten and twelve thousands pounds a year.

I see too connected with the Cathedral, twenty-nine clergymen, whose offices are all but sinecures, with an annual income of twelve thousand pounds. I proceed a mile or two to the east or northeast, and I find myself in the midst of a large population, in the most wretched destitution and neglect; artisans, mechanics, laborers, beggars and thieves, to the amount of three hundred thousand." Out of his own mouth he is condemned. Instead of providing for the temporal and spiritual destitution of these three hundred thousand beggars and thieves, the bishop of London cleanses his conscience if he writes speeches upon church forms and ceremonies."

"We have extracted the foregoing to show how much malice and hatred is stirred up between the daughter and the mother country. If such sins exist in England, why not do as the Latter-Day Saints have; show them a better religion, a better way, and 'pour in the oil and the wine.'"

In order to show our feelings we will quote Christ's words:

"Blessed are ye that hunger, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your names as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy; for

behold, your reward is great in heaven; for in like manner did their fathers unto the prophets.

But we unto you that are rich for ye have received your consolation.

We unto you that are full! for ye shall hunger. We unto you that laugh now! for ye shall mourn and weep.

We unto you when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

Give to every one that asketh of thee; and of him that taketh away thy goods, ask them not again.

And as ye would that men should do unto you do ye also to them likewise."

As in the days of Noah, so is it now; the whole earth is full of violence! but the spirit of God will not always strive with man. The fig trees are leaving, the summer is near; be ready.—Neighbor.

Conference.

A Quarterly Conference of the Church of Jesus Christ of Latter-day Saints, convened at Ossian, Allegheny county, on the 4th and 5th of October, 1845.

Conference met at ten o'clock in the forenoon, and organized by appointing Elder William D. Pratt, President, and Israel Canfield jr, Secretary. Singing by the Choir, and prayer by the President.

Official members present:—1 high priest, 11 elders, 2 priests, 4 teachers, and 1 deacon. After which, a representation of Branches was called for.

Ossian West-Branch, represented by Elder Israel Canfield jr., 24 members, 2 elders, 2 teachers, 1 deacon, 4 removed for the City of Joseph. Hume Branch, by Elder Weaver, 22 members, 1 elder. Portage Branch, by Elder Benson, 24 members, 3 elders, 1 joined since last conference, 3 gone to the City of Joseph. Ossian East Branch by Elder Joseph France, 41 members, 2 elders, 4 priests, 3 teachers, 1 deacon. Loon Lake, by Elder Dury, 14 members, 1 elder, 2 joined since last conference. Greenwood Branch, by Elder Richardson, 26 members, 2 elders, 1 deacon. Hornly Branch, by Elder Campbell, 40 members, 5 elders, 1 priest, 2 teachers, 1 deacon, 2 joined since last conference, 8 removed by letter, 2 cut of scattering members 5 in Monroe, 4 in Steuben, 4 in Allegany, Pratsburg Branch 6 members 1 teacher, about 30 members of said branch gone to the city of Joseph; the above representations all in good standing. An expression was had by the meeting to uphold all the authorities of the Church at Nauvoo, which was unanimous. Representations being over, many important instructions were given to the Elders and Church by the President. Conference adjourned until Sunday, 5th inst, at 10 o'clock, A. M.; benediction by the president.

Conference met according to adjournment—Singing by the choir,—prayer by Elder Trapping. After which, a discourse was delivered by Elder Trapping. Conference adjourned for half an hour.

Called to order. Discourse by Elder Joseph Erance, and followed by Elder Clark. After which, conference adjourned till evening. One baptized.

Met pursuant to adjournment. Prayer by the

president, after which, he called upon the Saints to bear witness to the truth of Mormonism. The Saints then arose one by one, and gave their testimony in favor of the truth. Some of the gifts were manifested, and we had a pentecostical season in very deed.

Resolved. That the minutes of this conference be forwarded for publication in the Messenger. The conference adjourned sine die.

WILLIAM D. PRATT, Pres't.

ISRAEL CANFIELD, JR., Sec'y.

Highly Important and Interesting from The City of Joseph.

A Circular to the Whole Church.
FIRST MEETING IN THE TEMPLE.
Extracts from the Minutes of a general Conference held on the 6th, 7th, and 8th of October, 1845.

On Sunday the 5th day of October, through the indefatigable exertions, unceasing industry, and heaven-blessed labors, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized in some instances by death, about five thousand saints had the inexpressible joy and great gratification to meet for the first time in the House of the Lord in the city of Joseph. From mites and tithing, millions had risen up to the glory of God, as a Temple where the children of the last kingdom could come together and praise the Lord.

It certainly afforded a holy satisfaction to think that since the 6th of April, 1841, when the first stone was laid, amidst the most straitened circumstances, the church of Jesus Christ of Latter Day Saints had witnessed their 'bread cast upon waters,' or more properly, their obedience to the commandments of the Lord, appear in the tangible form of a Temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a General Conference; no General Conference having been held for three years past, according to the declaration of our martyred prophet:

"There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another general conference, until they can meet in said house. FOR TRUTH SAITH THE LORD.

President Young opened the services of the day in a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the saints' liberality, fidelity, and faith,—concluding, 'Lord, we dedicate this house, and ourselves unto thee.' The day was occupied most agreeably in hearing instructions and teachings, and offering up the gratitude of honest hearts, for so great a privilege as worshipping God within, instead of without an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is: HOLINESS TO THE LORD.

Extract from the Minutes of a General Conference of the Church of Jesus Christ of Latter Day Saints, held in the House the Lord in the City of Joseph, Oct. 6th, 7, and 8, 1845.

Conference assembled on Monday the 6th inst., and opened at half past ten A. M. with singing by the Choir, and prayer by Elder Farley F. Pratt.

Elder W. Richards then stated that Gen. Hardin had requested us to make out a list of all the buildings and property belonging to our brethren which had been burned by the enemies; and also

had requested that all those who have had their buildings or other property destroyed, should make affidavit of the same before a Justice of the Peace, and have their affidavits ready to be forwarded to him, at as early a season as possible.

President Brigham Young then said, the first business that will come before this conference, will be the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the president of the stake, then arose to present the Twelve as the presidents of the whole Church.

On motion, it was unanimously voted that president Brigham Young be sustained as the President of the Quorum of the Twelve Apostles.

The Quorum of the Twelve apostles, the High Council, Presidents of the High Priests, Seventies, Elders, Priests, Teachers and Deacons' Quorums, with the two presiding Bishops, were then presented and sustained in their several standings, with two or three exceptions, by a unanimous vote.

In the afternoon, Elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labor we have been at to purchase lands, build houses, the Temple, &c.; we might ask, why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer, that the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favor of its being something worthy of the people of God. We do not want to leave a desolate place, to be a reproach to us, but something that will be a monument of our industry and virtue. Our houses, our farms, this Temple, and all we leave will be a monument to those who may visit the place of our industry, diligence, and virtue.—There is no sacrifice required at the hands of the people of God, but shall be rewarded to them an hundred fold, in time or eternity.

The Lord has another purpose to bring about and to fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders; they cannot always live in one city, nor in one county; they cannot always wear the yoke. Israel must be the head, and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the Saints to grow and increase, and where there will be no one to say we crowd them, and where we can enjoy the pure principles of liberty and equal rights.

When we settle a country where the air, the water, soil and timber is equally free to every settler without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better Temple in five years from this time than we now possess.

It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another.

One small nursery may produce many thousands of fruit trees, while they are small. But as they expand towards maturity, they must needs be transplanted, in order to have room to grow and produce the natural fruits. It is so with us. We want a country where we have room to expand, and put in requisition all our energies and the enterprise and talents of a numerous, intelligent and increasing people.

In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of saints of the last

days.

After many other spirited remarks touching similar points, he was succeeded by Elder George A. Smith, on the same subject. Elder Smith observed that a revelation was given in Missouri in regard to the saints consecrating their property which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it.

He is glad of the prospect of leaving this county and seeking a place where we can enjoy the fruits of our labors and God himself be the sole proprietor of the elements.

Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the saints entered into a covenant not to cease their exertions until every saint who wished to go was removed, which was done.

We are better off now than we were then, and he wants to see the same principle carried out now, that every man will give all to help to take the poor, and every honest industrious member who wants to go. He wants to see this influence extend from the West to the East sea.

On motion, it was unanimously resolved that this people move, en masse, to the West.

On motion, it was unanimously resolved that we take all of the saints with us to the extent of our ability, that is, our influence and property.

The Conference then adjourned to Thursday at 10 o'clock A. M.

To the Brethren of the Church of Jesus Christ of Latter-Day Saints, scattered abroad throughout the United States of America.

The following circular is hereby sent, greeting:

BELOVED BRETHREN:

You will perceive from the foregoing interesting extracts from the minutes of the General Conference, just held in the Temple in this place, not only the unparalleled union of the great body of the saints convened, but also that a crisis of extraordinary and thrilling interest has arrived. The exodus of the Nation of the only true Israel from these U. S., to a far distant region of the West, where bigotry, intolerance, and insatiable oppression will have lost its power over them, forms a new epoch not only in the history of the church, but of this nation. And we hereby timely advertise you to consider well, as the spirit may give you understanding, the various and momentous bearings of this great movement, and hear what the spirit saith unto you by this our epistle. Jesus Christ was delivered up into the hands of the Jewish nation to save or condemnation—to be well or mal-treated by them; according to the determinate and FOREKNOWLEDGE of God. And regard not that event in the light of a catastrophe wholly unlooked for. The spirit of prophecy has long since portrayed in the Book of Mormon, what MIGHT be the conduct of this nation towards the Israel of the last days. The same spirit of prophecy that dwelt so richly in the bosom of Joseph has time and again notified the counsellors of this church, of emergencies that might arise, of which this removal is one; and one too, in which all the Latter-Day Saints throughout the length and breadth of all the U. S. should have a thrilling and deliberate interest. The same evil that was premeditated against Mordecai, awaited equally all the families of his nation. If the authorities of this church cannot abide in peace within the pale of this nation, neither can those who implicitly hearken to their wholesome counsel. A word to the wise is sufficient. You all know, and have

doubtless felt for years, the necessity of a removal provided the government should not be sufficiently protective to allow us to worship God according to the dictates of, our own consciences, and of the omnipotent voice of eternal truth. Two cannot walk together except they be agreed. Jacob must be expatriated while Esau held dominion. It was wisdom for the child of promise to go far away from him that thirsted for blood. Even the heir of universal kingdoms fled precipitately into a distant country until they that sought to murder were dead.

The rankings of violence and intolerance, and religious and political strife, that have long been waking up in the bosom of this nation, together with the occasional scintillations of settled vengeance, and blood guiltiness 'cannot long be suppressed. And deplorable is the condition of any people that is constrained to be the but of such discordant and revolutionary materials. The direful eruption must take place. It requires not the spirit of prophecy to foresee it. Every sensible man in the nation, has felt and perhaps expressed his melancholly fears of the dreadful vortex into which partizan ambition, contempt of the poor, and trampling down the just as things of nought, were fast leading the nation. We therefore write unto you, beloved brethren, as wise men that will foresee the evil and hide yourselves until the indignation be overpast.

Concerning those who have more immediately instigated our removal by shedding the blood of our prophet and patriarch, and burning the habitations of scores of families in the midst of the most desolating sickness ever known in the western valley; and who oblige us to watch for our lives night and day—we have nothing to say. We have told such tales to our father the President, and to all the high minded governors, until we are weary of it. We look far beyond those by whom offences come, and discover a merciful design in our heavenly Father towards all such as patiently endure these afflictions, until he advises them that the day of their deliverance has come.

It is our design to remove all the Saints as early next Spring as the first appearance of thrifty vegetation. In the mean time, the utmost diligence of all the brethren at this place and abroad will be requisite for our removal, and to complete the unfinished part of the Lord's house, preparatory to dedication by the next General Conference. The fount and other parts of the Temple will be, in readiness in a few days to commence the administration of holy ordinances of endowment, for which the faithful have long diligently labored and fervently prayed, desiring above all things to see the beauty of the Lord and enquire in his holy Temple. We therefore invite the saints abroad, generally so to arrange their affairs as to come with their families in sufficient time to receive their endowments, and aid in giving the last finish to the house of the Lord, previous to the great emigration of the church in the spring.

A little additional help in the heat of the day from those abroad, to those here, who have been often driven and robbed will sweeten the interchanges of fellowship, and so far fulfil the law of Christ as to bear one another's burthens.—The sacrifice of property that will probably accrue from a virtually coerced sale in a given short time together with the exhaustion of available means, that has arisen from an extensive improvement of farms, and the erection of costly public and private edifices together with persecutions and abundant labors of elders in preaching the gospel to the nations and also in self-defence from traitors and foes, hypocrites and knaves, are things that will suggest themselves to all the thoughtful humane and philanthropic. And we are confident in our Lord Jesus Christ that the

calm and cordial adequate to the present crisis of affairs will come from the saints abroad to the utmost of their ability. And you cannot furnish it better, than to come up unitedly to the counsel of our epistle, promptly, diligently and to the letter. Therefore dispose of your properties and inheritances, and interests for available means: such as money, wagons, oxen, cows, mules, and a few good horses adapted to journeying and scanty feed. Also for durable fabrics suitable for apparel and tents; and some other necessary articles of merchandise. Wake up, wake up dear brethren, we exhort you, from the Mississippi to the Atlantic, and from Canada to Florida, to the present glorious emergency in which the God of heaven has placed you, to prove your faith by your works, preparatory to a rich endowment in the Temple of the Lord, and the obtaining of promises and deliverances, and glories for yourselves and your children and your dead. And we are well persuaded you will do these things though we thus stir up your pure minds to remembrance. In doing so the blessings of many, ready to perish like silent dew upon the grass, and the approbation of generations to come, and the hallowed joys of eternal life will rest upon you. And we cannot but assure you in conclusion of our most joyful confidence, touching your union and implicit obedience to the counsel of the Great God, through the Presidency of the saints. With these assurances and hopes concerning you, we bless you and supplicate the wisdom and furtherance of the Great Head of the church upon your designs and efforts.

BRIGHAM YOUNG, Pres't.

WILLARD RICHARDS, Clerk.

P. S.—Let all wagons that are hereafter built be constructed to the tract of five feet width from centre to centre. Families may properly travel to this place during winter in their wagons.

There are said to be many good locations for settlements on the Pacific, especially at Vancouver's Island, near the mouth of Columbia.

Captains of Companies

FOR REMOVAL IN THE SPRING.

1, the Twelve; 2, Samuel Bent; 3, Alpheus Cutler; 4, Isaac Morley; 5, Shadrach Roundy; 6, Reynolds Cahoon; 7, Daniel Spencer; 8, Peter Haws; 9, Joseph Fielding; 10, John D. Parker; 21 David Fullmer, 12 Charles Shumway, 13 Charles C. Rich, 14, Jedediah M. Grant, 15 Erastus Snow, 16 Benjamin F. Johnson, 17 Andrew H. Perkins, 18 George Coulson, 19 David Evans, 20 Daniel C. Davis, 21 Jonathan H. Hale, 22 George P. Dykes, (Ottawa), 23 Mephibosheth Sirrine, (Michigan) 24, Hosea Stout, 25, W. Huntington.

Still Later from Nauvoo.

A circular from the authorities of the church at Nauvoo, arrived just as our paper was going to press. It contains the desired information, that all have been asking for. And you will see the call is, come up one and all, and be numbered among the Israel of God in the last days, that he will bring into the wilderness of the people, and there plead with them face to face.

The Temple is to be finished and dedicated by the next Conference.

The fount and other parts of the Temple, will be in readiness in a few days, for endowment of the holy ordinances.

We wish it expressly understood, that money can be forwarded by mail to this office, with safety.

Emigration.

All wagons manufactured hereafter, designed for the journey Westward, must be constructed to the track of five feet width from centre to centre of each tyre. All will do well to notice the following:

Dispose of your properties, and inheritances, and interests for available means; such as money, wagons, oxen, cows, mules, and a few good horses adapted to journeying and scanty feed. Also for durable fabrics suitable for apparel and tents.

MARRIED

In Porter, Niagara Co., N. Y., on the 12th of October, by Elder James Kenney, Elder George Wm. Fowler of Nauvoo, to Miss Betsy Knapp, of Porter, Niagara Co. N. Y.

THE FOLLOWING IS A LIST OF BOOKS FOR SALE AT THIS OFFICE.

An elegant picture of Carthage Jail, and the assassination of the Prophet Joseph; painted by an artist in this city.—Price \$5.00. Also, Books of Mormon, \$1.00 per copy. Book of Covenant, \$1.25. Millennial Star, 50 cts. Grant's Rigdon, 12 cts. Missouri Persecution, 12 cts. Nebuchadnezzar's Dream, 10 cts. Prophetic Almanac for 1846, 6 cts. Remarkable Visions, 10 cts. Joseph Smith's Views on the Policy of Government, 12 cts. The Death of Joseph and Hyrum Smith, by an eyewitness, 12 cts. Millennial poems, 12 cts. Fountain of Knowledge, 12 cts.—Back numbers of the New York Messenger to be had from number one. Subscribers who have lost any of their numbers, can be supplied gratis.

City of Joseph.

Another company will start for the west, on the 7th of November, from this city at 6 o'clock in the afternoon. Those wishing to join the company, will be in the city on the morning of the day of starting.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway).

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

AGENTS FOR THE MESSEGER.

JACOB GIBSON of Philadelphia at the Literary Depot, Corner of Third and Dock streets, is our authorised Agent.

EROS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent.

JOSEPH C. SMITH of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

THE subscriber has opened a provision store at 76 Essex street, Boston, where he solicits the patronage of his old customers and his friends.

FNOS TURNER.

NOTICE.

Persons wishing to go to the western states, viz. Buffalo, Oswego, Rochester, or St. Louis, or Nauvoo, viz. Philadelphia, Pittsburgh, and all intermediate places can obtain tickets, and correct information at the Messenger office, No. 7, Spruce st.

S. BRANNAN, Agent.

MARTYRS OF THE Latter Day Saints.

The following are the names of a few of the MARTYRS, who, for the testimony of Jesus, have been inhumanly murdered in the states of Missouri and Illinois. Mr. Barber, Martyred, Nov. 4th, 1833, in Jackson Co. Missouri.

The following Saints were MARTYRED in Caldwell County, Missouri, October, 30th, 1838.

Thomas McBride,	Warren Smith,
Levi Merrick	Sardius Smith,
William Merrick,	George Richards
Elias Benner,	Mr. Napier,
Josiah Fuller,	Mr. Harmar,
Benj. Lewis,	Mr. Cox,
Alex. Campbell,	Mr. Abbot,
	Mr. York.

About the same time and in the same county the following persons were MARTYRED, namely:

David W. Patten,

One of the Twelve Apostles.

Gideon Carter, Mr. Obanion,
Mr. Carey,

Martyred in Carthage JAIL, in the County of Hancock, and State of Illinois on the 27th day of June, 1844.

Joseph Smith, the Seer,
Hyrum Smith, the Patriarch.

Two of the noblest martyrs whose blood has stained the earth for ages.

The murderers of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their horrid deeds.

BOOKS FOR SALE, At this office at the lowest Cash Price.

First Vol. of the Millennial Star, neatly bound, \$4.80 cts per doz.
Missouri Persecution, neatly bound, \$1.50 per doz.
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Grant's Rigdon, \$1.50 per doz.
Sidney Rigdon by O. Hyde \$1.00 per doz.
Nebuchadnezzar's Dream, \$1.00 per doz.
O. Pratt on finding the Plates of the Book of Mormon, \$1.00 per doz.

Books of Mormon for sale at this office \$.00 per copy

FOR SALE By the subscriber, three hundred and twenty acres of Land, situated one mile and a half from the town of Montrose opposite of Nauvoo, Ill. Also, eighty acres the same distance, prairie and timber and, with a house on it, and One Hundred and Sixty acres not located.

Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or eastern property. For information apply to

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No. 6 Wall st. New-York.
No. 8 State st. Boston.

New-York July 15, 1845.

New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, Editor.]

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NEW YORK, BOSTON, PHILADELPHIA, NOVEMBER 8, 1845.

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(Continuation of the Prophet.)

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BOSTON, NO. 76, ESSEX STREET,

PHILADELPHIA, CORNER OF THIRD AND DOCK.

AT TWO DOLLARS PER ANNUM,

[All communications should be sent (Post Paid,) to S. BRANNAN, No 7, Spruce street.

Equipments, Supplies, and the Method of Traveling over the Rocky Mountains, to Oregon and California.

CONCLUDED.

Nothing now remains to be done, but to notice the method of travelling, which I shall proceed to do with as much brevity as is consistent with the importance of the subject. Emigrants should invariably arrive at Independence, Mo., on, or before the 15th day of April, so as to be in readiness to enter upon their journey on, or before the first day of May; after which time they should never start, if it can possibly be avoided. The advantages to be derived from setting out at as early a day as that above suggested, are those of having an abundance of good pasture in passing over those desolate and thirsty plains; and being enabled to cross the mountains before the falling of mountains of snow, or floods of rain, which usually occurs in that region early in October. Before leaving this rendezvous, emigrants should always organize, by dividing into such companies, and electing such officers as shall be deemed necessary. Having organized, they commence their onward, westward march, under the direction of their officers, and moving merrily on, they soon arrive at their mid-day encampment, when the wagons are driven up, so as to form a large elliptical inclosure, into which the horses may be driven in case of an incursion, or an attack by the Indians. This enclosure is called a "caral," and is formed by dividing the whole number of wagons into equal divisions, each of which is under the control of an officer, who is designated for that purpose, and who moves on in advance of his particular division, to the place pointed out by the principal officers as the encampment, where one of the wagons of each division is placed at the head of the encampment, side by side, about ten feet distant from each other. By the side of each of these, and about half the length of the wagon to the rear of each, is another wagon driven; at the side, and half to the rear of the latter wagons, are two others driven; and so on continually, until the rear of the enclosure is as nearly closed as the front. The cattle and horses are now turned loose upon the plains, where they are guarded and herded by a guard consisting of several persons, who are designated for that purpose; and who remain upon the plains beyond the herds until all have dined, and until the command is given to prepare to march, when they immediately commence to drive the herds from all directions toward the camp. Each now proceeds to catch, harness, and

saddle his horses, and yoke his oxen, and soon the caravan is again in motion; moving onward with increased speed, it arrives, in a few hours, at the nocturnal encampment. At this encampment, as at the former, the wagons are again divided, into two equal divisions, which now move side by side, following their respective officers, until they arrive at the place designated as the encampment. Here one of the officers, followed by his division, falls off to the right, and the other to the left, forming right angles; and moving in opposite directions to designated points, when the former division wheels to the left, and the latter to the right, forming right angles, as before; when moving on to another designated point, the former division again wheels to the left, and the latter to the right, forming right angles, and continuing in the same direction until the two divisions meet, and thus form a large square caral, or inclosure. Horses are now unharnessed, cattle are unyoked, and all are turned together upon the unbounded plains, where they are permitted to graze under the watchful care of a vigilant guard, until night-fall; when after all have supped, and the cloths are removed, the command is given, and the vast herds are crowded together into the inclosure before described; which is now every where surrounded with erected tents and blazing fires.—Within this caral or inclosure, stakes are thickly driven, to which the horses and mules are firmly tied; when sufficient guards are sent out and stationed at designated posts, where they remain for about two hours, when they are relieved by others, who, after the lapse of two hours, are also relieved in a similar manner, and so on during the night. In the morning, upon the signal being given, other guards are sent into the plains in the vicinity of the camp, in order to receive and guard the horses and mules as they are turned out of the caral, and until the command is given to march, when the tumultuous caravan is again in motion, amid the deafening confusion of the loquacious, noisy thousands.

Nothing different from the foregoing, worthy of remark, occurs from day to day in reference to the method of travelling, until the company arrives in the territory of the hostile Indians, which commences at the Kansas river, and extends throughout the residue of the journey. Throughout all portions of the country, beyond the Kansas, emigrants are required to proceed with much more caution, especially in the country of the Pawnees, Sioux, Shynees, Eutaws, and Blackfeet. Wherever there are evidences of hostile Indians' being in the vicinity of the company, it is advisable always to enjoin upon all to avoid a separation from the main body of the company, and at the same time to keep an advance and rear guard out, as the company is on the march. Should the guards discover an approaching enemy, the safest course is to throw the caravan at once into a defensive attitude, which is very readily done, by forming a caral, in a manner quite similar to that first described, the only difference being that the teams of both cattle and horses occupy the interior, instead of the exterior of the caral, without being detached from the wagons. Being thus formed, the entire caravan assumes an impregnable attitude; the wagons affording complete protection to the women and children, as well

as the teams, and at the same time affording a secure breast-work for the men, should they be driven to the necessity of using them for that purpose. Upon the approach of the Indians, and their friendly designs, timidity or cowardice being discovered, the company is soon enabled to continue its march as though no interruption had occurred. Upon many portions of the route, it becomes necessary thus to form the wagons several times each day, in order to dispose of various marauding and war parties, with whom emigrants frequently come in contact. In many portions of this country, it is found to be unsafe to turn the horses or mules loose upon the plains, either at night or during the day; instead of which course, it is better that they should all be tied with long ropes to stakes, which are driven for that purpose, being well guarded, and moved from time to time as circumstances may require. Whether this course should be pursued, is, of course determined by the officers, in view of all the surrounding circumstances, which if adopted, is found to answer every purpose of turning the horses and mules loose upon the plains; and it is much more convenient, as they are much more readily taken when the company is in readiness to march. A sufficient and vigilant guard should always be kept out whenever the company is encamped, whether during the day or night. These guards may be distinguished as day and night guards, the former of which should always be sent out, whether in the morning or at noon, before the horses and mules are turned out, in order to receive them, and the more effectually to prevent their rambling far from the encampment, as well as the more readily to drive them into the caral, in case of an incursion by the Indians. The night guard should always be sent out previous to night fall; when the fire should invariably be extinguished, in order to prevent being discovered by the Indians from the surrounding hills and mountains. The day guards should not generally be permitted to discharge a gun, only in case of an attack, as the discharge of fire arms by the guard, is considered as an indication of the hostile movements of the enemy; nor are the night guards ever permitted to discharge their fire arms, unless human beings are desecrated, endeavoring to effect either a clandestine or forcible approach.

The Indians being aware of this arrangement among mountaineers, have in many instances availed themselves of the preference which the above arrangements give animals in quadruped form, to those in human form. Being aware that in the human form it would be very dangerous to approach the encampment of white men, in the night, they change their forms, and approach in the form of an elk, or some other familiar animal; but they usually prefer the elk, as it is the most common animal in those regions.—In order to effect the requisite metamorphosis, to enable them to enter the camp of the whites, they prepare the hide of an elk entire, retaining his ponderous horns, which being thus prepared, is placed upon one of the most daring "braves," who proceeds to the encampment, and moves about on all fours, apparently feeding as he goes, until he observes the greatest space between the sentinels, when he passes on, elk like, among the

horses. He now goes on from horse to horse, cutting the ropes with which they are tied, until he has loosed the greater part of them, when he throws off his disguise, mounts a horse, and with most hideous whoops and yells, unlike an elk, he soon puts the horses to flight, and the guard to a conflux; and leaving all in the utmost confusion, he gallops swiftly away, closely pursuing his numerous frightened prey, when soon he is joined by hundreds his villainous comrades. With the precaution, however, of securing the horses properly within the caral, as before suggested, no danger whatever is to be apprehended from the elk in human form. Another method by which the Indians effect an entrance into the encampment by deceptive means, is, by drawing near to the camp in various directions, and commencing a most tremendous howling, in precise imitation of wolves; and so perfect is the mimicry, that it is almost impossible to distinguish their howl from that of the real wolf. By this deceptive course, the sentinels are thrown off their guard; for as they hear what they suppose to be wolves in almost every direction from the encampment, and that too very near, they are naturally led to the conclusion that there are no Indians in their vicinity, as wolves and Indians seldom occupy the same country together in harmony.

In order to avoid the misfortunes which so frequently befall emigrants from the accidental discharge of firearms, guns should never be carried capped or primed; yet they should always be carried loaded, and otherwise in order for action, upon a moment's warning. More danger is to be apprehended from your own guns, without the observance of the above precaution, than those of the enemy; for we very frequently hear of emigrants being killed from the accidental discharge of firearms; but we very seldom hear of their being killed by the Indians. The importance of observing the above regulation, cannot be too strongly urged; for as the entire company of hundreds or thousands, as the case may be, is frequently thrown together, and confined within a very small compass, the accidental discharge of a gun is likely to be attended with serious and fatal consequences. A practice prevails among the emigrants, of disbanding, and disposing of their arms to the Indians, and others, upon arriving at Green river, or Fort Hall, and pursuing the residue of the journey in detached and unarmed companies. This practice should by all means be invariably avoided, as it is beyond those points that the Blackfeet, the most hostile tribe in all that region, are met, if they are at all seen; and as all the Indians who inhabit that portion of the country, although they are said to be friendly, as before remarked, avail themselves of every possible opportunity of insulting, and even robbing every small party with whom they may chance to meet. Both numbers and arms, sufficient for self-protection, are as indispensably necessary upon this, as upon any other portion of the route; although an adverse opinion is prevalent among all the mountaineers of that region, yet experience amply sustains the opinion just advanced.

In hunting the buffalo, the greatest precaution should be observed, as the hunters are not unfrequently attacked and robbed, of both their meat and horses; hence it is advisable that they should always go out in sufficient numbers to insure their protection. The method of taking the buffalo, is either by approaching them unobserved, or by giving them chase on horseback, and shooting them down as you pass them; the latter method is perhaps preferable, and hence is most generally adopted. In hunting the buffalo, emigrants are very liable to loose their fleet horses, which after having been used a few times in the

chase, with whatever timidity they may have at first approached the buffalo, will, the moment buffalo are seen, evince the greatest anxiety, to commence the chase; and if restrained in the least, they prance to and fro under the steady restraint of the rider, or standing, they gnash the bit, and stamp and paw the ground with all the wild ferocity of those trained for the race course or the battle field; and unless perfectly secured, by being permanently tied or held, they dart away, and commence the chase without a rider. There have been numerous instances, upon the appearance of the buffalo, of their having broken loose in this manner, although saddled and permanently tied, and having commenced the chase at the top of their speed, until they arrived in the midst of the buffalo, when horses and buffalo together leaped away over the vast plains, and were never seen or heard of afterwards. Companies should never consist of more than five hundred persons; for, as they are enlarged, the inconvenience, difficulties, and dangers are increased. The inconvenience of encamping a large company upon the very small encampments to which emigrants are frequently necessarily confined, the difficulty of obtaining a sufficiency of pasturage for such extensive herds, and the increased danger arising from accidents, where large bodies of armed men are thrown together without the aid of military discipline; as well as the inconvenience and difficulty arising from the protracted marches of large caravans, and the danger arising from the extreme tardiness with which large companies are thrown into a defensive attitude in case of an attack, must be obvious to all, even the most inexperienced in this mode of traveling.

By the careful observance of the foregoing directions and suggestion, as well as a close adherence to their own experience, emigrants would avoid all those hardships and dangers, which they would otherwise necessarily experience. It is true, that emigrants, in traveling through these wild regions, are cut off, in a measure, from society, deprived of many of the luxuries of civilized life, and it is also true that their way is not studded with magnificent churches, and spacious houses of public entertainment; but they have enough of the enjoyments of society for their present purposes, and as many of the luxuries of life as are conducive to health and happiness; and although they have not the benefit of churches, yet every camp of the emigrants is truly a camp-meeting, and presents many of the exciting and interesting scenes exhibited upon those important occasions; and although they have not all the conveniences of commodious public-houses, yet nature's great inn is always in readiness for their reception; and they experience the continual manifestations of the peculiar care and protection of its great Proprietor, whether high upon the eternal mountains above, or deep in the untrodden vales below.

The Overthrow of Babylon.

NO. 7.

A Remarkable Fulfillment of Prophecy.

'Neither shall the Arabian pitch tent there; neither shall the shepherds make their folds there.' It was prophesied of Ammon that it should be a stable for camels and a couching-place for flocks; and of Philistia, that it should be cottages for shepherds, and a pasture for flocks. But Babylon was to be visited with a far greater desolation, and to become unfit or unsuited even for such a purpose. And that neither a tent would be pitched there, even by an Arab, nor a fold made by a shepherd, implies the last degree of solitude and desolation. 'It is common in these parts for shepherds to make

use of ruined edifices to shelter their flocks in.' But Babylon is an exception. Instead of taking the bricks from thence, the shepherd might with facility erect a defence from wild beasts, and make a fold for his flock amidst the heaps of Babylon; and the Arab who fearlessly traverses it by day, might pitch his tent by night. But neither the one nor the other could now be persuaded to remain a single night among the ruins. The superstitious dread of evil spirits, far more than the natural terror of the wild beasts effectually prevents them. Captain Mignan was accompanied by six Arabs, completely armed, but he could not induce them to remain towards night from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people, who are very deeply imbued with superstition. And when the sun sunk behind the Mujelibe, and the moon would have still lighted his way among the ruins, it was with infinite regret that he obeyed the summons of his guides. 'All the people of the country assert that it is extremely dangerous to approach this mound after night-fall on account of the multitude of evil spirits by which it is haunted.' 'Neither shall the Arabian pitch tent there, neither shall the shepherds make their folds there.'

But 'Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs (goats) shall dwell there, &c.' There are many dens of wild beasts in various parts. There are quantities of porcupine quills' (Kephud) And while the lower excavations are often pools of water 'in most of the cavities are numbers of bats and owls.'

'These souterrains, (caverns), over which the chambers of majesty may have been spread, are now the refuge of jackals and other savage animals. The mouths of their entrances are strewn with the bones of sheep and goats; and the loathsome smell that issues from the most of them is sufficient warning not to proceed into the den.' The king of the forest now ranges over the site of that Babylon which Nebuchadnezzar built for his own glory. And the temple of Belus, the greatest work of man, is now like unto a natural den of lions. 'Two or three majestic lions' were seen upon its heights, by Sir Robert Ker Porter, as he was approaching it; and the broad prints of their feet were left plain in the clayey soil.' Major Keppel saw there a similar foot-print of a lion. It is also the unmolested retreat of jackals, hyenas, and other noxious animals. Wild beasts are numerous, at the Mujelibe, as well as on Birs Nimrod. 'The mound was full of large holes; we entered some of them and found them strewn with the carcasses and skeletons of animals recently killed. The squeal of wild beasts was so strong that prudence got the better of curiosity, for we had no doubt as to the savage nature of the inhabitants. Our guides, indeed, told us that all the ruins abounded in lions and other wild beasts; so literally has the divine prediction been fulfilled, that wild beasts of the desert should lie there, and their houses be full of doleful creatures; that the wild beast of the islands shall cry in their desolate houses.'

'The sea is come upon Babylon. She is covered with the multitude of the waves thereof. The traces of the western bank of the Euphrates are now no longer discernible. The river overflows unrestrained; and the very ruins, 'with every appearance of the embankment, have been swept away.' The ground there is low and marshy, and not the slightest vestige of former buildings of any description whatever. Mosses and ponds tracked the ground in various parts. For a long time after the general subiding of the Euphrates, a great part of this plain is little better than a swamp, &c. The ruins

of Babylon are then inundated, so as to render many parts of them inaccessible, by converting the valleys among them into morasses.' But while Babylon is thus covered with the multitude of waves and the waters come upon it, yet, in striking contrast and seeming contradiction to such a feature of desolation, (like the formation of pools of water from the casting up of heaps), at all times the elevated sun-burnt ruins which the waters do not overflow, and generally throughout the year, the 'dry waste, and parched and burning plain,' on which the heaps of Babylon lie, equally prove that it is 'a desert, a dry land and a wilderness.' One part, even on the western side of the river, is 'low and marshy, and another an arid desert.'

'It shall never be inhabited. It shall be utterly desolate.' 'Ruins composed like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated.' 'The decomposing materials of a Babylonian structure doom the earth on which they perish to everlasting sterility. On this part of the plain, both where traces of buildings were left, and where none had stood, all seemed equally naked of vegetation; the whole ground appearing as if it had been washed over and over again, by the coming and receding waters; till every bit of genial soil was swept away: its half-clay, half-sandy surface being left in ridgy streaks like what is often seen on the flat shores of the sea after the retreating of the tide.' Babylon, which in its pride did say, 'I shall be a lady forever is no more called the lady of kingdoms, but 'is desolate for ever.'

'Bel boweth down.' The temple of Belus or Baal, here evidently spoken of, was a stadium, or furlong in height, computed by Major Rennel at five hundred, and by Prideaux at six hundred feet. By the lowest computation it was higher than the greatest of the pyramids. The highest of the heaps which now constitute fallen Babylon is the Birs Nimrod, generally supposed to be the temple of Belus. The heap occupies a larger space of ground than that on which the temple stood, having spread in falling down, beyond its original base. It rests not now upon its ancient foundations but lies upon the earth, an enormous mass of ruin. 'At first sight it presents the appearance of a hill, with a castle at the top,' so as not only to deceive the eye in beholding it at a distance, or in looking on its picture; but incredible as it may seem, the ruins on the summit are actually those spoken of by Peter Emanuel, who takes no sort of notice of the prodigious mound on which they are elevated. It is almost needless to observe, that the whole of the mound is itself a ruin; and it is altogether needless to add another word, to show that it is bowed down.

'Bel is confounded.' Originally constructed of eight successive towers, one rising above another, it is now consolidated into one irregular hill, presenting a different aspect, and of different altitudes on every side—a confused and misshapen mass. 'The eastern face presents two stages of hill,' the first showing an elevation of about sixty feet, cloven in the middle into a deep ravine, and intersected in all directions by furrows channelled there by the descending rains of succeeding ages. The summit of this first stage stretches in rather flattened sweep to the base of the second ascent, which springs out of the first in a steep and abrupt conical form, terminated on the top by a solitary standing fragment of brick work like the ruin of a tower. From the foundation of the whole pile to the base of this piece of ruin, measures about two hundred feet, and from the bottom of the ruin to its shattered top are thirty-five feet. On the western side, the entire mass rises at once from the plain in one stupendous, though irregular pyramidal hill, broken in the

slopes of its swooping acclivities, by the devastations of time and rougher destruction. The southern and northern fronts are particularly abrupt.' Such, and so confounded is now the temple of Belus.

'I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.' On the summits of the hill are 'immense fragments of brick-work of no determinate figures, tumbled together, and converted into solid vitrified masses.' Some of these huge fragments measured twelve feet in height by twenty-four in circumference; and from the circumstances of the standing brick work having remained in a perfect state the change exhibited in these is only accountable from their having been exposed to the fiercest fire, or rather, scorched by lightning.' 'They are completely molten—a strong presumption that fire was used in the destruction of the tower; which in part resembles what the scriptures prophesied it should become 'a burnt mountain.' In the denunciation respecting Babylon, fire is particularly mentioned as an agent against it. To this Jeremiah evidently alludes, when he says it should 'be, as when God overthrew Sodom and Gomorrah,' on which cities it is said, 'the Lord rained brimstone and fire.' 'For high gates shall be burned with fire, and the people shall labor in vain, and the folk in the fire, and they shall be weary.' 'In many of these immense unshapen masses, might be traced the gradual effects of the consuming power, which had produced so remarkable an appearance; exhibiting parts burnt to that variegated dark hue seen in the vitrified matter lying about in glass manufactories; while through the whole of these awful testimonies of the fire, (whatever fire it was) which doubtless, hurled them from their original elevation, ('I will roll thee down from the rocks,') the regular lines of the cement are visible, and so hardened in common with the bricks, that when the masses are struck they ring like glass. On examining the base of the standing wall, contiguous to these huge transmuted substances, it is found tolerably free from any similarities, in short, quite in its original state; hence,' continues Sir Robert Ker Porter, 'I draw the conclusion, that the consuming power acted from above, and that the scattered ruin fell from some higher point than the summit of the present standing fragment. The heat of the fire which produced such amazing effects, must have burned with the force of the strongest furnace; and from the general appearance of the clert in the wall, and these vitrified masses, I should be induced to attribute the catastrophe to lightning from heaven. Ruins, by the explosion of any combustible matter, would have exhibited very different appearances.'

'The fallen masses bear evident proof of the operation of fire having been continued on them, as well after they were broken down as before, since every part of their surface has been so equally exposed to it, that many of them have acquired a rounded form, and in none can the place of separation from its adjoining one be traced by any appearance of superior freshness, or any exemption from the influence of the destroying flame.'

The high gates of the temple of Belus, which were standing in the time of Herodotus, have been burnt with fire; the vitrified masses, which fell when Bel bowed down, rest on the top of its stupendous ruins. 'The hand of the Lord has been stretched upon it; it has been rolled down from the rocks, and has been made a burnt mountain,'—of which it was farther prophesied.

'They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever, saith the Lord.' The old wastes of Zion shall be built; shall be inhabited

again in her own place, even in Jerusalem. But it shall not be with Israel as with Zion, nor with Babylon as with Jerusalem. For as the heaps of rubbish impregnated with nitre, which cover the site of Babylon, cannot be cultivated, so the vitrified masses on the summit of Birs Nimrod cannot be rebuilt. Though still they be of the hardest substance, and indestructible by the elements, and though once they formed the highest pinnacles of Belus, yet incapable of being hewn into any regular form, they neither are nor can now be taken for a corner or for foundations. And the bricks on the solid fragments of wall, which rest on the summit, though neither scorched nor molten, are so firmly cemented, that according to Mr Rich, 'it is nearly impossible to detach any of them whole,' or, as Captain Mignan still more forcibly states, 'they are so firmly cemented, that it is utterly impossible to detach any of them.'

'My most violent attempts,' says Sir Robert Ker Porter, 'could not separate them.' And Mr. Buckingham, in assigning reasons for lessening the wonder at the total disappearance of the walls at this distant period, and speaking of the Birs Nimrod generally observes, that 'the burnt bricks (the only ones sought after) which are found in the Mujelibe, the Kasr, and the Birs Nimrod, the only three great monuments in which there are any traces of their having been used, are so difficult in the two last indeed so impossible, to be extracted whole, from the tenacity of the cement in which they are laid, that they could never have been resorted to while any considerable portion of the walls existed to furnish an easier supply; even now, though some portion of the mounds on the eastern banks of the river (the Birs is on the western side) are occasionally dug into for bricks; they are not extracted without a comparatively great expense, and very few of them whole, in proportion to the great number of fragments that come up with them. Around the tower there is not a single whole brick to be seen.

These united testimonies given without allusion to the prediction, afford a better than any conjectural commentary, such as previously was given without reference to these facts.

While Babylon, in general, it is said that it would be taken from thence; and while in many places, nothing is left; yet, of the burnt mountain which forms an accumulation of ruins enough in magnitude to build a city, men do not take a stone for foundations nor a stone for a corner. Having undergone the action of the fiercest fire, and being completely molten, the masses on the summit of Bel, on which the hand of the Lord has been stretched, cannot be reduced into any other form or substance, nor be built up again by the hand of man. And the tower of Babel, afterwards the temple of Belus, which witnessed the first dispersion of mankind, shall itself be witnessed by the latest generation, even as now it stands 'desolate for ever,'—an indestructible monument of human pride and folly, and of divine judgment and truth. 'The greatest of the ruins, as once of the edifices of Babylon, is rolled down into a vast, indiscriminate, cloven, confused, useless and blasted mass, from which fragments might be hurled with as little injury to the ruined heap, as from a bare and rocky mountain's side. Such is the triumph of the word of the living God over the proud of the temples of Babel.

'Merodach is broken in pieces,' Merodach was a name or title common to the princes and kings of Babylon, of which might be traced scriptural references to their history, two instances are recorded, viz. Merodach Baladan the son of Baladan king of Babylon, who exercised the office of government; and Evil Merodach, who lived in the days of Jeremiah. From Merodach being here

associated with Bel, or the temple of Belus, and from the similarity of their judgments—the one bowed down and confounded and the other broken in pieces—it may reasonably be inferred that some other famous Babylonian building is here denoted; while at the same time, the express identity of the name with that of the kings of Babylon, and even with Evil Merodach, then residing there; it may with equal reason be inferred that, under the name of Merodach, the palace is spoken of by the prophet.

And next to the idolatrous temple, as the seat of false worship which corrupted and destroyed the nations, it may well be imagined that the royal residence of the despot who oppressed the people of Israel, and made the earth to tremble, would be selected as the marked object of the righteous judgments of God. And secondary only to the Birs Nimrod, in the greatness of its ruins is the Mujelibe or Makloube, generally understood and described by travellers, as the remains of the chief palace of Babylon.

The palace of the king of Babylon almost vied with the great temple of their god. And there is now some controversy, in which of the principal mountainous heaps the one or the other lies buried. But the utter desolation of both leaves no room for any debate on the question—which of the twain is bowed down and confounded, and which of them is broken in pieces.

Interesting from the Rocky Mountains.

OREGON TERRITORY.—Extract of a letter dated Oregon, July 14th. 1845.—At the entrance of the pass of Sweet Water, 950 miles from Independence, 250 miles from Fort Laramie, 50 miles from the summit of the Rocky Mountains, and 310 miles from Fort Hall.

"We expect to meet a company of sixteen men and two ladies, returning from Oregon to the States; and this is to let you know that we are among the land of the living—(yes, and living on buffalo meat) Our company, consisting of 135 wagons, and divided into three divisions on account of feed, have been divided in small companies of from 8 to 20 wagons. I am in company of Col. Taylor, Rice, Risley, and families, from Ohio. We are all well. No doubt you have often heard of crossing the Rocky Mountains; but let me assure you, the manner in which it is represented is a humbug. We are now within three days' drive from Oregon, and the summit of the mountain; and since we struck the first spur of the mountain, a distance of 250 miles, we have not ascended a hill as bad as the one between Hennepin and Granville—they are very long. As to wood and water, we have always found them in abundance. This day, for the first time, we saw the snow-clad hills in the distance. We have had several frosty nights of late. It is very dry and dusty on the roads, all sand or soft clay. All the difficulty as to roads is as soon you leave the State of Missouri; to emigrate to Oregon need a pilot from Independence or St. Joseph's. Emigrants should leave Independence by the 10th of April, or St. Joseph's by the 15th. St. Joseph's is the best starting point, as it is eighty miles nearer, and then you avoid the worst Indians east of the mountains—the Caws—and a very ferrying Caw, or Kansas river, a swift, and when high, very difficult stream. From the time you leave the Caw villages, there is no place that will admit of a white man settling, as there is but little or no timber; and none but on the streams, and that, with the exception of a little birch, is all cotton wood. We have seen no Indians since we left Fort Laramie. We are now on the battle ground of the Sows, Crows and Shians. Every summer they come on to Sweet Water to look for scalps. They hunt no buffalo, and consequently they are very plenty; we see

them daily in herds of from one hundred to seven hundred. There is not a day passes, but our hunters kill two or three, and leave the balance for the wolves, which are very numerous. There are plenty of mountain sheep and grisly bears in the mountains. Mr. Thompson is with Ramage and Henry; this company consists of eight wagons, all from Putnam and Marshall counties.—The first company which went to Oregon this season, consisted of 3 wagons and 9 men. There is no danger to be apprehended from the Indians, that is, the Indians of the plains. There have been but few deaths amongst the emigrants this season, and the few have been children and aged people. Why, sir, it is almost an impossibility for a man to get sick in this country; there are neither dews nor rains, occasionally showers, but not sufficient to lay the dust.

NEW-YORK MESSENGER.



SATURDAY, NOVEMBER 8, 1845.

Anti-Mormonism.

The citizens of Quincy, Ill., first proceeded to pass resolutions for our extermination in the coming Spring, from the State; and then finding we were so willing to comply with their terms, commencing at once to make every preparation for our departure, they then turn about and say we shall not go—they "had rather see all the old citizens in the county leave, than we should accomplish our contemplated removal." What can all this maneuvering mean?—do they think we can forever put up with this kind of gammon?—After having destroyed a portion of the property of our citizens, and decreed the destruction of the remainder, in connection with ourselves, unless we make our exit in the Spring, which has prevented thousands of bushels of winter grain being sown, and retarded all our fall labors necessary to produce a Spring crop for our subsistence. Is it now they begin to see the criminality of their conduct, and recant from their willingness for our peaceful departure? No! we do not believe they see any such thing. They only wish an apology to rob us of all our effects before we go, whither they cannot conscientiously do without first tempering public opinion to their liking, that such an act of high-handed barbarity might be justified in the mind of MODERN CIVILIZED CHRISTIANITY. Such mean, contemptible acts of intrigue, for a few old chairs, beds, and blankets, with now and then a few old broken bedsteads that might be found scattered among the

forsaken habitations of the city, is enough to make the barbarians blush. The citizens of Quincy know they can never stop us if we once take up our line of march, and say go: they have neither courage nor strength to do it. The whole sense and object of the matter is this;—they want an apology to go to Nauvoo and see us off, and that, too, at the expense of the State, that they might gather up what plunder and trumpery would necessarily be left behind. We would suggest to the citizens of Nauvoo to hold a meeting, and make propositions for them to stay at home, and they will send them all the loose plunder left behind—see that it is shipped for Quincy, and marked, "right side up—with care;" it might save them some trouble, and the State a heavy bill of expense.

National Reform.

We would inform the "America," that we have no disposition "to thwart a plan which would tend to prevent oppression, and establish justice among men;" neither do we disagree on the question of right to the soil and existence. We wish him success in his laudable enterprise, and while he is contending with land monopoly that is so closely linked together with priestcraft, like two twin sisters, we will go where there is room to put the first and greatest gift of God to man into practice, which is an equal "dominion over the earth, which shall never be sold (or bought) forever."

We would say that Mr. Pratt most heartily concurs with such sentiments; but he is not able to see that they can ever be brought into practical existence, without the overthrow of the Government. To accomplish a peaceable reform, the world must re-educate, and that religiously, before politically.

The Truth Onward.

We copy the following extract of a letter, from Br. G. Russell of South Dennis, Mass.

"I have made several visits down here this summer, and have baptized a considerable number: and the work of the Lord is still going on in spite of all its enemies. Yesterday I baptized two in the presence of many people. We have the open ocean to baptize in here, which makes the scene most glorious. The Church passed a unanimous vote that I should stay with them until Spring; if I do, you will hear from me again more particularly."

D. D.

D. D. is generally understood to stand for Dr. of Divinity, that is to say, the Christian religion is sick, and needs a physician; most time we had a kill or a cure, if numbers would ever accomplish it.

Bigotry.

Men now a-days embrace creeds and confessions of faith, which chain the mind down to priestcraft, bigotry and superstition, but the ancients embraced the gospel which caused their minds to soar aloft ad eternum; and by their faith gaze upon the hallowed throng.

Emigration to the West.

Those going West this fall, should now be up and doing. Last year, the Pennsylvania Canal closed about the fifteenth of November; there is nothing to be depended upon after that date this season. The Erie Canal keeps open generally about five days later. Those that can settle up their business and get off this fall, will do well; and will find it to their advantage in the Spring. Those that are able to do it, and stay behind; we would not promise that their way would not be hedged up, by some means unforeseen, that would prevent them from going in the Spring; which would cause them a lasting regret hereafter.—“Now is the appointed time,—will ye serve God or mammon?”

Our brethren in the West have made a loud call for all to gather up, and make ready to depart with them in the Spring, and journey over the mountains to a new country, where Christian house-burning murderers cannot molest nor make afraid. These many years have we been praying for deliverance, and the Lord now has seen fit to present it to us; and the one that refuses now, where is his hope? He can have none, but to perish amid the confusion of Babylon, when the Lord shall come out from his hiding place, and vex her in his sore displeasure. “COME OUT OF HER! COME OUT OF HER, MY PEOPLE! BE NOT PARTAKERS OF HER SINS, LEST YE RECEIVE OF HER PLAGUES.”

Mark the number of the beast. Is not her measure full?—SIX HUNDRED AND SIXTY SIX!

Awake to the truth, that you have so long heard sounded in your ears, and think not that God's work is to be accomplished while his people are dwelling with the Daughters of Babylon, and partaking of her confusion. “Behold thus saith the Lord, I will cut my work short in righteousness, lest I come and smite the whole earth with a curse.” AWAKE! AWAKE THEN! ye people of Jehovah, for the Lord God has determined a consumption upon the whole earth.—And they that mock shall have their lands made stronger. “For the bed is shorter than a man can stretch himself in it; and the covering narrower than he can wrap himself in.” The Government will neither give us room to dwell, or stretch ourselves, nor covering sufficient to protect us from the storm of persecuting Christianity. AWAKE,—ARISE! and be not numbered with the fallen. For thus saith the God of Israel: “Judgment will I lay to the line, and righteousness to plummet; hail shall sweep away the refuge of lies, and water shall overflow their hiding places. And when the overflowing scourge passes over, they SHALL be trodden down by it.” “Enter thou into thy chambers, and shut thy doors about thee, and hide thyself for a season, until the indignation be overpast, for the Lord will punish the inhabitants of the earth for their iniquity.”

REMEMBER! REMEMBER! you, that have so often testified of the goodness and greatness of him that first sent the elders of Israel to

you with the fulness of the Everlasting Gospel, that ye are not found numbered with those that bought a farm—yoke of oxen, or married a wife, and found anything else to attend to than the Lord's supper; “for these be the days of vengeance, that all things might be fulfilled that have been written.” Prepare yourselves then for the sealing of the servants of the living God in their foreheads, that ye may come up as Saviours upon Mount Zion, and judge the Mount of Esau, crowned with the great Redosmer of the world, Kings and Priests to God, in that Kingdom predicted by the Prophets, and prayed for by the Latter-day Saints, that shall appear in the last days and stand forever and ever.—Amen.

An Indian's Objections to Christianity.

Mr. Hutchison gives the following as a specimen of his reception among the Indians.

“What has become of our fathers? They were good men, we will follow them. We doubt not but they were happy without this new religion. Why then should we embrace it? Our objections are good. Christian religion! Devil religion. Christians much do wrong; much beat, much abuse others. Christians much get drunk.”

To the New York Saints.

The Church of Latter Day Saints, in the city of New York, are requested one and all, to assemble at the American Hall, on Wednesday evening the 12th inst at 7 o'clock, to take into consideration the removal of the whole church to the West in the spring, and unanimously act upon the call that has been made by our brethren in the west. Let none calling themselves saints, fail to attend, for it is not our wish to recall the meeting, on the account of bad weather or any other excuse.

WILLIAM H. MILES, Prest.

G. T. NEWELL, Clerk.

N. B. We would suggest to all the branches near the city, to send in a delegate to the meeting. Elder Pratt will be present, and they will have an opportunity of obtaining information, perhaps, that they would not otherwise; as he contemplates returning to the West before the navigation closes.

We would be pleased to have them co-operate with us in our movements, if so, they can give us notice.

Fulfillment of Prophecy.

We would call the attention of the saints to the second chapter of Zechariah, the prophet treating upon some of the future events connected with Zion and Jerusalem. We live in a day that we are especially called upon to watch, and not be found sleeping upon our post. A day big with events, particularly in the fulfilment of scripture, it being near the close of that tribulation spoken of by our Saviour, which was to end in the fulness of the Gentiles.

Before we proceed with the second chapter, we will notice the five last verses of the chapter previous.

17 Cry yet, saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

18 Then lift I up mine eyes, and saw and behold four horns.

19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the Lord showed me four carpenters.

21 Then said I, What come these to do? And he spake saying, These are the horns which have scattered Judah,

so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lift up their horn over the land of Judah to scatter it.

In the first place we see that the Lord predicts prosperity to Zion and Jerusalem, one on the Asiatic continent, and the other on the American continent.

He then proceeds to show the means and manner it will be done, by giving the prophet a vision. The four horns are four nations that scattered Israel and the Jews. The first was Shalmaneser king of Assyria that carried the ten tribes into captivity. The second, Nebuchadnezzar who destroyed the city of Jerusalem and carried the Jews into captivity. The third, was Antiochus Apiphanes, king of the Greeks, who after their restoration from Babylon nearly destroyed the city, and carried six hundred thousand Jews into captivity. The fourth and last was their destruction and captivity by the Romans. The four carpenters are likewise four nations that will be raised up for their restoration. From the London prints we are informed, that four of the principal nations of Europe, England, Germany, Austria, and Prussia, have united and resolved to prosecute this great enterprise, which cannot be done without the humiliation of the Mahomedan empire that now has the ascendancy in Palestine.

CHAP. II.

I lift up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3. And behold, the angel that talked with me went forth, and another angel went out to meet him.

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you forth as the four winds of the heaven, saith the Lord.

Here the angel informs us that Jerusalem after the work accomplished by the carpenters, will be inhabited as towns without walls—in an age of the world when walls would no more be used as a mater of defence, and the Jews would be gathered together in villages, according to their different languages. The sixth verse informs us very plainly that this work is to be accomplished by their fleeing or being gathered from the land of the north, where they had been scattered.

The angel then turns the subject upon Zion. For the Lord said he would “comfort Zion,” and choose Jerusalem—and this is to be her comfort.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

Zion spoken of in the scriptures, either alludes to the land or location of Zion, or its inhabitants. In this instance, the angel is evidently speaking to the inhabitants of Zion in the last days. The Babylon spoken of, is the woman John the Revelator saw sitting on the scarlet colored Beast, with "mystery Babel" written in her forehead."

8 For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye.

Here we learn that the glory of Zion is to be brought from among the very nations that will spoil her. Which glory will be more plainly understood by reading the 60th chapter of Isaiah.

9 For behold, I will shake my hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me.

Here we see the hand of God is to be lifted in her defence, against the daughter of Babylon, (protestantism) that have despised and oppressed her; and the oppressors will become a prey to their servants or slaves, and then will they know that God has spoken and sent his servants unto them, and they have taken his glory or people from their midst.

10 Sing and rejoice, O daughter of Zion: for lo I come and will dwell in the midst of thee, saith the Lord.

11 And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Judah, his portion in the holy land, and shall choose a Jerusalem again.

13 Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

Another great and important truth presents itself in the 11th verse, in connection with the fulfilment of the above events. Many nations are to be joined to the Lord, and of course to his people in that day. And in their rejoicing will the Lord come and dwell in their midst. This is to be the comfort and consolation of the people of Zion in the last days. They shall be called upon to gather out and deliver themselves from the daughter of Babylon, that he might shake his hand upon them and chasten them, by making them a spoil—a spoil to their servants (slaves). During which time many nations of the house of Israel, shall be joined to the Lord, that he might come and dwell in their midst, and they be made to know that God hath sent his servants unto them with the fulness of his Gospel, according to the 7th chapter of Nephi in the Book of Mormon, page 474, third edition.

And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lying, and of deceits, and of mischief, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

Highly important and interesting from Nauvoo.

City of Joseph Oct. 19th 1845.

MR. EDITOR:

Circumstances unavoidable have prevented me from writing sooner. The publication of the Neighbor having come to an end—the mighty channel of truth, correct principles, and the voice of the day—I will render the correspondence of a reporter doubly interesting and important. The Times and Seasons will continue until the present volume is completed. Of these facts you will be informed more authentic when the minutes of the Conference make their appearance, which will be some time next week in the last number of the Neighbor ever to be printed within the limits of the confederate states.

At an early hour on the morning of the 5th inst, the Temple was opened for the ingress of the people, and soon the thronging multitude were passing through the massive doors, and finding seats wherever fancy led them through the spacious apartments; observing order however, and leaving the seats vacant, running through the centre of the two isles, for the separate use of the indies.

I shall not presume to dwell minutely upon the services of the day; but as it was the first assembly that ever was convened within the walls of the most wonderful building on the earth, I will be pardoned if my propensity for moralising leads me to indulge in some general reflections.

I found a seat in the north gallery and had a commanding view of the congregation which spread out itself below and around me, like the assembled delegations of a world. A more interesting spectacle never spread itself before the glance of mortal eye. A vast body of ladies clad in all the varying hues of dress, with eyes beaming with intelligence, and cheeks redolent with the rose of health and beauty, changing into diversified and graceful postures, like the swaying to and fro of a domain of flowers caressed by the fanning wind—spread itself far along the centre to the distant wall. On either side ranged a solid phalanx of seated males, and all were co-opted with down-gazing auditors that crowded the galleries. At the west end was constructed a large box for the use of the choir and players on instruments, and in the east end a stand was erected, containing three or four rows of seats for the seating of the twelve, High Council, President of the stake, with his council, &c. &c., and for the elevation of the speaker. After the meeting was called to order, the lofty strains of modulated music rolled along upon the ear, filling the soul with a thrill of happiness inexpressible, and awaking in each heart a throe of praise and thanksgiving for the goodness and mercy of our heavenly benefactor.

The meeting was opened by prayer by elder P. P. Pratt, and was addressed by Presidents Brigham Young, Willard Richards, P. P. Pratt, and John Taylor, who feasted the assembly with much valuable instruction, and the word of life and salvation.

For five or six years have the saints toiled and labored through scenes of tribulation, poverty and death, casting in their mites for the erection of this noble edifice, and now to be permitted to assemble in it and hear the gospel of salvation from the apostles of the Lamb, was a source for rejoicing too great to be expressed.

The Conference was in session three days, during which a vast amount of business was done which I shall leave to be disclosed by the published minutes. One resolution of the conference, however, I will relate, which was unanimous, that the Church of Jesus Christ of Latter Day saints remove, on massé, to the West.

It is known to you already, that the sovereign state, Royal empire, Western kingdom, of Quincy, (or whatever cognomen she has wisely arrogated to herself by which to be known and distinguished when she spreads her proud banner and assumes her station among the other nations of the earth), graciously resolved, while convened in legislative council, that at least one hundred thousand freemen should leave the country that gave them birth, for the very laudable and ample reason that they worship God according to the dictates of their own consciences. House burners, mobbers, robbers, murderers and cut throats; must hereafter be considered loyal subjects of that omnipotent realm, and I suppose honest men must bear the penalty of transportation to Van Diemen's land, Botany Bay, Cony Island, or some other island, that the soil so long sheltered by the tree of Liberty may not be poisoned by the impious tread of such lawless brigands.

But from some mysterious revolution in the councils of their deliberative wisdom, or some awkward summer-set in the foundation of their new fangled principles of human rights as from some art of hocus-pocus legerdemain not laid down in the laws of science, they have now

"Whirled about and turned about

"And jumped Jim Crow."

and in the plenitude of their acknowledged power and superlative wisdom, have resolved that the Mormons shall not leave the state! They declare they rather see the 'old settlers' leave the county and the citizens of some of the adjoining counties abandon their homes altogether and leave them to the peaceable possession of the Mormons, than that we should accomplish our contemplated exodus of this liberal nation. And it is also recommended, with a sagacity that seems to peer through futurity with remarkable precision, that it would be wisdom for the President to station troops near the borders of our city to prevent our exit. Verily verily, the wicked fear and are troubled. Let us do what we will our enemies are in opposition to us. They are opposed to our keeping the laws; they oppose our building cities; they oppose our elective franchise; they deny our civil and religious rights; they find fault when we stay at home and when we go abroad; they envy us when we dwell peaceably as citizens of this nation, and fear us when they pass edicts for our banishment; they vilify us when we raise a single arm to protect our lives and property, after being provoked day after day by having one hundred houses burned before our eyes, our furniture consumed or piled into the street; our wives and children many of them sick, forced away to find shelter only by the blue canopy which the creator has spread over all alides; in short, they meet us with opposition at every turn: if we do not as they dictate they are enraged, and if we comply they are filled with fear and alter their decrees, and their policy towards us is, 'you will and you wont; you shall and you shant; you can and you cant.'

The governor's troops are still scouring through the country for the avowed object, to bring offenders to justice. The mob are continually finding writs against every body whose names they can ascertain who happens to be so vastly unfortunate as to be a mormon; and as fast as they are issued, they are placed in the hands of a mob constable, and the troops are vigilantly on hand as a posse to see them executed. Five are now in custody. Our honorable Sheriff Backenstos, was examined before Judge Mason at Quincy, and was admitted to bail, on charge of being the murderer of Worrel. I am informed that about thirty writs are now issued; but none of these against the house burners. Are

not these proceedings a little *exparte*? Alas, alas, for the vigilance officers of state.

Notwithstanding these annoyances, the Twelve and all the saints are in good spirits, and are making every preparation for removing in the spring. We are determined to go whether the people of Quiney are willing or not. In consequence of wickedness among the people and corruption among their rulers. We are going to bid adieu to the land of our nativity—to our national monuments of liberty—to the institutions of a once happy country—to the stars and stripes of freedom's emblem—to the graves of our fathers, and to the independence of America! We honor her laws, and will never violate them, or absolve our allegiance, though they break from us every tie of national consanguinity and would fain annihilate us if it were possible with the laws of nature.

Respectfully,
L. O. L.

Still Later from England.

The Millennium Star comes to hand, bringing interesting news from our brethren in England. The work of God is still progressing rapidly; and a general spirit of union prevails in the church throughout the whole British dominions.

Elders Leonard Hardy and Milton Holmes, was to take their departure from England for Boston, or New York, about the 6th of October.

England is making great preparations in her navy for defence; some suppose it is on the Oregon question.

From the Millennium Star.

Letter from Daniel Hall.

Dear Brother Woodruff.—Agreeably to your request, and the counsel of our beloved president, elder Milton Holmes, I cheerfully improve the present opportunity by communicating a few lines to you, in order that you may know how the work of the Lord is rolling on in this part of the vineyard.

I would just state that the work met with much opposition when it was first introduced into this town, and ever since there has been many engaged in believing, slandering, and misrepresenting those who have been, and who are still engaged in proclaiming the principles of truth.—The result has been, that the work has been almost at a stand in this place; the seed which was sown, to all appearance, fell upon bad ground, so that no fruits of our labor then appeared; but I now feel happy to state, that since the death of our beloved prophet and patriarch, the aspect of things has changed for the better. Beforetime we were very few in number, and had to meet in an old room, where the people would not come to hear us; but now we have a large, commodious, and comfortable room, and our number has in a few months increased from 26 to 92. Beforetime, the Saints of Bury only took four or five STARS per month, but I now have got twenty-five names down, to take them twice a month.

Beforetime, the people would not come to hear us, nor cease to speak evil of us; but now many have seen the folly of speaking evil of what they did not understand, and flock from all parts of the town to our meeting room, to hear the truth for themselves. Some believe and are baptized, and others are convinced, and cease to speak evil of us.

Beforetime, the ministers of the gospel (so called) did not think us worthy of their notice, because, said they, if we let them alone, and take no notice of them, they will fall to the ground; and under these convictions, they told their mem-

bers to have nothing to do with us, and warned them not to come near our meeting room, for if they did, they would be in danger of being deceived; and they have been living in joyful anticipation of one day beholding the few that had been baptized fall away, and the work be entirely stopped; and when they heard of the death of the prophet, they thought that they would soon realize their desires, therefore their motto was:—let them alone a little longer! But instead of having their wishes gratified, the Saints had the pleasure of seeing their numbers more than doubled in a few weeks. This has made them open their eyes, and think that something should be done to put a stop to us, for they then found out, that while they were silent upon the subject, we were adding to our numbers; therefore they took a different course, and began to oppose us from their pulpits; but this plan proved to be worse than the other, for they sent the people to hear us, and some of them believed and were baptized; therefore they learned that if they were silent we prospered, and if they opposed us we prospered the more.

Before I close, I would just say that I have now been in the church a little over three years, during which time I have suffered a little for the truth's sake, and have seen this branch of the church in a very different position to that in which it is found at present, for never were the prospects so cheering as now; our numbers are rapidly increasing, and likely to do so. Within the last few months, we have baptized sixty persons into the new and everlasting covenant, sixteen of the above number have been baptized since the last conference, held in Manchester on the 6th of April.

Elder Milton Holmes was here last week, and organized this Branch in respect to the British and American Commercial Joint Stock Company, when names were given in to the amount of between forty and fifty. The rest of the time was devoted by brother Holmes to the teaching of principles of truth, which caused our hearts to rejoice, and praise God that ever we heard the sound of the Gospel, and that we accepted of salvation on the plan laid down in the same. We had a good meeting and the Lord blessed us, and it is my prayer that the work may roll on, that the Saints may be built up in their most holy faith, and at last inherit those blessings which God has in reserve for them that love him.

Just as I was finishing this letter, I was called to go down to the waters to baptize three young men, making in all, nineteen since the last conference. Yours in the covenant,

DANIEL HALL.

From the Millennium Star.

Extract of a Letter from Elder Hiram Clark.

DEAR BR. WARD:—

Having taken coach, May 1st, at half past 9 o'clock A. M. for Staffordshire Potteries, the field of my labors for the time being as President over the Staffordshire Conference, agreeably to the appointment by the General Conference at Manchester, we arrived in Hanley the same day, took lodgings with brother Thomas Yomans, where they showed us every kindness possible, for which I pray the Lord to bless them temporally and spiritually. After tarrying a few days in Hanley and Burslem, I took a trip to the different branches of the conference, which took me about six weeks to get round them all. In some places I found them in rather a lukewarm state and some of the members seldom or ever attended meetings. I exhorted them to meet often together, and as the apostle said 'not to forget the assembling of themselves together as the manner

of some was," for in so doing I told them they would lose the spirit and power of truth.

When I first came here there seemed to be an unfriendly spirit in the minds of many of the saints, but I believe it is mostly gone, with the exception of showing itself now and then with a few. We have had in some cases, to cut off dead branches, in order to give room for others to be adopted in; so that on the whole, I have not been altogether idle since I came here.

I have baptized three new ones, and one that had been cut off which makes four since our last quarterly conference; and I now say, that the spirit of reconciliation seems to prevail with the saints at present, while the spirit of love and union attends our meetings, and the hearts of the saints rejoice in their assemblies.

I have organized the sisters in Hanley, Burslem, and Lane End, so that they are contributing their penny a week towards the Temple, and the brethren seem willing to pay their tithing, and that it should be applied for procuring a bell for the Temple, agreeably to the request in the Star by brother Woodruff.

I am much pleased as well as my brethren, with the subject matter of the late STARS. May the Lord crown you with success, is the prayer of your fellow laborer in the Gospel.

HIRAM CLARK.

Manchester Conference.

On Sunday the 15th, I also met the Manchester quarterly conference assembled at their usual place of meeting, there being present 1 of the twelve, 2 high priests, 1 of the presidents of the quorum of the seventies, 25 elders, 29 priests, 18 teachers, and 5 deacons.

Elder Milton Holmes the president of the Manchester conference, was chosen president, and Elder William Walker clerk.

The conference opened by singing and prayer, after which we had 25 branches represented, containing 1769 members; 44 elders, 97 priests, 57 teachers, 27 deacons, and 115 baptized since last conference.

The Manchester conference has been under the presidency and counsel of elder Holmes, since his arrival in England; and he has been much blessed in his labors—brought forth much fruit, and he has had the support and love of the saints through the whole field of his labors. There has been a continual increase of members from the commencement of his labors, and he has manifested much wisdom in the counsel he has given in the midst of his brethren. Manchester, and most of the branches was represented as being in perfect union and good standing, it is the largest conference in the British isles, and has truly brought forth much good fruit.

As elder Holmes is about to return home to the United States, it becomes necessary to appoint another president over the Manchester conference, and brother J. D. Ross, the presiding elder over the Manchester branch, was appointed as president of the conference; and elder William Walker was appointed to preside over the Manchester branch. The faith and prayers of the saints was asked for on these subjects, and the result was, a unanimous vote was given. It resolved that Thomas Bradshaw and Henry Drucos, who are now holding the office of priests, be ordained to the office of elders.

A recommendation of the representatives of the whole conference was moved and seconded in favor of elder Milton Holmes, and was unanimously carried.

The sacrament was administered in the afternoon, and the ordination of the two elders took place. One member of the church was confirmed under the hands of Elders Woodruff and Ross.

A large assembly was addressed in the evening by elder Woodruff; Pence and good order was preserved throughout the day.

MILTON HOLMES, Pres.
WILLIAM WALKER, Clerk.

Pacific Ocean and the Rocky Mountains.

We have ascertained that the saints in the Eastern states, can emigrate to the other side at the Rocky Mountains by water, with half the expense attending a journey by land, and they can take with them many things that could not be taken over the mountains. The price of their freight would not be so expensive as it would be from here to Nauvoo. This affords an excellent opportunity for the Eastern churches to move en masse, between this and spring by uniting together. Our brethren in the West have passed resolutions to take all the poor. Their funds will be made use of for the benefit of the poor of Nauvoo first, and if they have any left over, the poor from abroad will be assisted next. "That is righteousness to the plumbet." And now let the saints in the East, go and do likewise. Not the rich all to run off and leave the poor to perish; if they do, judgment will follow them, and their riches will be cursed. We must unite together and sustain the work, and then God will go before us and prepare the way. That people that oppress the poor, God will never bless, but with a little strong delusion that they might believe a lie and be damned.

In our next number we shall publish the neat expense attending each individual on the passage and the manner of arrangements. Elder Brannan will visit Boston, Philadelphia, and the other branches, as soon as convenient, and lay before them the arrangements that have been made, and sanctioned by our president.

We would state that a passage from here to Vancouver's Island can be performed in less than four months. The counsel from the West to those who have only means enough to take them to Nauvoo is, to wait until the way opens for them to go by water.

All that wish to go by sea, will commence to make their arrangements to ship by the middle of next January. All the arrangements for shipping and equipage, will be made out and published in the next number.

Elder G. B. Wallace passed through our city last Monday, on his way from Nauvoo to Boston. He brings a good report. He says he travelled on the river in company with Wm. Smith and G. J. Adams, who were on their way east, anticipating that all the eastern churches would join them.

We are inclined to think that the saints in New York will require a little stronger evidence than given in his proclamation, to make them believe he established and carried on the New York Prophet. Our secretary says he would like to know when and where he ever gave one penny to sustain it. Truth is a diamond worth searching after.

Temple and Tithing

Now is the time to send up your tithings brethren. Brother Pratt will soon start for the West. He wants every individual that has a dollar for the Lord or himself either, to send it along. Remember the Temple must be finished, and our tithes are binding still stronger than ever. If we forget God, he will forget our cries for deliverance. Let us bring our tithes then into the store-house and secure our blessing.

William Smith.

We have received official information, confirming the report, that elder Wm. Smith has been excommunicated from the church. We feel to lament, that the only surviving brother of our martyred brethren, could not so conduct himself as to retain his standing in the church. There appears to be a gentle murmur of approbation throughout the Eastern churches, of this step taken by the authorities. The many letters he has written to different elders of the church in the East, has done more to close the doors against him, than any other step he could have taken.

There will be but one more number of the Nauvoo Neighbor published.

Still Later and important from Nauvoo.

Nauvoo Oct. 20, 1845.

DEAR BRO. BRANNAN:

I hasten to inform you that I arrived here four days ago in health and safety. I found the saints here all at peace and quietness.

We intend to remove westward in the spring, and thus show in the face of heaven that the people of this land cast out the saints, and the government sanctions the deed by neglecting to punish murderers, or bring house burners to justice. Thus is the cup of their iniquity filled up, and you know the prophecy in the Book of Mormon concerning the people of this land when they cast out the saints. We must now go beyond the bounds of the American government: for we have petitioned every governor in the Union to give us protection, but there is no eye to pity nor arm to save or protect. The Lord directed us to do this thing; and now as all have failed to extend mercy, he requires us to step aside out of the way a little that he may plead our cause and fight our battles for us. Our hearts all leap with joy at the idea of going. We are united to a man in this movement, and when governors and rulers shall implore the divine aid to deliver them from their troubles and calamity, they will get this for answer, if they get anything: "When my people cried unto you for protection in the day of their grief and trouble, you told them it was out of your power to grant it—that they and their persecutors could not live together; Oh ye rulers! ye have strengthened the hands of murderers, ye have given countenance and encouragement to the oppressors of my people; and now thus saith the Lord God, I will fight their battles and avenge their wrongs; and this shall ye have at my hands, ye shall bow down in sorrow and lamentation when there is no eye to pity nor arm to deliver."

The outside of the Temple is finished, and most beautifully painted; the blinds in the tower are painted green. The bronze ball, and silvery capped dome, appear like a blazing star in the firmament. I preached in the Temple yesterday, to about 4 or 5,000 people, while half as many

more were on the outside. I can assure you, the Temple looks no more like Dr. Foster's old house, than the heavens over our heads do like the rugged earth beneath our feet. So much, then, for the correctness of Rigdonite visions. As we have the materials on hand for finishing the Temple, we shall continue to work upon it; although we expect to leave it in the Spring. I do assure you Brother Brannan, that I go from these United States as cheerfully as ever I went anywhere, in my life, and leave the ground for God to act upon for once, and see what he will do. "Come out of her my people, that ye be not partakers of her sins; and that ye receive not of her plagues." "Come my people, enter thou into thy chambers and shut thy doors about thee, and hide thyself for a season, until the indignation be overpast. For behold the Lord cometh out of his hiding-place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain."

Bro. Wm. Smith was dropped from all office at the general conference on the 6th inst. in this place, and on Saturday night he was cut off from the Church by the Quorum of the Twelve; on yesterday his case was brought before the High Council and the whole congregation, and he was unanimously cut off from the Church, not a hand raised in his favor! I feel no disposition to state for what he was cut off; his own conduct in the East and West is known. I understand that he has left this quarter for the Eastern cities. It was declared here yesterday, that his pamphlet contained the most wicked and malicious falsehoods of apostasy that has ever gone out of our church. But we fear no evil accruing to us on account of it; and if he does not find his influence curtailed, I shall be mistaken forever.

My kind love to all the Saints.

ORSON HYDE.

NOTICE.

Whereas, my wife Rebecca has without any just cause or provocation left my bed and board, and broken all marriage contracts; this is to forbid all persons harboring or trusting her on my account, as I am determined not to pay any debts of her contracting after this date.

JAMES MILLER.

Brooklyn, Nov. 4th., 1845.
Illinois papers please copy.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hour—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway).

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

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New-York Messenger.

S. BRANNAN, PUBLISHER.]

"THE KINGDOM HAS COME!"

[P. P. PRATT, EDITOR.]

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(Continuation of the Prophet.)

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All communications should be sent (Post Paid.) to S. BRANNAN, No 7, Spruce street.

Farewell Message of Orson Pratt. To the Saints in the Eastern and Middle States, Greeting:

DEAR BRETHREN:

The time is at hand for me to take a long and lasting farewell to these Eastern countries, being included with my family, among the tens of thousands of American citizens who have the choice of DEATH or BANISHMENT beyond the Rocky Mountains. I have preferred the latter. It is with the greatest of joy that I forsake this Republic: and all the saints have abundant reason to rejoice that they are counted worthy to be cast out as exiles from this wicked nation: for we have received nothing but one continual scene of the most horrid and unrelenting persecutions at their hands for the last sixteen years. If our Heavenly Father will preserve us, and deliver us out of the hands of the blood-thirsty Christians of these United States, and not suffer any more of us to be martyred to gratify their holy piety, I for one shall be very thankful. Perhaps we may have to suffer much in the land of our exile, but our sufferings will be from another cause—there will be no Christian banditti to afflict us all the day long—no holy pious priests to murder us by scores—no editors to urge on house burning, devastation and death. If we die in the dens and caves of the Rocky Mountains, we shall die where freedom reigns triumphantly. Liberty in a solitary place, and in a desert, is far more preferable than martyrdom in these pious states.

Perhaps the rich may ask, how they are to dispose of their farms and houses so as to get to Nauvoo this winter, and be ready to start early in the spring with the great company? In reply to this inquiry, we observe that they can do it if they only have a disposition. Many of them might have disposed of their property years ago, but have been holding on to the same, for the purpose of getting a greater price, or for fear of losing their property by the ravages of mobs, if they gathered with the saints; thus they have not been willing to readily comply with the great commandment of God, concerning the gathering, and thus, they are deprived of the privilege of sacrificing their property by being driven from

the same: but still they can relieve themselves in some measure, by selling immediately, at all hazards, although they should not get one third of its real value.

The Lord requires a sacrifice, and he that is not willing, will fail of the blessing. Brethren now is the time for you to be up and doing, for unless you can get to Nauvoo this winter, it will be entirely needless for you to go in the spring for you could not arrive in time to leave with the saints.

We would say to the poor in the East, that it will be of no use for them to go to Nauvoo, unless they have means sufficient to purchase horses, wagon, tent &c., for it will be in vain for them to think of starting for the Rocky Mountains without these things; and the church at Nauvoo will have as much as they can possibly do to provide these things for the poor of that place. If they should have any means left after having provided for their own poor, they would of course be willing to help the poor abroad; The rich in the branches abroad, should help the poor to horses, wagons, &c.; and those who cannot possibly obtain these things, must raise means to pay their passage by sea around Cape Horn to the western coast of North America. Indeed, our expenses by sea from here to the place of our destination, would be but a trifle more, than our expenses from here to Nauvoo. Hence all the poor that can raise funds sufficient to go to Nauvoo, can with a little exertion obtain sufficient to go by Cape Horn.

Those who go by sea, can carry with them many articles which it would be impossible to carry over the mountains. Elder S. Brannan has been counseled to go by sea. He will sail about the middle of January. Those who wish to accompany him are requested to give him their names as early as possible. If 150 or 200 passengers can be obtained, he can venture to charter a vessel for them, and thus their fare will be scarcely nothing. The voyage can be performed in four or five months. Brethren awake! be determined to get out from this evil nation next spring. We do not want one saint to be left in the United States after that time. Let every branch in the East, West, North, and South, be determined to flee out of Babylon, either by land or by sea, as soon as they can. Judgment is at the door; and it will be easier to go now, than to wait until it comes.

Those who go by sea, should go as soon as possible, as it will be almost impossible to double Cape Horn in our summer months; as the seasons there are directly the opposite of ours. Their coldest months are in July and August; their warmest months in January and February.

There is too much ice in our summer months to admit of safe passage round the Cape.

Elder Samuel Brannan is hereby appointed to preside over, and take charge of the company that go by sea; and all who go with him, will be required to give strict heed to his instruction and counsel. He will point out to you the necessary articles to be taken, whether for food or for raiment, together with farming utensils, mechanical instruments, and all kinds of garden seeds, seeds of various kinds of fruits, &c., &c. Several have already given their names to go with him, and I think he will soon raise a company as large as can conveniently go in one vessel.

Brethren if you all want to go, charter half a dozen, or a dozen vessels, and fill each with passengers, and the fare among so many will be but a trifle. The most of those, however, who can get terms this winter, had better go by land.

Do not be faint hearted nor slothful, but be courageous and diligent; prayerful and faithful, and you can accomplish almost any thing that you undertake. What great and good work cannot the saints do, if they take hold of it with faith, energy, and ambition?

We can do almost any thing, for our Father in Heaven will strengthen us, if we strengthen ourselves. He will work according to our faith. If we say we cannot go, God will not help us; but if we say, in the name of the Lord, we will go! and set ourselves about it, He will help us. The saints must do greater things than these, before many years pass away, and now is the time to try your faith and ambition, and thus by experience be prepared for greater achievements.

Brother Snow and myself are called upon to leave you, to visit our families and friends in the West. After our departure apostates will prowl around the branches here in the East, seeking whom they may devour. They will present themselves before you as very pious and holy beings, mourning over the corruptions of the church while the Twelve apostles of the Lamb will be represented as devils incarnate. But dear brethren, our works you have seen, and our diligence and anxiety for your salvation, you are not ignorant of. We have labored with all patience and diligence with you. We have prayed with you, and taught and instructed, and counseled you according as the Lord has given us wisdom. And I hereby testify unto you in the name of the Lord God of Joseph, that, if after all the instruction you have received, you suffer yourselves to be influenced and led away by apostates, such as Rigdon, Adams, William Smith, and others who have been legally cut-off from the church—your sins shall be upon your own heads—your garments are clean. Remember these words, and

let nothing move you. Let no apostate be in the least welcome under your roof. Be ashamed and blush at the very idea, of attending one of their wicked meetings. Despise their principles, and all their apostate doings, as you would the very gates of hell. Touch not—taste not, and handle not any of their accursed doctrines; for they shall utterly perish, and all that follow them. The day shall come, when they shall weep and howl for vexation of spirit, for their miseries shall come upon them; and all shall know and discern between the righteous and the wicked—between saints and apostates.

When the saints got this message, I shall probably be on my way to the West. Should they wish to forward me letters or assistance, they can direct the same to Nauvoo. I hereby tender my thanks to the saints for such assistance as they have rendered me. I have received in the neighborhood of twenty dollars in fulfilment of my dream. Those who have responded to the same, have the warmest gratitude of my heart. I have just returned from a tour of about eight hundred miles, all at my own expense. And I assure, you dear brethren, that it is a difficult matter for the servants of God to spend all their time in the ministry unless the saints uphold their hands. I should have probably have visited more branches of the church in the East, if I had been in the possession of sufficient funds to have paid my travelling expenses. I have no fault to find. The saints in the East have done well in the main; for they have responded to the call of our brethren in the West, in relation to tithing, tabernacle &c.; and they shall in no wise lose their reward. We love the saints, both in the East and in the West, and it grieves our hearts, that circumstances should force any of you to tarry in the States after next spring. If it were in our power, our hearts would leap for joy at the prospect of taking you all with us: and thus would the fulness of the gospel be fully brought from among the Gentiles.

Brothers and sisters, remember the book of Mormon, the Book of Covenants, and the instructions, teachings and counsels, which the faithful servants of God have given you from time to time. Be strictly virtuous, pure, upright, and honest in all things; and comply faithfully with the instructions upon these points, as pointed out in my first message. You can now see the consequences attending those who have violated those virtuous principles. They have apostatized, and become the bitterest enemies of the servants of God: thus fulfilling the words of Jesus—"He that looketh on a woman to lust after her, or if any one commit adultery in their hearts, they shall not have the spirit, but shall deny the faith." (Book of Covenants, p. 204. 5th paragraph, stereotyped edition.)

It is a fearful thing to violate the commandments of God, and depart from the strict laws which he has given concerning these matters. There is a right way, and there are many wrong ways; and blessed is that person who findeth the right way, and walketh therein even unto the end, for they shall be crowned with great glory,

and of the INCREASE of their kingdom, there shall be no end. Such shall be honored among the sons and daughters of God, while the corrupt, the whoremongers, and the vile seducer, shall be abased, where there is weeping, and anguish, and wretchedness indescribable.

Who then, for a moment's gratification, will sacrifice an eternal kingdom, where pure virtue, and love, and affection, shall beam forth like the rays of the morning from every joyful countenance?

O Virtue! How amiable thou art! Strength and beauty, and excellency, and dignity, and honor, and immortality, are thine offerings! Gentle peace, pure affection, unbounded love, and omnipotent power, shall reign triumphantly in thy habitations forevermore.

And now I must say to the saints in the Eastern countries farewell. Farewell till we meet on distant lands. May our kind Father hasten that time. Yes, O Lord God, remember these my brethren and sisters, and save them. Behold O Lord, they have received thy servants, and the message which thou gavest them to declare. They have fed us and clothed us; they have given their tithes for the building of thy Temple. And now, O Father, reject not their offerings, neither cast away thy people who are called by thy name. Forgive their sins, and pity them even as a father pitieth his own children. Behold O Lord, the desire of this thy people to go forth from among the Gentiles, who have sorely persecuted them all the day long. But thy people are poor. Wilt thou not help them? Wilt thou not deliver them out of the hands of all their enemies who hate them? And when thou shalt visit this nation in sore judgment, according to that which thou hast spoken, destroy not thy people who are poor, with the wicked; but hide them with thine own hands, and shield them from judgment.

Hear the prayer of thy servant kind Father, in behalf of his brethren, over whom he has provided, and whom, he is now about to leave. For I ask thee for all these things, in the name of thy Son. Amen.

And again, with my heart full of blessings, I say FAREWELL.

ORSON PRATT.

City of New York, November 8, 1845.

Peterborough N. H. Nov. 4, 1845.

TO THE SAINTS THROUGHOUT THE STATE OF NEW HAMPSHIRE, GREETING:

Dear Brethren and Sisters—I have just received a pamphlet purporting to be from William Smith, one of the twelve, and I feel called upon to give you some instruction and information relative to William Smith, as I have been his firm friend and supporter. When he visited me last spring, I rendered him all the assistance in my power, to help him remove his family to Nauvoo, and for clothing which was considerable; and after he returned to Philadelphia, he wrote to me that he was in [trouble, and] wanted help; I accordingly gathered up \$20 and sent him, which reached him the day before he started; he returned an answer with thanks for the same. I am not sorry that I thus helped him. I am still his friend, but can no longer support him, or give him my influence in his mad career, in thus striv-

ing to bring destruction upon the church and his quorum, especially at this time of excitement, urging the mob on with the sword and fire brands. I have been fully persuaded of his course, for I received a letter dated, City of Joseph Aug. 20, 1845, from which I learned his feelings. I hope William was not concerned with the mob: but in his letter he advised me not to go to Nauvoo this fall, for you may lose your life, as it is thought a mob is coming in here, (Nauvoo) before long to destroy the place. Now let me say to all, that I believe the pamphlet to be a fabrication of misrepresentation, and misconstruction, designed to injure his best friends—his own quorum; and here I say both to the Saints and to William Smith, that if he comes into New Hampshire, as he wrote me he should, I shall meet him and treat him as I do all apostates; for I consider it wicked in the extreme, to publish such a bundle of trash to feed a mob on. And let William remember that while he lives in a glass house, it is, not safe to throw stones. A word to the wise is sufficient. And when William Smith will humble himself, and walk in his place, I shall feel happy to see him; until then, we hope he will not come into our jurisdiction. As for the last year we have been infested with apostates, seeking the destruction of the church; but they have not had the effect. I can say of the church, that it is in better condition than it has been for months. Old Mr. Rigdon and Mr. Hutchins, have just visited Peterborough, lectured one evening, but said they were satisfied they could do nothing, and left the next day. Rigdon did not in public mention Rigdonism, or Mormonism.

I preached in Peterboro to-day (Sunday.) The true hearted saints are firm and united, willing to support the faithful portion of the Twelve, with President Young at their head;—also determined if the saints are banished from the United States to the Rocky Mountains to go with them.

I subscribe myself your friend
and servant in the new and
everlasting Covenant.
J. C. LITTLE.

From the Millennial Star,
Glasgow Conference.

A Meeting of the different Branches in the Glasgow Conference took place in the Odd Fellows' Hall, 175 Tronigate, on Sunday, the 31st day of August, 1845.

The meeting was called to order by elder Banks, and opened by singing and prayer.

Elder M'Cue presided, and Walter Thomson was appointed Clerk, assisted by Thos. B. H. Stenhouse.

President M'Cue addressed the Saints on the progress of the work of God, and rejoiced much in the same. The number of officers present: 2 high priests, 1 seventy, 25 elders, 25 priests, 16 teachers, 10 deacons.

The representation of the different branches was then attended to, the total number being 1148 members, including 1 high priest, 39 elders, 49 priests, 37 teachers, 25 deacons; 58 being added by baptism since last conference.

The branches in general were represented to be in a flourishing and healthy condition. The meeting throughout was very harmonious—the principle of love flowed copiously amongst the Saints. Elder Houston took an affectionate farewell of the brethren, on his leaving them for Nauvoo; also elder Shields took his leave of the brethren, and bore his testimony to the work of God, and craved the prayers of the Saints, that he might be upheld in his mission to the Sister Isle.

Elder Banks preached in the evening to a crowded house and very attentive audience

The subject was the Marriage of the Lamb, which was handled in a most eloquent, affecting, and impressive manner, to the astonishment of strangers, and rejoicing of the Saints.

I am, your very humble brother,
PETER M'CUE.

Sheffield Conference.

I attended a quarterly Conference held at Sheffield, on Sunday the 24th of August, and found the Sheffield Branch and Conference in general to be in a very prosperous state. The Conference met at the commodious Assembly Rooms at 10 o'clock, A. M. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the Saints, who had been formed into a Sabbath School, took their seats together with their teachers. There were present at the opening of the Conference, 1 of the quorum of the Twelve, 1 patriarch, 2 high priests, 5 elders, 5 priests, 7 teachers and 3 deacons. Elder James Ure, the presiding elder of the conference, was called to the chair, and Elijah Mitchell chosen clerk. The conference was opened by singing and prayer, after which, the representations were given of seven branches, containing 394 members, 11 elders, 26 priests, 10 teachers, and 7 deacons, 56 having been baptized since last conference, nearly all were represented as in good standing. In the afternoon, sacrament was administered to the Saints, twelve confirmed, two children blessed, and two ordained to the office of priest under the hands of elders Woodruff, Holmes, Ure, and Albiston. The assembly was addressed in the evening by elder Woodruff, and followed by elder Holmes.

On Monday evening we had an interesting address delivered by elder M. Holmes followed by elder Woodruff. Many through the Sheffield conference are investigating the principles of truth, and additions are being made weekly to the church.

JAMES URE, President
ELIJAH MITCHELL, Clerk.

Preston Conference.

I met with the Preston conference on the 31st of August, which was held at the Cock-pit in Preston, there being present, 1 of the quorum of the Twelve, 1 of the quorum of Seventies, 15 elders, 18 priests, 13 teachers, and 2 deacons. Elder Leonard Hardy was called to the Chair, and Elder John Fawly chosen clerk. Conference opened by singing and prayer, after which we had represented eleven branches containing 542 members, 18 elders, 23 priests, 16 teachers and 4 deacons, 46 having been baptized since last conference, 16 of whom were added in the Preston branch. The conference was represented as being in general in good standing.

The representation of this conference, with the additions, spoke much in favor of the faithful labors of elder Hardy, the presiding elder of the conference. It was evident that he had done honor both to the cause of God and his brethren since he had had the watch-care of this conference, from the departure of our much esteemed and worthy brother, elder John Banks, he having been called to take charge of the Edinburgh conference, where we rejoice to hear that he is as usual accomplishing a good and glorious work in the cause of God.

As the time had come for elder Hardy to take his departure to his native country, and return to his friends, it was necessary for some person to be appointed for the time being, to preside over the Preston conference and also over the branch, it was accordingly moved by elder Hardy, seconded by elder Parkinson, and carried unanimously, that Elder John Melling be appointed

Presiding elder over the Preston conference for the time being. A letter of recommendation was then read and presented to elder Leonard Hardy, with the unanimous vote of the conference. Sacrament was administered in the afternoon, six confirmed, and two ordained to the office of priest, under the hands of elders Woodruff and Hardy. The most perfect union prevailed, and not a dissenting vote in any of the business of the conference. Elder Woodruff addressed the meeting in the evening to a full house from the last chapter of Malachi. Peace and good feeling prevailed through the conference, and much instruction was received.

LEONARD HARDY, Pres't.
JOHN FAWLY, Clerk.

CARTHAGE, Oct. 25, 1825.

MR. EDITOR:—

A Mr. Biglo (a Mormon) who resides near Pontiac, came into court this morning, and requested immediate examination, on a charge of shooting Lieutenant ——. The facts in the case appeared to be as follows:

On Thursday evening, Major Warren received a communication from Mr. Biglo, by the hand of his son, stating that the mob had threatened to burn his house that night, and requested protection. The Major returned answer that it would be out of his power to afford immediate relief, as the most of his men were then in different parts of the county; but he directed Mr. Biglo to call in his neighbors and defend his house until assistance could be procured. After the messenger had started back, however, Major Warren consulted upon the matter, and concluded to send a small detachment, as he might be censured should the house be burned that night. He did so; the detachment reached there before the messenger, but after night. Lieutenant — went to the door; witness did not know whether he knocked or not. Mr. Biglo asked what he wanted; he replied: "Let me in, and I will tell you what I want." At that instant Mr. Biglo fired and wounded him in the breast; he exclaimed "I am shot," when another gun was fired, which wounded him in the thigh. Some of the Lieutenant's men then rushed up, but the wounded Lieutenant ordered them not to fire. They then told Mr. Biglo that they were friends, and had come to protect him. "My God!" exclaimed he, "why did you not tell this?" As a matter of course, he supposed it was the mob who had come to burn him out; but as soon as he found to the contrary, he was filled with regret, and afforded the wounded man every kindness in his power; this appeared in evidence. As a matter of course the prisoner was discharged, with but one slight censure from the judge, that he had acted a little too hasty in firing before he was certain of their purpose. He was excusable, however, in the mind of the court, in consequence of the excited state of the country, and the direct threat of the mob towards him. Mr. — has been taken to his home in Quincy, and no doubt is entertained of his recovery.

I will say that the conduct of Lieut. —, and the other officers in this transaction, has been upright and honorable. I have been particular in relating the circumstances, from the fact that the mob party are trying to make capital out of the unfortunate circumstance. How mean and disappointed the anti-Mormon lawyers did appear at the turn this case had taken. Among these, as the meanest man and biggest fool, I would mention Backman. Any stranger may know him if he ever runs away from this county, by that part of his hideous self which he calls his face.

An indictment was found against sheriff Backenstos, on the charge of being the murderer of Warrel. I suppose the trial will come on the

first of next week. If he can have a fair trial, he must be acquitted in spite of everything. My reasons for this opinion are the facts of the transaction, which I shall report to you after the trial. It would be a burning shame if Backenstos should have to suffer for anything that he has done during the recent difficulties. This fact is, he was the sheriff of Hancock, and he acted nobly, bravely, and decidedly; and in all things that he done his office and standing called him to do. A more independent and persevering officer never came within the circle of my acquaintance. He has truly become a terror to evil doers, and the lion of the law in Hancock. He was driven from his home, was shot at and hunted; but through them all he acted with the vigilance of a brave and good officer. In fact, he has gone farther than any man living to do justice to a community persecuted for their religion, who holds no affinity with their faith. Different from political sycophants, he has the boldness to declare himself a freeman in the land of America; and indeed he acts like one. If all men were like him, America would truly be a land of liberty, and her institutions would be safe.

Respectfully,
L. O. L.

Is Republicanism too Strong?

Mr Whitney the projector of the great Western Rail Road, called upon Mr. Webster to know if he was favorable to the project. "No," "Why?" "Because I will not support any means of improving the intercourse with the country west of the Rocky Mountains. All that country must become a separate and distinct union; and for that object I will oppose this railroad with all my influence!" This was said within three weeks, and is very significant from the negotiator of the surrender of Maine.—Morn'g News.

The above we copy as our sentiments for many reasons. And one of the greatest is, that it was destined to be from the beginning.

That a kingdom may rise in splendor without being contaminated with the foul atmosphere of a Republican government that has been formed by necessity—that carries with it the seeds of its own dissolution—bte seed of Babylon.

Hail the day so long expected,
Hail the year of full release, ('46)
Zion's walls are now erected,
And her watchmen live in peace.

From the Millennial Star.
See! Hear! Weep!

"Blow ye the trumpet in Zion * * * * *
And I will show forth wonders in the heavens and in the earth; blood, and fire, and vapours of smoke." (Joel 2.)

Every person acquainted with events, or history, or signs, or even the speculations of the newspapers, expects some wonderful change in the affairs of governments and men, and more than all, in the providence of God. The Millerites have waked up a foolish spirit, that urges on the belief that Christ is to come before he purifies the earth of sin, or even gathers Israel according to the promise made to the fathers. Other discontented beings have other projects to tease the fluctuating minds of a weak generation with.—While the Latter day saints, in the name of Israel's God, come forth with scripture and prophecy, declaring what shall be, and lo! the calamities are here!

Nor is this all; there is a belief in men, which all the wisdom, cunning, sophistry, fool hardness, or bravado of sectarians, infidels, heathen, and even nothingarians have failed to kill or cure; that belief is this; that God once destroyed the

inhabitants of the world by water for wickedness! and that he will again destroy them in the last days for their abominations, by fire. This the scriptures teach; and this will come upon the world like a thief at night.

The prophet says; "For behold, the Lord will come with fire, and with his chariot like a whirlwind, to render his anger with fury; and his rebuke with flames of fire.

For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

In the twelfth chapter and forty-ninth verse of Luko, Jesus Christ uses this strong language:—I am come to send fire on the earth; and what will I, if it be already kindled? Now, gentle reader, and ye wise editors, we have quoted three passages of scripture as a prelude to thousands, and as a warning to millions; and who will spread the news from house to house, from town to town, from country to country, from state to state, and from nation to nation, that Jesus Christ has begun to burn up the world; Who will act as a faithful watchman and give notice that the fire has already commenced, and will burn up all that have no refuge? In the midst of this awful conflagration, there will be three places of deliverance; for it is written: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

A latter prophet, and one too, who holds the keys to unlock the stores for this generation, has said: "Behold now it is called to day, (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon.

QUALIFICATIONS FOR AN EDITOR.—"He must possess the constitution of a horse, obstinacy of a mule, independence of a wood sawyer, endurance of a starving anaconda, impudence of a beggar, spunk of a chicken cock, pertinacity of a dun, and entire resignation to the most confounded of all earthly treadmills."

To the Churches.

Elder S. Brannan will visit the following branches, and lay before them the subject of our emigration, and the necessary steps to be taken for an immediate removal. The appointments will be as follows: In Philadelphia on Sunday the 16th; Tom's River on the evening of the 18th; New Bedford on the evening of the 21st; Boston on the 23rd; Salem on the evening of the 25th; Lowell on the evening of the 26th; Peterboro on the evening of the 28th; Boston again on the 30th; Westfield on Dec. the 1st Windsor on the evening of the 3; Hartford on the evening of the 4th; New Haven on the evening of the 5th.

Lectures.

The course of lectures that have been advertised to be delivered in this city by elders Pratt and Brannan, will be attended to and delivered by Elder Q. S. Sparks, of Cabottville, Mass.—They having been called to labor in other parts.



SATURDAY, NOVEMBER 15, 1845.

The Messenger.

We have thought it expedient to issue one more number of the "Messenger" before bringing it to a close, which will be towards the last of December; and then we shall bid you a final farewell. We have all of the back numbers of the "Messenger" on hand; those wanting, will send us one dollar, and they can be supplied. Subscribers who have lost any of their numbers, can be supplied gratis.

We would inform all that wish to procure the "six-shooter" pistol, that they can be had in this city, for \$9.50 by the wholesale, the best and latest improvement. There are others that can be had cheaper; but we would advise none to procure them, for it will only be throwing away your money. Send it here to New York, and let them all be purchased together.

NAVVOO.

From our correspondent, L. O. Littlefield, who is attending the court at Cashage, we learn that the house of Br Solomon Hancock, near the Noulton Settlement, has been burnt by the mob. Up to the latest, Major Warren, who has charge of the troops stationed there, had sent a detachment to arrest them.

We would call the attention of the Saints particularly, to the proclamation of elder Pratt, for general instructions on going West.

If any thing important transpires in the West, we shall issue an extra, giving all the information to our subscribers.

BELOVED BRETHREN:

The time has now arrived for us to make preparations to take our final leave of you, agreeable to the instructions and council of our worthy Presidents, the Twelve. It has been fit in their wisdom, to council us to make our journey to the place of our future destiny by water, as soon as arrangements can be conveniently made; which council we most cheerfully comply with, without the first consideration of the consequences; knowing, as we do, that it is our indispensable duty to comply, as well as being the mind and will of

the Great Architect of this kingdom. Our relationship with men and things, have for a long time past given evidence of the things that are about to transpire. They that have lived up to the work that has been revealed, God has not left ignorant of this matter. They who have sought for the best interest of this kingdom, and have been willing to suffer in its coming forth, will be prepared for such a crisis, and not be overtaken as a thief; but hail with joy, and not with grief, such a desirable event; and all who have received one vital spark of the spirit and power of Elijah, will awake to their best interests, and their hearts will be turned towards their children and the generation to come! The young men, the middle-aged men, and even the old men, will have such a burning in their bones—such an overwhelming flood of light and revelation to their minds, that from this time forth, they will have visions and revelations without number, of the glory and greatness of that kingdom that God will permit them to share in the establishment of, in the last days.

During our short stay in your country, it has been our great aim and object to further on the great cause of our Redeemer, both by preaching the word, and publishing. In the latter, we have labored under some small embarrassments, and many times could but faintly behold the smallest possibility of keeping the "Messenger" in existence; but from the confidence and liberality of our brethren, and the spirit of our God, it still lives and has a being. But the time has now arrived for us to cut the work short in righteousnes, and present you with the last copy of the "Messenger" to be published in the United States. This has been our instructions from the west "That we discontinue the paper, and take shipping with the establishment for the coast on the Pacific Ocean." That the fulness of the Gospel might be taken from among the nation, for they have rejected it, and cast out the Saints—Is there one soul that will have any objections to this step taken by the people of God? Is there one that will cast any blame upon brother Brannan for not furnishing them the amount due on their subscription? No!—we do not believe there will be one murmur of complaint; but all will say, Go, and the blessing of Rebecca, the bride of Isaac, go with thee, and "possess the gates of your enemies."

During the publication of the "Prophet" last year, we was under the necessity of borrowing means to keep it in existence; which we could have been fully able to have paid, if we could have continued publishing until the commencement of the third volume. But now, as it is the Lord's pleasure for us to remove to another country, we are compelled to beg lenity a little farther, until we meet on the other side of—(not Jordan,) but the Rocky Mountains; when, if we are ever that happy to reach there, we will endeavor to make every satisfaction necessary, and remember those that have remembered us. We shall carry our subscription list, and printing apparatus with us, and immediately on our arrival, publish and send back by the same ship that carries us out,

several thousand copies; giving every information within our reach, that will be for the instruction and benefit of the Saints and those left behind. Brethren, the time of our departure is near at hand, and we should be awake to the truth.—There will be many that will seek to lead you astray, by persuading you to live at home, and build fine meeting houses and incorporate yourselves with the world. But remember it is God's people that hearkens to the call, "COME OUT OF HER MY PEOPLE;" and if we wish to stand, we must trust in heaven, and all that are double minded let them go the Father with a fervent desire to know the truth, and the truth he will not withhold.

This is a continuation of the "marvellous work and a wonder" spoken of by the prophets, that He "might bring to pass his act, his strong act," by gathering out the just from the unjust, and gather the wheat into barns, and the tares be bound in bundles by sectarians and apostates for the burning. So all that wish to be gathered into barns, and be preserved from the storm and inclemency of the weather, let them now give heed to the call made by the servants of God. Turn their substance into means for departure, and those that cannot go by land, send in their names to us and go round by sea. Let us not be negligent nor slothful in this matter, lest God sends something to close up the way. Let none that are able think of remaining behind, to get a few *LENS* and *OWNS*, for such that do, never will be gathered with this people: but will be carried away by some strong delusion that will be brought into the field immediately on our departure, if not before we go, by false brethren and other spirits of darkness that God will suffer to go forth in order to try his people. For none other will he have but a tried people, and that, too, as "seven times by fire," that they may be choice above all other people, yea, the "salt of the earth."

Beware of Strong Delusion, Lest ye believe a Lie and be damned.

Beloved brethren and sisters:—We have received a proclamation published in the Warsaw Signal, purporting to come from William Smith, who has been cut off from the church in Nauvoo by a unanimous voice of the whole city, not one dissenting voice. What could have been the reason of this movement of the people of Nauvoo? Could it have been through any malicious feeling against their brother William, the only surviving brother of the family? Was it because Bro. William was so much more just and righteous than all the rest of the people in Nauvoo? or was it because his conduct was insufferable in the extreme? We leave the saints to draw their own conclusions. His conduct in the East has been sufficient to place every enquiring mind on the right track. He states in his proclamation, things which we consider worthy of comment, lest many who are unacquainted be led astray.

He pronounces the Twelve guilty of conduct "disgraceful to humanity," which comes certainly with a very bad grace. We would ask if Parley

P. Pratt, Orson Hydo, or Orson Pratt, during their mission to the Eastern country, carried on the work of seduction, on the ground of marrying their victims on the decease of their wives? If they have been the means of driving people from the church, instead of bringing them in? Let the church of New York, Boston, and Philadelphia speak out and answer those questions. But you do not pretend to say that William Smith was guilty of such conduct. Let the churches in the eastern country speak, or let him come to the East and meet his accusers face to face. We do not feel to do William Smith any personal injury. But for a man like him, having been an eye witness of the fall of former apostates, to publish such a document to the world, shows very much the mark of madness and insanity. We will now notice one of his presumptions, which if he has no more foundation to predicate the rest of his assertions upon, then he has for this, his foundation will crumble from beneath him. "In the mean time, as all the Saints well know, I was engaged in publishing a paper in New York entitled the 'Prophet,' got up by MY own labors and carried on with as much earnest zeal as I could possibly employ upon it. All at once early in the spring, whom should I encounter but Mr. Parley P. Pratt, who had come from the West with specific authority from the quorum of the Twelve, to take charge of all the printing etc. without a single provision with respect to MY own personal rights, or relative to any outlay I had subjected MYSELF to, in getting up the paper, materials for printing, etc. etc."

Who does not know, that has been acquainted with the first establishment of this paper, that William Smith was in Nauvoo when the first paper was published—that it was not got up by his labors, nor carried on or sustained by his earnest zeal, neither was he subjected to any personal outlay for type, paper, press or utensils. The type, press and materials, were purchased by Bro. Doremus and the debts contracted by the extravagant management in publishing the first two or three numbers, we assumed the responsibility, when it changed hands. And since that time, the publication of the paper has depended entirely upon our labors. This the saints in New York well know. Again he says, "I had labored hard for three years to build up the church, and for the last year to wrest it from the influence of 'Rigdonism'."

What has been the greatest objection, brought against the church in the eastern country by the Rigdonites? It was the conduct of William Smith. Benj. Winchester in conversation with Br. G. B. Wallace in Pittsburgh two weeks ago, said "if it had not been for William Smith, he should have been in the church to this day."

Add we have not the least doubt but half of the Rigdonites in this and other cities, would make the same answer. There has individuals to our knowledge, left the church in this city, for no other reason than the conduct of this man, and are now going from place to place, threatening him with the rod of justice. We have neither time nor room to give much attention to such matters. If any of the saints suffer themselves to be led by such a spirit, they are not of

us, and of course will go out from among us, and the body will be left more sound and healthy than ever.

Since writing the above we have received an advertisement of his lectures in St. Louis at twelve and a-half cents admittance. It is a second edition of Humbert, Hincle, McLelland, Bennet, Low, Foster and Rigdonism. We have been aware of his designs and intentions a long time since by a bombastical letter written to Br. David Rogers in this city, when he was at Galena, stating that he was with G. J. Adams and family, who were playing in a theatre to crowded houses, and that the Western boys would soon be among the Yankees and then we might look out for black ducks, for they always fly in the fall of the year."

We would respectfully give notice to those reverend gentlemen, that while we are looking out for black ducks, they had better look out for the Yankee girls, for they might find their match. Wounded virtue has not been healed, and might require a balm. We would say there are letters and documents in the hands of elders in the East, of Wm. Smith's writing, that should cause a reign of silence, at least for the space of half an hour.

Pacific Ocean.

Instruction to those wishing to Emigrate by Water.

We would inform the Brethren and Saints throughout the Eastern country, that the company going by water will sail from this city on the 26th of January next. Those wishing to go, are so scattered, that we cannot visit them, will send in their names in full of every member of their family going, with their ages, and the amount of money they will be able to raise up to fourteen days to the day of sailing. If they are mechanics, let them take all the tools they have, and let the farmers do the same; take all your household furniture, with the exception of tables, chairs, bedsteads, and such bulky articles. Blacksmiths will take all their tools, even to anvils and bellows; all who have saddles and bridles will do well to bring them along. They will supply themselves with plenty of thin summer clothing, for the climate will be warm and sultry the year round. When they send in their names, they will report the amount of fire arms; but will purchase none till they come to the city. In fact, nothing in the shape of tools that you have on hand should be left behind, but bring them with you; but be sure not to purchase any, for every mechanic will be furnished with tools in the city, where they can be obtained much cheaper, and men will attend to securing good bargains. We shall take the iron works of a saw-mill, and two patent wheat mills, that two men can grind sixty-five bushels of wheat per day by hand. All such things as iron ploughs, nails, axes, and hammers are wanted in any quantity, if they have them on hand, but not to purchase. Any instrument that will help to build ships, houses, or anything else, or to till the earth, is wanted; such as hoes, spades, shovels, pick-axes, etc.

Take all the different kind of seeds that you can procure, and put them up in a manner that they will not be destroyed by the worms.

If we obtain more than can go in one ship, and not sufficient to charter a second, we will give those timely notice that cannot go. All the necessary information with regard to our assembling for departure, will be published in the next "Messenger."

New York Conference.

The Church of Jesus Christ of Latter Day Saints met pursuant to appointment on the evening of the 12th of November, at the American Hall. Many of the brethren were present from Long Island, Connecticut and New Jersey.

On motion, Elder O. Pratt was called to the chair, and G. T. Newell, Secretary.

After prayer and a dedication of the assembly to God by the President, and a song of Zion by the whole assembly, the president arose and laid before the conference the present condition of the saints, and the necessity of all removing to the West. He exhorted them to a union of action for the benefit of the poor, that they might not be left behind. That as long as the church remained among the Gentiles, the fulness of the Gospel could not be taken from them, and the Book of Mormon be fulfilled.

Elder Brannan then arose and presented the following preamble and resolutions, which were unanimously adopted by the whole assembly not a dissenting voice.

WHEREAS, we as a people have sought to obey the great commandment of the dispensation of the fulness of times, by gathering ourselves together; and as often as we have done so; we have been sorely persecuted by the Protestant Christian churches, our houses burned, and we disinherited of our possessions, and driven forth upon the charity of a cold hearted world, to seek protection and sustenance for ourselves and families. **AND WHEREAS**—Inasmuch as the people and authorities of the United States have sanctioned such proceedings, without manifesting any disposition to sustain us in our constitutional rights, but have rejected our many petitions to judges, governors, and presidents for the last twelve years, having hardened their hearts, like Pharaoh of old, against the cries of the fatherless and the widow. That we now cease our cries—wipe away our tears, and prepare ourselves to "enter into our chambers; and shut our doors about us for a little season until the indignation be overpast." Therefore,

RESOLVED, That we hail with joy the proclamation of our brethren from the City of Joseph, to make preparations for our immediate departure, and give thanks and praise to our Heavenly Father that the day of our deliverance is so near at hand.

RESOLVED, That we look upon the proclamation sent forth and published in the Warsaw Signal by our former brother, William Smith, as being actuated by purely selfish motives alone, for his own personal emolument and aggrandizement, at the sacrifice of the life of his best friends, and

the defamation of the character of the whole church; unchristianlike, even if true, because it brings persecution and affliction upon the innocent.

RESOLVED, That we most heartily sanction the proceedings of the council and Church at Nauvoo, in his excommunication; and that suffering innocence in this city by his hands, has demanded it long since. And in it we believe the prayers of the fatherless and widow have been answered. And further

RESOLVED, That we caution all the honest in heart among the Saints, where he has not visited in the East and elsewhere, that have not had an opportunity of proving his apostleship as we have, to beware how they receive him into their houses, or bid him God speed, lest they bring condemnation upon themselves ignorantly.

RESOLVED, That during the mission and ministry of our brethren, the Twelve, among us, since the absence of William Smith, their conduct has been of the most exemplary character, both in practice and precept; which we are sorry we are not able to say of our former brother William Smith. And

RESOLVED, That we advise him if he wishes to keep himself from trouble, shame, and disgrace,—that if he has any feeling for the character of his family, and his martyred brethren, that he stay where he is, or go where he is not known. For we, the Church in New York, have no desire to see him, unless he repent speedily, and go about making restitution for lifting his hand against the church and kingdom of God to destroy it.

RESOLVED, That the Church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all of our brethren in the eastern country to join with us in this determination, and carry it out effectually to the delivery of the people of God from the daughters of Babylon, and not one left behind.

RESOLVED, That there are no apologies required of those who do not go, but old age, sickness, infirmities, and poverty; "For he that will not forsake father and mother, houses and lands, wives and children for me and my name's sake, is not worthy of me."

Elder Brauns laid before the congregation his instructions from the authorities of the church directing him to go by water, and called upon all who wanted to accompany him, to come forward at the close of the meeting and put down their names. The conference was then dismissed by a benediction from the president.

ORSON PRATT Pres't.

G. T. NEWELL Sec.

Doing Wickedly.

There are many rumors afloat in the public prints, with regard to the condition of things in the West. One is, that the United States Court went en masse to the city of Nauvoo to arrest the Twelve, aided by the Governor's posse stationed at Carthage; but they came to the conclusion on their arrival, that it would have been the signal of death to the whole body, if they made the

attempt, consequently they abandoned the project. How true this may be we are not able to say, we hope it may be otherwise. It is evident that the wicked are sparing no pains to harass us all they can, and determined to give us no peace while we tarry among them, and would if a plausible excuse could be obtained, rob us of every earthly possession before we leave.

We would say to our brethren, forget not the affliction of Zion in your supplications to the throne of heaven; for it is a day of tribulation in her great struggle for liberty, And unless the hand of the Almighty is made manifest in her behalf, many of the noble sons may again be called to martyrdom. May the God of Abraham, Isaac and Jacob, move upon the rulers of this nation to interfere in her behalf, that her sons and daughters may not be given to the slaughter, but have time to prepare herself to take a peaceable leave of the nation.

From the New York Sun

From the Mormons.

Nauvoo Oct 23, 1845,

I arrived in this Holy place on the 21st inst. at noon, and I instantly sent my respects to Emma, or rather to Mrs. Emma Smith, the widow of the Mormon prophet, Joseph the Martyr, who resides just opposite the Mansion house where I put up. From having met with some of the head men of the place, I was prevented paying my respects to the lady until evening, when I had rather a cold conversation with her about fifteen minutes, but promised to call on her next day which I did. The substance of my conversation with the widow of the Prophet, and the sentiments she expressed, cannot be given here. I must, however say, that she appears to be an extremely sensible lady, well informed on the subjects of our conversation, and possessing no ordinary degree of dignity and self command. She appears to be "Mistress of herself, though Rome should fall." She very politely offered to take me in her coach to Carthage should I not leave town until to-morrow, but for certain reasons, I declined the honor.

The Court is now sitting at Carthage, where Joseph and Hyrum Smith were murdered. Judge Rolston, of Quincy, is the legal adviser of Emma, and a first rate counsel he is, I have had a long and interesting conversation with him.

Emma has a large estate in and about Nauvoo and is determined to stay and take care of it for herself and children. Some say that she claims the Temple, but of this I know nothing.

Last evening I met by invitation, and was introduced to all the Apostles by their President Mr. Young. The subject of discussion was their exodus to CALIFORNIA. The place of destination fixed upon at present is the Bay of St Francisco, on the Pacific Ocean. Every thing is settled, and the whole Mormon people, or the great majority of them, will take their departure from Nauvoo about the 10th of May next, leaving all their property sold or unsold, behind them. Here is a people cruelly driven from their homes and firesides by the mob spirit that governs this land.

With regard to the morality and peaceful character of the people of Nauvoo I have never seen any place to equal it in my life. Not a grogshop—not a profane word—not a disrespectful remark in the city offends the eye or ear. If there is any thing wrong in Nauvoo it certainly does not float on the surface, as it does in New

York and other places. Nauvoo has been charged with secreting thieves. New York may be charged on like grounds with secreting thieves from other cities; but the officers are never obstructed in serving process on them, nor in carrying them off when caught. Neither is there any obstruction in catching those that run into Nauvoo, nor in taking them off when caught. You have only to cry "mad dog, and every one pounces upon the poor animal, which, perhaps, has no other ailment but hunger.

The fanatic priests cry mad dog—the bigots cry mad dog—and then the Editors (who ought to have more humanity and good sense than both) chime in and cry mad dog! Now what chance is there for the poor animal if he is ever so sane—ever so peaceful—ever so humble?

But it is said that the Mormons claim to be the Saints of the Most High, and that the world belongs to them. Well, suppose they have got these ideas into their heads. They are not the first people who have got such into their heads. The Jews claimed and still claim to be the people of God. They thought it no crime to rob the Egyptians, nor to murder them; nor did they deem it any crime to murder the Amalekites or other neighbors. The Inquisition was established on the same principle. The Presbyterians whipped the Quakers on the same principle, and on the same principle of one man or set of men, setting themselves up as being more holy than their neighbors, has persecution let loose the dogs of war in all ages of the world.

Last examining the heads of President Young and his eleven brethren for the space of two hours, and must in candor say that twelve more benevolent heads could not be picked out of ten thousand men. They are truly superior men, Nature's true nobility—but they are not the men that exactly suit my notion, because they have more discretion than fight in them—more submission than justice demands. Had Napoleon been near the mobbers he would have shot them all. I might have done the same. These twelve Apostles are not, therefore, suited to my temper, nor are their ideas of discretion in accordance with mine. I will never submit to be trampled upon while I have the means of self defence in my power. Their people will fight, but their rulers will not suffer it.

The Mormons are armed to the teeth—every man has a musket or rifle, and many of them a revolving pistol in addition. They have ten pieces of brass cannon handsomely equipped, and abundance of ammunition.

They calculate on eight thousand fighting men in the line of march next Spring; but I presume their humane leaders will not permit them to defend themselves if attacked. They will therefore be disarmed—as heretofore, and shot down like dogs. If they will not defend themselves, I say AMEN.

I have matter for another letter a curious one. I would just add that Sharp, of the Warsaw Signal, who has been employed in burning the log cabins of the poor Mormon women, is known here, and throughout the West as a common blackguard, worthy only of such base and inhuman employment.

JAS. ARLINGTON BENNET.

Western California.

Both the climate and the soil of California are eminently adapted to the growing of wheat, rye, oats, barley, beans and peas, hemp, flax, tobacco, cotton, rice, coffee, corn and cane, as well as all kinds of vegetables, and especially such as potatoes, turnips, beets, carrots, onions and the like. And both the soil and climate are no less adapted to the growing of the greatest varieties of

fruits; among which are apples, pears, peaches, plums, cherries and grapes, as well as most of the tropical and northern grains and fruits, particularly such as oranges, lemons, citrons, dates, figs and pomegranates. It is rather surprising that almost all of the tropical and northern grains and fruits should be produced here, in conjunction, in the same latitude; but it is no more surprising, than it is to find a southern climate in a northern latitude, as is the case everywhere upon the Pacific coast, and which is clearly attributable to the causes stated on a previous page. There are other mediate causes which might be assigned, but the above is, manifestly, the proximate cause—yet accounting for a northern latitude's possessing a southern climate, is after all, much like accounting for a northern man's possessing southern principles; many circumstances, in either case must be taken into the account. Without attempting to assign any further reasons, however, I will proceed, for perhaps it is sufficient for the present purpose, to show that such is the fact, for which each can account at his leisure, and in his own way. Many kinds of the grains and fruit above enumerated, are indigenous; for instance, the oats, wheat, rye; many of the tropical fruits, and a great variety of grapes: flax, a kind of hemp, red and white clover are also indigenous productions. The oats here alluded to, have precisely the external appearance of our common oats, but upon examination it will be seen that the grain differs slightly from that of ours. It is rather smaller, and is covered with a kind of fuzzy integument; or otherwise it is precisely similar to that of our common oats. They generally grow much higher than ours, and the stalk is much larger, but this is attributable to the superior fertility of the soil, and the greater generative influence of the climate, and not to the difference of the species. Their usual height is about two or three feet, and the stalk is commonly about the size of our ordinary oats; but they are frequently found even eight feet high, having a stalk half an inch in diameter. Several of the farmers here informed me that they had often seen many thousands of acres in a body, which were higher than they could reach when on horseback. They only grow to this enormous height during those seasons which have been preceded by the falling of an abundance of rain during the rainy season. The season which I spent in this region was a dry season, that comparatively little rain fell during the previous rainy season; but on several occasions I measured the stalks of oats which were six feet long, and nearly half an inch in diameter. In travelling through the various sections of the country, I have passed thousands of acres which were from two to five feet in height, and as dense as they could possibly stand; when at the same time I almost hourly saw the old stalks of years previous, which were seven or eight feet in length, and sufficiently large and strong for walking sticks. It is not uncommon, either in a dry or wet season, to see continuous plains and valleys, of thousands of acres in extent, which are thickly and almost entirely clad with oats of two or three feet in height, which would produce much more abundant crops than our cultivated oats.

In many portions if a farmer wishes to grow a crop of oats, he has nothing to do but designate a certain tract as his oat field, and either fence it or employ a few Indians to prevent the herds from grazing upon it, which being done in May or June he reaps a much larger crop than we are able to do in any of the States, with all the labor and expense of cultivation.

The clover of which I speak, is in all respects like our ordinary red and white clover grown in the different states with the exception of its growing much larger. Its usual height is about

two or three feet, but vast bodies of it are found four or five feet in height, and as dense as it can possibly grow. It is chiefly confined to the valleys contiguous to the river, but it is also sometimes found in large bodies, in many of the plains and on the hills. All of the bottoms and valleys as well as many of the plains and hills abound with this clover, which, when matured, affords a most excellent natural hay of which all kinds of stock are extremely fond. The flax found among the spontaneous productions, in all respects like that grown in the states. Its general height is two or three feet, though it is frequently found much larger. Unlike the oats and clover, it is chiefly confined to the northern portion of the country, and is seldom found in larger tracts than five or six hundred acres in a body, but wherever it is found it grows very densely and luxuriously, even more so than that grown in the East. The fibres appear to be equally as strong as those of the ordinary flax, and as it is in truth, the same species. It is used by the Indians to a very large extent, for the purpose of making seines and ropes, to which purposes it is found to be admirably suited. The hemp here found does not resemble ours, nor is it properly hemp, although so called; it is properly a species of the spurge, commonly called milk weed, but there called hemp. Like the spurge, it emits a milky juice when wounded; grows about three feet high, and has a tough fibrous bark which is used by the Mexicans and Indians in large quantities, for making ropes, seines, and for various other purposes. Comparatively it grows in very small quantities, for you seldom see more than fifty or a hundred acres of it together. Wheat and rye are also said to be of indigenous growth, but I am not of that opinion, although I have seen wheat, rye, oats, clover and flax, all growing together, more than three hundred miles from any settlement. But upon a close observance, I perceived that the wheat and rye were found only in the immediate vicinity of the encampments of the traders and trappers who have for years traversed that country.

There are many vineyards here, of ten or fifteen acres in extent, where the grape is grown in large quantities; and prepared and preserved in all the various manners known elsewhere. At these vineyards raisins are made in sufficient quantities for home consumption, and may undoubtedly be made in large quantities for exportation. They are usually prepared either by partially cutting the stalks of the branches, before the grapes are entirely ripe, and allowing them to remain upon the vine until they are perfectly dried; or by gathering them in their matured state, and steeping them for a short time in an alkaline lye, previous to their being dried. Those which are cured by the first method are the most delicious, and are much preferred; and they are perhaps, not inferior to the Malaga raisins which are imported from Spain. Besides the delicious fruits which they afford for the table, they also afford a most generous wine, which always constitutes one of the grand essentials of a California dinner. Here I must confess that my temperance pledge, although formerly including all alcoholic, intoxicating and vinous liquors, did not extend to the latter in California; and I am inclined to believe that old father Matthew himself, however far he might be from doing so in the north, would drink wine in California. I know old Bacchus would.

A great variety of wild fruits also abound in all the different portions of this section, among which are crab apples, thorn apples, plums, grapes, strawberries, cranberries, whortleberries, and a variety of cherries. The strawberries are extremely abundant and they are the largest and most delicious that I have ever seen; much larger

or than the largest which we see in the various States. They bloom in January and ripen in March, when they are gathered in large quantities by the settlers and the Indians. The grapes are unusually plentiful, especially in the vicinity of the rivers, creeks, and lakes, where the greatest variety is found. They are gathered in great quantities by the various tribes of Indians, not only for their own consumption, but for that of the white settlers.

The white free Slaves.

Toil by day and toil by night,
Losing flesh and losing sight;
Scarcely time to think or weep,
Tolling hours God meant for sleep—
All to gain a crust of bread,
And a shelter for my head.

Brothers! for the wealthy man,
Work and drudge do all we can;
Slaves we are by blood and birth,
Born to till, not own the earth—
Money is the cunning witch,
We are poor and unrich.

Wheel the barrow, push the spade,
Let the rich man's house be made;
Pile the bricks and raise the stone,
Still grief and every groan:
Though his roof should touch the sky
Every crack shall hold a sigh!

And their Factories we will run
For their cotton must be spun;
Board we must though at half price,—
No matter how their money's made—
Though tears and sighs, like ocean's flood
Stains all their goods with slavish blood

Dare not whisper discontent,
Lest that whisper ye repent;
For the rich man cannot feel
Poor man's wants—his heart is steel!
Always dwelling on his gold!
Other thoughts he cannot hold!

Where's the hope of better days?
Would that we the veil could raise,
Look beyond this misty gloom,
View our travel to the tomb,
When our fortune's all in store,
We shall toil and weep no more.

Q. S. SPARKS,

Elders Pratt and Snow start for the West to-day; they bid the East a final farewell. May peace and safety attend them to their homes and friends; the spirit of their mission must leave a lasting impression.

Our agent in St. Louis will please forward to us the Post master's receipt, and then we can draw on the Post office here.

It is rumored, as our paper goes to press, that the Mexican Government is willing to cede to the United States the California country, and Gov. Van Ness is the choice of the Democracy to negotiate for the same.

We find two more letters in the "Sun" from General Bennett, but have not room to copy this week.

MARRIED in Greenwood, N. Y., by Elder G. H. Japping, Brigham Updick to Miss Lucinda Deneher, both of Greenwood.

MARTYRS OF THE Latter Day Saints.

The following are the names of a few of the MARTYRS, who, for the testimony of Jesus, have been inhumanly murdered in the states of Missouri and Illinois.
Mr. Barber, Martyred, Nov. 4th, 1833, in Jackson Co. Missouri.

The following Saints were MARTYRED in Caldwell County, Missouri, October, 30th, 1838.

Thomas McBride;	Warren Smith,
Levi Merrick	Sardius Smith,
William Merrick,	George Richards
Elias Benner,	Mr. Napier,
Josiah Fuller,	Mr. Harnmar,
Benj. Lewis,	Mr. Cox,
Alex. Campbell,	Mr. Abbot,

Mr. York.

About the same time and in the same county the following persons were MARTYRED, namely:

David W. Patten,	
One of the Twelve Apostles.	
Cideon Carter,	Mr. Obanion,
Mr. Carey,	

Martyred in Carthage JAIL, in the County of Hancock, and State of Illinois on the 27th day of June, 1844.

Joseph Smith, the Seer,
Hyrum Smith, the Patriarch.

Two of the noblest martyrs whose blood has stained the earth for ages.

The murderings of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their horrid deeds.

AGENTS FOR THE MESSENGER.

JACOB GIBSON of Philadelphia at the Literary Depo, Corner of Third and Dock streets, is our authorised Agent.

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorised Agent,

JOSHUA C. SMITH of St. Louis, Mo. is our authorised Agent.

L. O. LITTLEFIELD, of the City of Joseph, is our general Agent for the West.

RELIGIOUS NOTICES.

☞ The Church of Jesus Christ of Latter-day Saints, hold their meetings every Sabbath, at the usual hours—morning, afternoon, and evening, at the American Hall, corner of Broadway and Grand street, (entrance in Broadway).

☞ The Church of Jesus Christ of Latter-day Saints of Boston, hold their meetings every Sabbath, at Suffolk Hall, opposite Boylston Market.

☞ The Church of Jesus Christ of Latter-day Saints at Philadelphia, hold their meetings every Sunday at usual hours in Third st. above Willow, in the Marshall Institute.

☞ The Church of Jesus Christ of Latter-day Saints in New Bedford, hold their meetings in Mormon Hall.

Tithing.

Those who wish to pay their tithing, and have not the opportunity of sending it to me by some faithful person whom they can trust, are hereby authorized to enclose it in a letter plainly directed to me, No. 7, Spruce st. New York, and forward the same by mail, (postage paid), and it shall be duly recorded on the tithing book. Our friends in Canada can pay the postage to the line, and their letters will come safely to hand.

ORSON PRATT.

NOTICE.

Whereas, my wife Rebecca has without any just cause or provocation left my bed and board, and broken all marriage contracts; this is to forbid all persons harboring or trusting her on my account, as I am determined not to pay any debts of her contracting after this date.

JAMES MILLER.

Brooklyn, Nov. 4th, 1845.

Illinois papers please copy.

PROPHETIC ALMANAC for 1846, by Orson Pratt, A. M., is now published and for sale at this office, at \$4 per hundred, or 50 cts. per dozen. Calculated for the Eastern, Western, and Middle States.

THE FOLLOWING IS A LIST OF BOOKS FOR SALE AT THIS OFFICE.

An elegant picture of Carthage Jail, and the assassination of the Prophet Joseph; painted by an artist in this city.—Price \$5.00. Also, Books of Mormon, \$1.00 per copy. Book of Covenants, \$1.25. Millennial Star, 50 cts. Grant's Rigdon, 12 cts. Missouri Persecution, 12 cts. Nebuchadnezzar's Dream, 10 cts. Prophetic Almanac for 1846, 6 cts. Remarkable Visions, 10 cts. Joseph Smith's Views on the Policy of Government, 12 cts. The Death of Joseph and Hyrum Smith, by an eyewitness, 12 cts. Millennial poems, 12 cts. Fountain of Knowledge, 12 cts.—Back numbers of the New York Messenger to be had from number one. Subscribers who have lost any of their numbers, can be supplied gratis.

THE subscriber has opened a provision store at 76 Essex Street, Boston, where he solicits the patronage of his old customers and his friends.

FNOS TURNER

FOR SALE By the subscriber, three hundred (and twenty acres of Land, situated one mile and a half from the town of Montrose opposite of Nauvoo, Ill. Also, eighty acres the same distance, prairie and timber and, with a house on it, and One Hundred and Sixty acres not located.

Also, Eleven acres of Prairie land situated about three miles from Nauvoo in the county of Hancock near the Carthage road. All of which the subscriber will dispose of at a very low price, or exchange for goods or eastern property. For information apply to

SAMUEL PARKER

No. 34, Thirteenth st. New York.
Or at this office.

HARDEN & CO.

The subscribers continue their passenger arrangements with much increased facilities for bringing out passengers from Europe every week. Those wishing to send for their friends, can procure passage tickets upon the most favorable terms.

Persons wishing to go to the western states or Canada, viz., Philadelphia and Pittsburg, and intermediate places, can obtain tickets and correct information,

Bills on England, Scotland or Ireland, from £1 upwards, at sight,

EXPRESS.

Their express continues as usual to leave their office for Boston and Philadelphia, and places intermediate and beyond every day,

HARDEN & Co.
No. 6 Wall st, New-York.
No. 8 State st. Boston.

New-York July 15, 1845.

FOR SALE OR EXCHANGE.—LANDS in Knox, Brown and Warren Counties, Illinois, will be sold low for cash, or exchanged for improved farms near this city. The lands were selected with great care, and are believed to be of first rate quality. Taxes are all paid.

N. E. quarter sec. 2, T. 10, N. R. 1 E. Knox Co. 161 88-100 acres.

W. half of N. E. quarter sec. 5, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of S. E. quarter sec. 17, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. W. quarter sec. 19, T. 2, S. R. 2 W. Brown Co. 80 acres.

E. half of N. E. quarter sec. 23, T. 2, S. R. 3 W. Brown Co. 80 acres.

W. half of N. E. quarter sec. 7, T. 11, N. R. 2 E. Warren Co. 299 acres.

W. half of N. E. quarter sec. 6, T. 10, N. R. 1 W., and N. W. quarter of N. E. sec. 30, 10, N. R. 1 W. Warren Co. 434 1/2-100 acres.

W. half of N. W. quarter sec. 5, T. 10, N. R. W. Warren Co. 73 40-100 acres.

N. E. quarter of N. W. quarter sec. 6, T. 10, N. R. 1 W. Warren Co. 151 12-100 acres.

Apply to EDWARD WILLIS,
75 Cedar street, New York

To Emigrants.

We have now on our books the names of about three hundred saints who wish to go by water, and it grieves us to say that only about sixty out of that number will have means sufficient to carry them through. If some of our wealthy brethren who are now dwelling at ease in the world, would but step forward, and plant this company of poor saints, (that have not the means, nor likely to have) upon the western soil, how soon would it be before they would have in their power to return four fold? And how sweet would be the reflections of that mind capable of performing such a noble act. Where is the magnanimity of God's people? Alas, it is in the poor and meek of the earth.

The passage for each person will be fifty dollars, children over five and under fourteen, half price. Each one will need from twenty to twenty-five dollars worth of provisions; the whole amount, a twenty-five dollars. If we obtain a few hundred passengers, in all probability there will be a deficit.

We have been looking for some assistance from another source. A merchant of the city who is now engaged in the Pacific trade, has made us the following proposition: that if he can obtain the government freight concession of naval stores, to be carried into the Pacific, he will take two hundred of us at sixteen dollars per ton for the room we occupy at fifty more for nothing. As yet this arrangement has not been made, and it remains uncertain whether it will be.

We do not feel to place much dependence on it, lest we are unhappily disappointed. If the arrangement is effected the saints will receive timely notice.

We do not wish any person to give us their names to go by water, and when the time comes for departure to be found missing; by doing so they will bring us into difficulty, and we shall have to be responsible and pay their passage, as much as though they went. We have selected out all the names of those who have subscribed sufficient (at the rate of seventy five dollars) to take them through, and we shall depend on their going. And all who wish to join the company will send in their names as soon as possible, so that we may know the exact number going and provide them with births two or three weeks previous to the day of sailing, we wish all to hold themselves in readiness to send in a part of their means to furnish all the outlays necessary to be made before sailing.

We have placed the names of some who fell short in subscription on the list of those going. And the amount short will be made up by others who have more than they have to go. The following are their names, Wm. Stout, J. Joyce, J. Hubbard, Wm. Mack, Wm. Atterton.

To Excellency,

The President of the United States,
James K. Polk,

Sir—Mr. Samuel Brannan, the agent of our company, consisting of between two and three hundred farmers and mechanics, had made a conditional arrangement with the Messrs. Beeson of New York to take fifty of our number to Oregon for nothing, and the balance at very low rates; but we are informed by him that they have been disappointed in obtaining the freight from the government on which their offer was based. And the object of this is to make this matter known to you, and request that this or some other facility may be afforded, for it is evident that if that country is to be settled by Americans, there must be a regular and cheap communication for the conveyance of emigrants, their furniture, implements of husbandry, goods &c.

Respectfully yours,

We wish, that in every place where there are two or three saints together east of the Alleghany, whether they wish to go or not, two write a letter similar to the above to the President, and as many sign it as can write their names. Brethren take our counsel and act on this matter as soon as it comes to hand. We shall visit Washington again before long, and your letters should reach there before us. Do not be slack for one moment.

Pacific.

Our brethren on the Island of Toobool, in the Pacific Ocean are constructing a vessel of one hundred tons. On the 20th of February last she was ready for planking. The following is an extract from a letter from Elder Pratt of Feb. 20 1845.

"The Lord has greatly blessed my feeble efforts to spread the gospel. I have baptized fifty-seven persons on this island, and they are all here now but one; he went to Tahiti. Among them are the queen herself, the crown, a deputy king and his wife and daughter, a girl about fifteen, the head chief and his wife, these are adopted parents to the queen, and several of the subordinate chiefs; so you see the reigns of government are within the church, and it has blundered me in a very awkward position, for if you will allow me to speak justly, I am prime minister of the island. My council is sought for in most law cases, thought it is my endeavor, to keep clear of them as much as possible. But there is a pack of devils of both sexes that make much disturbance, and when I am on an opposite side of the island, they will come there sometimes at midnight and wake me to know what to do. But as the Mormon influence on this island is already exciting the jealousy of some Mormon eating ship masters from the United States, I think it wisdom to keep clear of their laws as much as possible; at any rate I think I will avoid doing so with them, and I will tell them I did not come here to make laws, or to see them executed, but to preach the gospel of our Lord and Savior Jesus Christ—and when I had done that I had discharged my duty."

Has the Lord ever said that this man or that man or the other man, should set up His kingdom in the last days that should stand forever? No! But said he should do it himself, therefore it is for us to be as clay in the hands of the Potter, and God's will will be done on earth as it is done in heaven.

Mother Smith, the aged and honored parent of Joseph and Hyrum, at the last conference requested if she went with the Saints, that her bones should be brought back when they returned and deposited with her husbands, and the whole conference covenanted that it should be done.

There is a great demand for our books treating upon the doctrine of Christ, on the Islands of the Pacific. The Saints that go by sea should gather all they can get hold of and take them along.

We would advise all who go by water, to be well supplied with bags, that in case we should wish to move any distance from the sea shore when we arrive there, all baggage can be packed on horses.

Bill of Particulars

FOR THE EMIGRANTS LEAVING THIS GOVERNMENT NEXT SPRING.

Each family consisting of five persons, to be provided with—
1 good strong wagon, well 5 lbs of dried Peaches, covered with a high box. 25 do do Pumpkin,
2 or 3 good yoke in oxen be 25 do Seed grain,
between the age of 4 and 19 gal. Alcohol.
20 lbs of Soap each family
2 or 3 more milch cows 1 or 5 Fish hooks and lines
1 or more good beaver for do.
3 sheep if they can be obtained 15 lbs. Iron and Steel.
A few lbs of wrought nails,
1000 lbs. of flour or other One or more set of saw or broad or bread stuffs in good good mill run to a company
sacks. of 100 families,
1 good market or rifle to each 2 sets of Pully Blocks and ropes to each co' for crossing
rivers.
1 lb. Powder, 1 good Seine and hook for
4 do Lead, each company.
1 do Tea, From 25 to 100 lbs of Farm-
5 do Coffee, ing & Mechanical tools,
100 do Sugar, Cooking utensils to consist
1-2 Cayenne Pepper, of Bake kettle, frying pan,
2 do Black do, Coffee pot, & Tea kettle;
1-2 do Mustard, Tin spoons, plates, knives,
10 do Rice for each family, forks, cups, & pans as few
1 do Cinnamon, as will do.
1-2 do Cloves, A good tent and furniture to
1 doz. Nutmegs, each 2 families.
25 lbs Salt, Clothing & bedding to each
5 do Saleratus, family not to exceed 500
10 do Dried Apples, pounds.
1-2 bundles of Beans, Ten extra teams for each
A few lbs of dried Beef o company of 100 families.
Bacon.

N. B. In addition to the above list, horse and mule teams, can be used as well as oxen. Many items of comfort and convenience will suggest themselves to a wise and provident people, and can be laid in in season; but none should start without filling the original bill.

Emma Smith, the widow of our late martyred prophet has addressed a letter to the New York Sun, announcing her disbelief in the religion and doctrine of her husband,—says there are no schools in Nauvoo for the education of children—pronouncing the Twelve as having unlawfully seized the reins of the government of the church—and that she has no objections of their removing to California or out of the world if they choose. Her apology for writing such a letter, was the appearance of Arlington Bennett's letters, lately published in this city.

It breaths the spirit of a last struggle in despair for power. The Lord is evidently giving the sive a mighty shaking.

We shall continue to publish a small extra every week, until the last of January or the time of our departure.

The Globe of this city, a democratic paper, on Tuesday last, announced that there were from two to three hundred hardy and industrious men in this city, consisting of mechanics principally, who wish to emigrate to Oregon or the western coast of America, and that the government should take some prompt and efficient steps for their immediate removal. That means us, we like the idea very much. Brethren don't neglect your letter to the President, and that two in haste; strike while the iron is hot.

Elder W. W. Phelps of Nauvoo, was appointed by the last conference, in confirmation of a resolution given to the same effect some years ago, to write and print some school books for the education of children, when they arrived at their new homes. This certainly is a very improper step for them to take, if it is their design to keep the rising generation in ignorance, as madam Smith would have the world believe, in her statement, that there are no schools in Nauvoo, neither was there to be any in the church hereafter—Such statements she knows to be false, and that she is actuated by a lying spirit.

During our travels in the east, we found the saints united and animated with the idea and prospects of emigrating in the spring. In Winsor and Hartford we were not able to find any of the saints, and falling short of traveling expenses as well as our anxiety to reach home in order to get our paper to press, we passed through New Haven without stopping.

Elder West's letter from Ossian came safe to hand. We have placed the names on our book, and shall make all arrangement for them to go with us. If other branches would unite together as the Ossian branch has done their would be but little difficulty in their getting off.

G. J. Adams is lecturing in St. Louis and preparing a plan for the honorable overthrow of Nauvoo, admittance 25 cents, ladies not admitted. What will not men do for a few paltry shillings.

Elder O. Hyde has addressed a kind and feeling letter to Wm. Smith for him to return to the bosom of the church and his friends—It has been replied to with a spirit characteristic of the man.

The saints in Nauvoo are all busily engaged in building wagons, and making preparations for moving in the spring; while apostates and the heathen are growing on the borders, and gnashing their teeth in despair, to terrify the flock; but as George Adams would say 'the kingdom will move forward crushing to earth every opposing obstacle that presents itself, and so say we, and he had better be moving out of the way. The Warsaw Signal says that if Adams was not such a scamp himself he might give the saints some trouble.

Those going by land, who wish to send freight by water must report the quantity immediately on the reception of this. Price from 16 to 20 dollars per ton.

The President in his message has claimed the whole of Oregon territory. If John Bell is stubborn, we may look for fire and sword.

The cause of truth is still onward, elder Lutze of Philadelphia, last week baptized twelve candidates in one day.

Names are coming in briskly from every quarter, and the prospect bids fair of having a strong and able company. We shall report progress every week through the Messenger.

The greatest Liberty.

The freedom of man can never be perfectly established without the freedom of the elements from which he obtains a natural subsistence. Earth, Air, Fire, and Water, without their freedom, and laws to protect them; man is a slave to the fear of coming to want, by being deprived of the facilities of a livelihood. "It is a yoke to grievous to be borne," and must some day be broken.

Monopoly.

Is the great oppression of mankind, God when he formed the elements together he gave them to our father Adam or the Ancient of Days to be equally enjoyed by him and his children to the latest generation. His fall brought sin and oppression (monopoly) into the world, and when he appears he will remove it by the establishment of God's laws, that will recognize every man in possession of the elements sufficient to produce a vine and fig tree, with no other molest or make afraid. No use for Lawyers to settle land claims.

Regulation of trade in the products of the Earth.

A Bankrupt law or Jubilee to come in force every seven years, when all debts, dues and demands shall be cancelled, doing away all vexatious law suits, and making reconciliation between man and man. Then can we say "the year of Jubilee has come." No use for Lawyers.

Stealing.

To prevent mankind from stealing, and prevent the honest and virtuous from being led into temptation, destroy the necessity, by providing him with the means of subsistence that God gave him in the beginning of the Creation, which was the free and equal use of the four elements, "without money or price." No use for Lawyers.

Seduction.

Provide every man with the means of supporting a family (the freedom of the elements) and punish the adulterer or seducer with death, and virtue will cease to be a matter of trade and traffic. Men will marry and choose to obey the first law of God, (multiply and replenish the earth) rather than be put to death. No use for Lawyers on the case of seduction, divorce, etc.

Support of Government.

No Government should be supported by the sale of public lands, but by a stipulated portion of the products. A Government should never be supported that does not provide its subjects, gratuitously with elements sufficient to do it with.

A Government giving birth to man, and does not provide him with the elements that God has given to sustain life; is guilty of murder. "And no murderer hath eternal life abiding in him," therefore it evidently cannot be Daniel's Kingdom and must perish. Oh Lord "thy Kingdom come and thy will be done" and "thy will is that all men should be saved" spiritually and temporally, which can be done by his placing himself under the laws and constitution of the Kingdom of God.

Millennium.

To bring in the Millennium every man must be provided with land sufficient to produce a vine and fig tree (without money or price) or he can never eat and drink under the same, "with none to molest nor make afraid."

Death to Misery.

Destroy the fear of want—and man will cease to bury his gold and cast it upon the waters that it may return four fold—it will give life and vigor to trade and commerce—beautify the face of the earth instead of being buried in its bowels. That fear is destroyed the moment the elements are made free, and society properly protected and regulated by the law of God. "The love of money is the root of all evil." When oppression ceases, the love of money will diminish. It is money that opens the prison doors

—it is money that commands every avenue to the human heart. Money is the God and ruler of this world instead of Jehovah and his laws. Money makes Lawyers "we unto ye Lawyers" Priests, thieves, murderers, adulterers and him that maketh a tale to deceive.

The Fatherless and Widow.

Throw down your prison walls and let the thief return to his broken hearted companion and suffering children, and labor until he earns sufficient to restore fear fold.

Arrival of the Steam Ship Acadia at Boston from Europe—Probable peace with England.

The intelligence received in England, relative to the discussion in this country of the Oregon question, and the statement put forth by the Washington Union, has excited quite a war panic there for a week. It had subsided at the last accounts—and there was a general expression in the press, that, if Mr. Polk had offered the forty-ninth parallel, it ought to have been accepted. It is also said that the refusal of such an offer must have been caused by the influence of the Hudson Bay Company, at the expense of the other and greater commercial interests of England with the United States. The English press is far more moderate on the question than was expected, and the French press still more so—any, or on favorable to the United States. Yet there is still a talk and a show in England of army and naval preparations. We have reason to believe, however, that when the President's late message, and the correspondence of Messrs. Buchanan and Packenham, shall have been well perused in England, the press generally will be astonished at the folly of Mr. Packenham in refusing the offer of the 49th parallel—and will attribute such refusal to the selfishness of the Hudson's Bay Company, who would sacrifice a whole people to their own little interests. This feeling will be increased by the liberal views of Mr. Polk on the tariff, which is caught at eagerly in England.

On the whole, the news is highly favorable for the continuance of peace, and the peaceable settlement of the Oregon difficulty, unless the views of our government on California may create a jealousy in the British government.

Nauvoo.

From a communication of Elder Young's, which came to hand on the 16th; we are informed of the continued prosperity of the city of Joseph, and of its daily increase in population—About three hundred waggons are now on the stocks—Horse mills are erected for the grinding of corn, and the turning of lathes—The whole city presents a busy scene of industry, that is truly gratifying to those who feel for the future welfare of humanity.

California.

Extract of a letter from an American citizen to the Editor of the Baltimore Patriot.

The territory of California is to be one of the greatest interest. It has a most delicious climate and fertile soil—You are aware that I passed some time among the Rancheros last year, and they are the most interesting of the Spanish American race, and would go far to show the decided influence of climate upon character. The Californians are handsome in figure and features, with sprightly, intelligent countenances, cheerful, happy and amiable dispositions, always ready for a frolic; their tempers are quick and energetic. They are, however, under the influence of double jealousy; the first and greater, that of the Mexicans, whom, as you have seen, they have, as Governors, expelled the country. Indeed, from the remote situation of the territory, in relation to the government of Mexico, it has but a nominal attachment. The next jealousy is of our settlers, and is chiefly based upon an idea of the great ferocity of this people, and is modified by an admiration for our country. They make a distinction between those settlers who come over the mountains and those who come round the Horn—dreading the former and liking the latter. In the meantime, our people, like a sure heavy and sudden tide, are overflowing the country. Among them, I can almost imagine myself in Indiana. Most of the people who first enter Oregon eventually fall down into California. As an evidence of the imperceptible manner in which they come in, an emigrant

grant couple were married a short time since at our Consul in Monterey, and the house was filled with tall, giant, oak-woodmen. The next day, the Governor sent to enquire where so many foreigners had come from; in the meantime they had all dispersed, and the Consul himself could not tell whence they had come, nor whether they had gone.

You must not suppose that I, more than you, advocate the principles of territorial aggression. Yet, believing, as I do, that the contest of the world are heretofore to be, not so much between individual interests, as between great principles influencing the well being of man at large; and that the great contest going on, between the democratic (not in a party sense) and imperial principles, the latter having nearly fulfilled their purpose, in the education of mankind, I think that I can foresee in the inevitable destiny of this territory, one of the most efficient fortresses from which new and liberal are to combat old and despotic institutions. Circumstances known to me here, assure me that Great Britain, as the watchdog of empire, sees the same things, and is ready to arouse its energy to impede such a result. If the view I present is correct, it would indicate our policy in case of delinquent relations.

Note of Preparation.

The following note of affairs in Nauvoo, we copy from the Times and Seasons, showing the mighty faith, works and strength of the children of Abraham.

A meeting held in the Music Hall it was stated, that "3280 families were making ready with 1500 waggons on hand, and 1822 building." These with foreign companies will make a great multitude by Spring.

England.

We have received a letter from Elder Woodruff in England, announcing the Union and strength of the House of Israel on the other side of the Atlantic, and their joy and gladness on the reception of the news of the anticipated removal of the Saints to the coast of the Pacific.

Washington.

During our last visit to Washington, we were informed by the President, that a law would be passed by this Congress, under some general head (The Navy Department) affording facilities for the poor in the eastern countries who wish to emigrate to Oregon or the North West Coast. From the interest manifested by the Western members in Congress in favor of such a law, we have not the least doubt but what it will be done, and a high-way cast up for the deliverance of God's people. But we have little hopes of its being soon enough to benefit our company.

We would advise the saints in the east after our departure to rally to the standard—raise another company, and stand ready to embrace the first facilities that may be afforded by Government. Let the elders in Israel not forsake the watch-tower—not ceasing to call on the name of the Lord day and night, and they will be delivered.

THE AFFAIRS OF THE MORMONS.—The Waraw (Ill.) Signal, of the 10th, inst., gives the following items relative to the Mormons.

Two Catholic priests passed through this place on Monday last on their way to Nauvoo. Their object was to ascertain the nature and amount of property which the Mormons wish to dispose of to their church, and on what terms it can be bought.

There have been a number of expeditions formed by emigrants for California in different parts of the country, each of which has had an organization peculiar to itself, but we query whether any have been so perfectly managed as those which are to start from Nauvoo in May. We learn that a great number of companies have been formed, after the following method. The Twelve first appoint a particular person as a captain. This man takes a subscription paper around among the brethren and obtains their signatures. This done, every one who has signed is directed of all his property, except such as his immediate wants require, which is placed in the hands of a committee and disposed of for the mutual benefit of the company. This committee superintends all the preparations and raises funds in the manner mentioned, to defray expenses.

We are informed from private correspondence that on the tenth of December there was an agent of some religious association in Nauvoo making arrangements to rent the Temple and all the public buildings. The arrangements commenced on the fourth of Dec. The Temple will all be completed before they leave. OH POOR SIDNEY!

Come on Oh Israel, It is time to go!

Beloved Brethren—We are fully aware of the anxiety, that must necessarily rest on your minds at this time, in relation to our success in making up a company to go by water. And we feel happy to say, that the faith and energy of the saints in this matter has surpassed our expectations. Our company now numbers over one hundred who have means sufficient to fit themselves out handsomely and comfortably for the voyage. We would say to all who have any quantity of provisions on hand, such as beef and pork, to fetch it with them. They will also remember that they require no thick clothing on their arrival at the place of destination. Every thing that is useful here is useful there, with the exceptions of thick clothing stores, &c. We want the company on the reception of this, to commence sending in their monies. Where there is a large amount, it had better be sent by some responsible person; small amounts, such as two or three hundred dollars can be sent by the mail—one letter with the money or check on some bank in this city, and another giving the particulars. Persons having large sums of money, had better come to the city and assist in their investment, and then there will be no cause for dissatisfaction hereafter.

We have chartered the ship Brooklyn, Capt. Richardson, of four hundred and fifty tons, at twelve hundred dollars per month, and we pay the port charges; the money to be paid before sailing. She is a first class ship in the best of order for sea, and with all the rest a very fast sailer, which will facilitate our passage greatly. The between decks will be very neatly fitted up into one large cabin, with a row of state rooms on each side, so that every family will be provided with a state room, affording them places of retirement at their pleasure. She will be well lighted with sky-lights in the deck, with every other convenience to make a family equally as comfortable as by their own fireside in Babylon. She will be ready to receive freight on to-morrow, and all had better commence sending their things that they have no immediate use for, (well packed in barrels, boxes, or bags—marked), and have them put on board the vessel, that when they come on they will have nothing to do but to "take up their bed and walk," and it will save much confusion prior to starting. This in particular should be observed by those at a great distance, and their things will be sure not to be left behind. Some of the females in delicate health had better come into the city as soon as they can; small rooms can be rented in the city very cheap, which would serve them until they get ready to go on board. Bring all your beds and bedding, all your farming and mechanical tools, all your poultry, beef, pork, potatoes, and anything else that will sustain life. You had better pack your things in boxes with hinges to the cover, instead of barrels; the boards will serve for some useful purpose at your journey's end. Don't forget your pots and kettles, with your necessary cooking utensils, have them, with your crockery, packed snug, for you will not need them on the passage; the ship will be furnished with tin ware that will not break.

We have now but little better than four weeks to purchase our provisions and stores, also coals to hold our water, and get everything on board to serve us on the passage; to do this, we want your money before you can all get here, that the ship may not have anything to prevent her from sailing the appointed time—time with us is money—also, to pay the charter money.

The ship will sail on the 24th of January, instead of the 26th; by so doing we shall gain two days, which would be otherwise lost by sailing on the latter, as all would have to lay in port over Sunday, when nothing could be done. All freight and letters to be addressed to S. Brannan, No. 7 Spruce St.

If any accident should happen to delay any one's arriving at the appointed time, we shall wait for them. It will be necessary for you to be in the city on the 20th or 21st.

All persons that can raise fifty dollars will be able to secure a passage on the ship. We believe we have said all that is necessary until you arrive here, which we hope you will not fail to do to a man. We have received our instructions from the Twelve at the West, which will be laid before the company on their arrival in the city.

The captain and crew of our vessel are all temperance men. Capt. Richardson bears the reputation of being one of the most reliable persons that have ever sailed from this port, and owns an excellent moral character.

N. B. Now brethren remember there must be no disappointment on the part of any individual that has joined

this company, by doing so, it might be the means of stopping the whole company, and that man will be morally responsible for the injury done, and God will require it at his hands. We do not say this because we have any fears on the subject, but that none should have an apology for slackness, for we will accept of none. You would not accept it of me as your agent, neither can I accept it of you. When you find me off of my duty, bring me to judgment and make me feel the rod. Every man must be on the ground at the appointed time.

A List of the Company going by water.

The following are the names of those we have selected, who have means sufficient to pay their expenses by water. We shall secure their passage on the ship and expect them to be in the city and all prepared to sail at the time appointed, without fail. On their failure, they will involve us in debt and difficulty.

Wm. C. Reamer and family, John Phillips, Wm. Stout, and family; Abraham Combs and family; Joseph Hicks and family; Stephen H. Pierce; John Joice and family; John Hairband and family; Mary Murry; Daniel P. Baldwin; Wm. Atherton and family; Susan A. Searle; Eliza Savage; Simon Stanley and family; Darwin Richardson and family; Moses Mead and family; J. M. Farnsworth, and the names he has signed; Jonas Cook; Isaac Leigh and family; Manens Cannon and family; Thomas Tompkins and family; Henry Rouham; Wm. Flatt and family; Joseph Nichols and family; Newell Bullen and family; Ambrose T. Moses and family; Silas Austin and family; Isaac Adson and family; Silas Eldridge and family; Barton Morey and family; Isaac R. Robbins and family; John R. Robbins and family; James Embly and family; Jacob Hayne; Charles Russell; and family; Alaudus D. Rockland and family; Wm. Glover and family; Robert Smith and family; John Eagar; Samuel Smith; Isabella Jones; James Light and family; Mary Hamond; Earl Marshall and family; Peter Pool and family; James Smith and family; Joseph France and family; John J. Sirrine and family; George W. Sirrine; S. Brannan and family.

There are some names that we have not published, as they from their own statement fell short in their subscription, but if they see their way clear, they can come on and go with us. And there will be still an opportunity for those who have not sent in their names—let them write and come on, and they will be provided for. If we have neglected any names it must make no difference, come on and all will be made right.

Freight.

All persons wishing to send out freight by us, must commence sending it in, marked with their names. Price of freight will be \$2 50 cts. per barrel, box 60 cts per cubic foot—enough should be sent to pay this drayage—we will see that it is taken good care of until it falls into the hands of the owner. Direct to No 7 Spruce street.

Gather out!

The Lord has now made a call for the saints to gather out, and has prepared the way before them to obtain a peaceable deliverance. And all who have it in their power, and neglect to do so, will find themselves falling short day by day, of the glory of God, until they are finally lost in the snares of the world; and at last bound in chains and fetters of apostasy. "Come out of her my people, and be not partakers of her sins, lest ye receive of her plagues."

Special Instructions.

We wish every individual connected with our company on their arrival in this city to adopt the word Mr. instead of Brother. It will be impossible to prevent the people in New York from knowing our departure, and place of destination. Public opinion will be in our favor if we keep our religious views to ourselves until we are gone. "Be wise as serpents and as harmless as doves."

Our files from England inform us that the public press throughout all Europe condemns in the strongest terms, of disapprobation, the unhallowed proceedings of the American people against the Mormons.

Elders Milton Holmes and Leonard Hard have safely returned from their mission to England. We have also learned that Elder Rogers, one of our missionaries to the Society Islands in the Pacific, has returned safely on his way to Nauvoo.

Elder Bates of the New Hampshire Presidency has been restored to fellowship.

Good Council.

Mind your own business.

The devices of Satan are on many occasions of the most ingenious character, and come upon us with a delicacy and refinement that mark emphatically

"From what a height the tempter fell!" For instance, an individual naturally gifted with more than usual abhorrence of evil, becomes convinced of the principles of eternal truth, and obeys the gospel. Perhaps after revelling, as it were, for a season in the light of the glorious principles of truth, he becomes exceedingly jealous of the conduct and character of his brethren and sisters in the church, lest by some false step or other a stigma may be brought upon the cause which he has espoused; consequently he sets himself on the watch to detect the failings of others, deeming that he is doing God service in being so employed, and thus he is deceived into the occupation of the great spirit of evil, to be the accuser of the brethren. And during the time thus occupied by him, he considers himself actuated by the purest of motives, arising from a detestation of sin; and so undoubtedly would it prove, were the ground of his actions good, were he appointed of the Lord by the authority of the holy priesthood to see to it, he would be in the path of duty, but when any one presumes, (not having authority) to sit as a censor and a judge of the people of God, he will find himself in the seat of Satan, assuming authorities and powers that are not legitimately his. Again, persons are sometimes troubled with the voice of slander; they have been evil spoken of—it is too bad—it ought not to be—They think it their duty to bring forward their case for the investigation of the authorities of the council—the cause of truth demands it—the welfare of the work of the Lord—all things call upon them to have the matter settled satisfactorily by those who have the power to do so. We would not say in every case such a proceeding is not necessary, but we would that in very few cases it is so.

How much more noble would be for the person thus injured, knowing the accusations to be false, to suffer the injury, being conscious that all things, good or evil, will work to their own level, and ultimately manifest themselves in their true colors, rather than introduce the subject to a multitude whose various feelings or prejudices may excite opposition and give to the adversary a manifold opportunity of working mischief.

A resolution was passed at the last Conference that the Trustees in Trust render up a full account of the amount received and expended of the Church property.

Robert Reid, James Riley and Charles Pemberton of St. Louis have been cut off from the Church.

Death Warrant of Jesus Christ.

The editor of Le Courier, &c., says: Chances has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals: that is, the identical Death Warrant of our Lord Jesus Christ. The document was faithfully transcribed by the editor, and is in *hac verba*: Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

"In the first seventeen of the emperor Tiberius Caesar, and the 25th day of March the city of holy Jerusalem, Anna and Caaphas being priests, sacrificers of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the Presidential chair of the Praetory, condemns Jesus of Nazareth to die on the cross, between two thieves—the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is sedition.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered late the temple, followed by a multitude, bearing palm branches in their hands.

Order the first execution, Quillus Cornelius, to lead him to the place of execution. Forbid any person whatsoever, either poor or rich to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are: 1. Daniel Robani, a Pharisee; 2. Joannus Roreballe; 3. Raphael Robani; 4. Capet, a citizen. Jesus shall go out of the city of Jerusalem by the gate of Strennus." The above sentence is engraved on a copper plate; on the other side are written these words: "A similar plate is sent to each tribe." It was found in an antiquary of white marble, while excavating in the ancient city of Abulla, in the kingdom of Naples, in the year 1830, and was discovered by the commissioners of arts attached to the French army.